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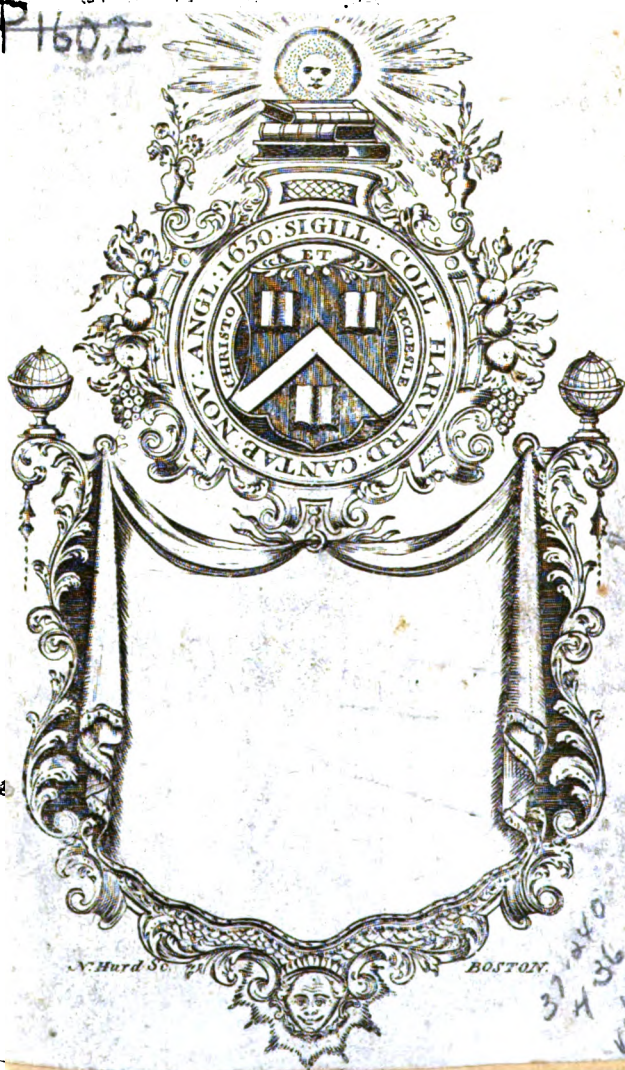
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THE

Eclectic Review,

VOL. III. PART I.

FROM JANUARY TO JUNE, 1807, INCLUSIVE.

Φιλοσοφίαι δὲ οὐ τῆς Στωικῆς λεγώ, οὐδὲ τῆς Πλατωνικῆς, ἢ τῆς Εὐκλείδειας
τῆς καὶ Ἀριστοτελικῆς· ἀλλ' ὅσα κινῶται παρ' ἑκάστη τῶν ἀμαρτυρίων τούτων καλῶς
δικαιοσύνης μετὰ εὐσεβούς ἐπιστήμης ἐκδόσεως, τούτο συμπέει το ΕΚΑΕΚΤΙΚΟΝ
Φιλοσοφίας Φυμῆ. CLEM. ALEX. Strom. Lib. i.

LONDON:

Printed for LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW.

1807.

P160.2

H. BEYER, PRINTER, BRIDGE-STREET, BLACKFRIARS.

37.240
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THE ECLECTIC REVIEW,

For JANUARY, 1807.

Οὐκ ἀρα παντ ἡμῖν οὕτω φροντιστοῖς ὃ, τι ἔρουντι οἱ πολλοὶ ἡμᾶς, ἀλλ' ὃ τὴ
ἐπ' αὐτῇ περὶ τῆς δικαιοῦς καὶ ἀδικοῦς, Ὁ Εἰς, καὶ ΑΥΤΗ Ἡ ΑΛΗΘΕΙΑ.

PLATO, in Critone, § 8.

The prime object of our consideration is, not the suffrage of the multitude, but that of the one Great Judge of right and wrong, that of Truth itself!

Art. I. *An Account of the Life and Writings of James Beattie, I.L. D. late Professor of Moral Philosophy and Logic, in the Marischal College and University of Aberdeen; including many of his Original Letters.* By Sir William Forbes, of Pittligo, Bart. 2 vols. pp. 850. 4to. 2l. 12s. 6d. extra bds. royal, 5l. 5s. Longman and Co. 1806.

WHEN a man of humble condition and education, who has cultivated literature under the pressure of many disadvantages, and perhaps distresses, comes before the public with a work which has cost him great labour, costs the purchaser but a moderate price, and communicates very necessary, or at least very useful and seasonable information, he may justly claim for the faults of his book, the very last degree of forbearance, which criticism can exercise, without surrendering its essential laws. But when a man of fortune, who had a liberal education, who has been intimate with many of the most distinguished individuals, both in literature and rank, for forty years, who would indignantly disown any wish to raise money on the grave of his friend, who knows that an ample memoir of that friend has already been given to the public, and who adopts the easiest of all possible modes of making up volumes, publishes a splendid work, he will naturally disdain to be under any obligation to the clemency of critics. We shall therefore feel perfectly at liberty to express our honest opinion on

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these volumes; and laying out of the question all the excellences which the author doubtless possesses, we shall consider him simply in the character which he has assumed in appearing before the public.

We cannot but earnestly wish that the present epidemical disease in literature, the custom of making very large books about individuals, may in due time find, like other diseases, some limit to its prevalence, and at length decline and disappear. What is to become of readers, if the exit of every man of some literary eminence is thus to be followed by a long array of publications, beginning with duodecimos, extending into octavos, and expanded at last into a battalion of magnificent quartos? This is reviving to some purpose the Theban method of attacking in the form of a wedge; and we do hope the curiosity, diligence, and patience of readers will at last be completely put to the rout.

This swelling fungous kind of biography confounds all the right proportions in which the claims and the importance of individuals should be arranged, and exhibited to the attention of the public. When a private person, whose life was marked by few striking varieties, is thus brought forward in two volumes quarto, while many an individual of modern times, who influenced the fate of nations, has been confined to a sixth part of the compass, it reminds us too much of that political rule of proportion by which Old Sarum, consisting of one house, is represented by two illustrious senators, while many very populous towns are not represented at all. If a professor of a college is to lie thus magnificently in state, what must be done for such a man as Mr. Pitt or Mr. Fox? And still more, what must be done after the exit of some persons who are at present acting their part in human affairs? The French *Encyclopédie* will be, in point of bulk, but a horn-book in comparison of the stupendous host of folios, which must come forth after the departure of Bonaparte and Talleyrand; provided, that is to say, that sufficient materials, in the way of paper, ink, &c., can then be obtained wherewithal to furnish out this mighty blazon of monumental history. And by the way, the makers of paper will do well to take the hint from us, and have their warehouses ready for the event which will happen sooner or later in *their* favour, though to the confusion and dismay of the most courageous and indefatigable readers. As to *reviewers*, the most industrious and incorruptible of all the servants of the public, they will then have the plea of absolute necessity for resorting to the practice of which they have sometimes been most unrighteously accused, that of reviewing books without inspecting them.

The method of constructing large biographical works out of an assemblage of letters, with here and there a page or paragraph between, for the purpose of connection and explanation, has plenty of plausible recommendations. There is an appearance of great modesty ; the compiler makes no claims to the honours of authorship ; all he is anxious for, is to display, in the simplest manner, the merits, talents, and pursuits of his friend. That friend is thus made to present himself to us in his own person, and his familiar correspondence will disclose to us the internal qualities of the man incomparably better, as it is so often repeated to us, than any formal development of a biographer. The series of such letters, continued through half the length of life or more, will shew the gradual progress and improvement of the mind. If some of them are trivial or common, in subject or style, even the smallest things said and written by eminent persons have their value ; it is pleasing to observe how great minds sometimes unbend ; and consoling to see in how many respects they are like ourselves. These are recommendations proper to be mentioned to the public ; but there are others of which the biographer can silently take the advantage to himself, beside that extreme facility of performance which we have hinted already. One of these is impunity. There is little to be attacked in such a book, except what its author has *not* written ; or if *he* is directly censured for introducing some of the things written by the person who is the subject of the book, the partiality of friendship is a plea always at hand, and a feeling always accounted amiable. Another is a fair opportunity for the biographer to introduce *himself* very often, and without the direct form of egotism ; since the probability is, that not a few of the letters were written to him, and contain of course, many very handsome things. His modesty professes to hesitate about their insertion ; but yet they must be inserted, because they shew in so striking a light, the kind disposition of his friend.

Such handsome things we have no doubt, were amply deserved by Sir W. Forbes, and even those more than handsome things, which he informs us he has omitted in printing the letters. The indications of a sincere affection for Dr. Beattie, are very conspicuous ; and we attribute it to a real partiality of friendship, that he has made this work much larger than we think can be of service to the instruction of the public, or the memory of his friend. The memory of that friend was unquestionably too dear to him to have permitted the insertion of one letter or line, which he did not sincerely believe would give the same impression of the writer, which Sir William

himself was happy to cherish. It is therefore unfortunate, that the reader should feel, at the close of the book, that he would have been more pleased with both Dr. Beattie and his biographer, if it had come to a close much sooner.

The parts written by Sir W. Forbes, are in a style, perspicuous, correct, and classical; generally relating however to particulars, which require no great effort of thought. Many of these particulars are most unnecessarily introduced, and lead into details which are extremely tiresome, not excepting even the analyses of Dr. Beattie's writings. It had surely been enough to have stated in a few sentences, the objects of his several performances, and then, if the reader deemed those objects of importance, he would take an opportunity of consulting the books themselves. The notes contain a large assemblage of biographical and genealogical records. When a new acquaintance of Dr. Beattie is mentioned, it is deemed proper for us to be informed of his parentage, his connections, his residence, his offices, his accomplishments. In several instances a letter of little interest is preceded by a long history of still less, for the purpose of making that letter intelligible, by detailing some transaction to which it relates; as in that part of the book referring to the union of two colleges in Aberdeen. Sir William is sufficiently a citizen of the world, we have no doubt, to wish his book may be read in each part of the kingdom; why was he not enough a citizen of the world, to be aware how small a portion of the kingdom can feel any concern in this piece of history? If he thought all these matters would magnify the importance of his principal subject, he is so far mistaken, that the reader is tempted to quarrel with that subject, on account of this crowd of appendages. The reader feels in this case, just as Sir William would do, if some one of his friends of high rank, whom he would be very glad to receive in an easy quiet way, would never come to visit him for a day or two, without bringing also a large troop of footmen, postillions, cooks, nursery maids, and other inhabitants of his house, kitchen, and stables. We *will* not suppose it was his formal purpose to make a very large book. Nor could it be his ambition to display writing talents, as the subjects would have been unfortunately selected for such a purpose; and indeed we do not accuse him of ostentation as an author. Perhaps it is no great vice if he exhibits a little of it as a man. But we have felt a degree of surprize that he should not seem to be aware of the impression which would be made on the minds of his readers, by his adding, at the end of almost every note relating to one or another distinguished personage of Dr. Beattie's acquaintance, "And I also had the

honour of his friendship." This occurs so often, that we have felt that kind of irritation, which is excited when a man, that we wish to respect, is for the tenth or twentieth time doing or repeating a foolish thing in order to intimate his importance. We persuade ourselves that this feeling arises from our right perception of what would have preserved Sir William's dignity ; perhaps however we deceive ourselves, and the feeling springs from envy of his high fortune, for we doubt if we were ever summoned to wait on a man of such extensive and illustrious connections before.

Previously to the insertion of any of Dr. Beattie's letters, a succinct account is given of his life, from his birth, of humble, but very respectable parents, till his twenty-fifth year, when he was appointed professor of moral philosophy and logic, in Marischal college, after having passed through the offices of parish-clerk and school-master in the neighbourhood of his native place, and assistant in a respectable school in Aberdeen. This rapid advancement, by means of merit alone, is in itself sufficient to evince both uncommon ability and industry. We are informed that the passion and the talent for poetry were very early awakened in his mind, and in one of his letters to a friend, in a later period of his life, he acknowledges that his *Minstrel* is substantially a description of what had been his own mental character in his youth. A prematurity of faculties appears conspicuous through the whole course of his earlier life, and when he was fixed at Aberdeen, those faculties were extended to the utmost, in the society of a number of distinguished men, such as Campbell, Reid, Gerard, Gregory, and many others, with whom he familiarly associated, and from that time maintained an intimate friendship as long as the respective parties lived. An entertaining account is given of these literary friends forming themselves into a society for philosophical discussion, to which the common people gave the denomination of the Wise Club, in which the first ideas were started of some of those theories which were afterwards unfolded at large, in books that have obtained a high rank in the philosophic school. It is pleasing to observe, that the friendship among these scholars and philosophers was very cordial, and not withered by that envy and jealousy which the philosophic character has often enough failed to preclude, when rival talents have created a comparison and balance of reputation. Dr. Beattie retained his station at Aberdeen all the rest of his life, which was diversified only by his family connections and cares, his publications, his friendships, and his occasional visits to London. A piece of information is now and then interposed by the biographer ; but these cir-

cumstances are chiefly unfolded in Dr. Beattie's correspondence with Dr. Blacklock, Sir W. Forbes, Mr. Arbuthnot, Mrs. Montague, the Bishop of London, the Dutchess of Gordon, and several other friends.

The doctor had many valuable, and no doubt affectionate friends, but in regard to that relation which constitutes, when happily contracted, the tenderest kind of friendship, he was an object for the deepest commiseration, from a cause which would have beclouded the sunshine of any man's life, even though possessed of less sensibility than Dr. Beattie.

‘ Throughout the whole course of his life, Dr. Beattie was most exemplary in the discharge of the relative duties of a son, a brother, a husband, a father, and a friend. Of his conduct towards his unhappy wife, it is impossible to speak in terms of too high commendation. It has already been mentioned, that Mrs. Beattie had the misfortune to inherit from her mother, that most dreadful of all human ills, a distempered imagination, which, in a very few years after their marriage, showed itself in caprices and folly, that embittered every hour of his life, while he strove at first to conceal her disorder from the world, and, as he has been heard to say, to conceal it even from himself; till at last, from whim, and caprice, and melancholy, it broke out into downright insanity, which rendered her seclusion from society absolutely necessary. During every stage of her illness, he watched and cherished her with the utmost tenderness and care; using every means at first, that medicine could furnish, for her recovery, and afterwards, when her condition was found to be perfectly hopeless, procuring for her every accommodation and comfort that could tend to alleviate her sufferings. Of this last part of Dr. Beattie's conduct, I am fully able to speak from my own personal knowledge; as, during several years, I had the sole charge of her and her concerns, while she resided at no great distance from Edinburgh. She still survives him in the same melancholy condition. When I reflect on the many sleepless nights and anxious days, which he experienced from Mrs. Beattie's malady, and think of the unwearied and unremitted attention he paid to her, during so great a number of years, in that sad situation, his character is exalted in my mind to a degree which may be equalled, but I am sure never can be excelled, and makes the fame of the poet and the philosopher fade from my remembrance.’ Vol. II. pp. 333. 334.

From the time of Beattie's establishment at Aberdeen, till within a few years of the end of his life, a period of forty years, he prosecuted study and the business of authorship with indefatigable industry and ardour. And in passing along the series of letters, our admiration is repeatedly excited by the variety of attainments, the extent of accurate reading, and the quantity of composition, for which he was able to rescue time enough from his professional employments, wide correspondence, intercourse with society, and domestic sorrows. A more instructive example is not often displayed of what resolute

application may accomplish, when supported by a very warm interest in the business in which it is exerted. But at the same time a warm passion for literature; especially when a man writes, as well as reads, is apt to produce a species of extravagance, which, to people who are not in the same employment, appears excessively ludicrous. A cork-cutter, or a maker of nails, or pins, or pegs for shoes, who quietly betakes himself to his work every morning, and goes soberly through it as a matter of course, would be first surprized, and next diverted to laughter, to see the importance, and earnestness, and solemnity, put on by an author and a poet, while occupied about the making of a line, the adjusting of a syllable, the changing of an epithet, the measuring of dactyls, or the lengthening or shortening of a paragraph, and by the self-complacency, the air of high achievement, and the congratulations of scholars, when he has performed this great duty well. Even the detail of the graver and more philosophic labours of writing cannot be listened to long, when the writers are to give the account of them, without the loss of gravity; though it is true that the gravity which is lost in laughing, may be quickly resumed for censuring.

The letters of authors, from Pope's time, down to the present instance, betray them to this ridicule and this censure. There is no end of the amplifications and repetitions about my book, my poems, my ode, my epigram, my translations, my corrections, my new edition, my next production—I have taken great pains to amend the harshness of the tenth or fifteenth line; I have excluded one stanza, and inserted two; I flatter myself that the objection which has been made to it by the public will now be obviated; I have been particularly struck with a coincidence between a passage in my essay, and one in Mr. ———'s treatise; I can prove that mine was not borrowed; I have written twenty pages of a dissertation on the subject we were lately conversing upon; you know I do not think highly of my own talents; I am inclined to think this will be a decisive performance however; my last work is getting much into vogue as I am informed.—I hear the critics are at work; I defy them; your approbation would sustain my self-complacency, if they were all to condemn me; Mr. ——— is very angry, but I think he will not attack; the work has produced a great sensation; I am told that Dr. E. and Bishop F., and Lord G. are delighted with it; I have just received a letter from Lady H., who pays me such compliments as I will not repeat to you; she tells me that Mr. J. is wonderfully pleased and is very anxious to see me, &c. &c.

If authors may be allowed to expatiate on these matters,

and in this manner, in their communications with their intimate literary friends, the letters ought, for the sake of the respectability of the writers, to be confined to those friends alone. Should there be any exception, it would be in the instance where some important principle of criticism is discussed in immediate connection with any articles of the author's own performances, so that his remarks respecting his compositions, shall become instructive lessons on the art of composition in general. But this is rarely the case in those parts of the letters before us, which are occupied with a multitude of minutiae about the writer's own studies. We therefore think, that many of these letters convict Sir W. Forbes of utterly mistaking the proper method of recalling his departed friend, with dignity, into the public consideration.

The first publication of Dr. Beattie was a volume of juvenile poems, in a new edition of which he omitted several pieces which his biographer regrets to lose; especially a long Ode to Peace, which is inserted in the appendix to the present work. We think that Dr. Beattie shewed more discernment in wishing to let it sink in oblivion, than Sir William in fishing it up again. The term Chaos occurs in the first stanza, and would have been a singularly appropriate title for the whole ode. It is not a *description* of chaos, but the very thing itself; a mass of ill-defined and enormous images; a confusion of crude elements, dashing, rumbling, howling, and fighting all in the dark.

The Minstrel is the production of a maturer age, and will always be read with delight, by persons endowed with a taste for nature, with tenderness of feeling, and elevated imagination. The alledged deficiency of incident would hardly appear to us a fault, in any work so rich in refined sentiment and beautiful description.

An ample portion of the first volume is occupied with the project, the completion, the publication, and the success, of the Essay on Truth. This is no place for an examination of the principles of that celebrated book, which, beyond all doubt, was written with the worthiest intention, and was of considerable use at the time, in exposing some of the most obvious extravagances of the sceptical philosophy, which was carried to the very limit of sense by Mr. Hume, and pushed beyond it into the most ridiculous folly, by some of his weak admirers and wicked followers. The book will be an acceptable resting place to those who are averse to the labour of abstract thinking, and an asylum to those who are terrified by the consequences sometimes seen to result from attempting to prosecute such thinking beyond the power and reach of the

human faculties. But we cannot expect that philosophers will ever be satisfied with this doctrine of common sense. They will, we think justly, assert that there is no boundary which can fairly limit and close the investigation of truth on this side the region of metaphysics. The ultimate principles must be there, whether they can be found there or not ; and thither the investigation will absolutely go, in spite of every contrivance to satisfy and determine it at any nearer point. How far it shall go into that world of abstraction, before its progress shall be stopped by humility or despair, will depend on the *strength* of a merely philosophic mind, and on the *discretion* of a pious one.

The author's expectations of the success of his Essay were not sanguine, and therefore surprize heightened his satisfaction when it was received, if many of these letters do not exaggerate, with such delight, as if Christianity and true philosophy had been waiting, in the awful crisis of existence or extinction, for its appearance. It seems to have been welcomed like a convoy of provisions in a famishing garrison, by many high characters in church and state, whose exultation would really seem to betray the impression which their talents had not prevented Mr. Hume from making on their fears. The most flattering attentions thickened upon Dr. Beattie within the circle of his personal acquaintance ; and he received from England many letters abounding with expressions of admiration and offers of friendship, on the strength of which he was induced to make a visit to London. At this period of the history, he is presented to us in a different point of view from that of the scholar, poet, and philosopher. We are fairly told, though with much care to qualify the homeliness of the confession, that it was needful to Dr. Beattie to *eat*, which we have often had occasion to be sorry that philosophers, including reviewers, should be under the necessity of doing. The means of subsistence for himself and family were confined to the small stipend of his professorship, and the emolument that might accrue from his publications ; of which he received a comfortable sample and assurance in the fifty guineas paid him for his Essay on Truth, which had only cost him the labour of four years. His many generous and opulent friends in Scotland and England were aware of his circumstances, and sincerely regretted them. A comparatively small annual sum would have given a man of his moderate wants and habits, the feeling of independence ; and a strong and concurrent sentiment of anxiety was awakened, in the minds of a greater number of noblemen and gentlemen than we can charge our memories with, to find out any means of

obtaining for him this advantage. They lamented the duty, imposed on them by their high rank, of expending so many thousands on their splendid establishments and their hounds; while the illustrious defender of Truth, and their dear friend, was in danger of something bordering on indigence. But notwithstanding these unavoidable necessities of their own condition, they would have been most happy to have made some effort in his favour, had not a fatal obstacle stood in the way. That obstacle was delicacy; it might hurt his feelings to insinuate to him the offer of any thing which they themselves regarded with such a generous scorn as money. With sincere sorrow therefore, they were reduced to wait, and see what fortune might do for him. At last Mrs. Montague, much to her shame, violated this delicacy by informing him, that she would take upon herself to mend his condition, if a slight expectation, which had begun to spring up from another quarter, should fail to be realised. This expectation was realised not long after, and his illustrious friends rejoiced in the double good fortune, that *their delicacy* was saved, and *his purse* was filled. Sir W. Forbes, one of those friends, and an opulent banker in Edinburgh, records this whole affair in the most honest simplicity of heart, just as we have done ourselves.

(To be concluded in our next Number.)

Art. II. *Fifty-three Discourses*, containing a connected System of doctrinal and practical Christianity, as professed and maintained by the Church of England, particularly adapted to the use of Families and Country Congregations. By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby, Lincolnshire, &c. 2 vols. 8vo. pp. 890. Price 15s. boards. Rivingtons, 1806.

AMIDST the numerous, heavy, and just complaints, of the quantity of crude theology which is heaped upon the public, we must admit that the divines of the seventeenth century produced as much as those of the present day; but it was in a different form. Our forefathers thought it worth while to subject their pulpit discourses to the ordeal of revision, to cast them in a different mold, and to send them forth under the more instructive and durable shape of expositions, distinct treatises, or bodies of divinity. On this question we are persuaded the elder were the wiser heads; and that their conduct was founded on a due consideration of the difference between reading and hearing.

In a volume of sermons each discourse must have its head and tail piece, and must in many ways diverge from the true point, to accommodate itself to the weaknesses of a popular audience. But when a course of sermons on any of the in-

spired books is reduced into the form of an exposition, what is extraneous may be rejected, and the dictates of divine truth may be submitted to the Christian reader, free from all addition, but what is strictly applicable for the purposes of explanation or admonition. In the shape of a treatise on any sacred theme, the religious instructor may satisfactorily establish that one point, which will form a fulcrum for many another moral engine. Notwithstanding its antiquated form, a body of divinity also possesses numerous advantages; it can furnish instruction on some subjects, which though useful are not adapted to the pulpit, and (in conformity to the figurative title) it may present every member and feature, not only in its just form and size, but also in its due place and relation, with regard to the whole frame. The title page of the volumes now before us, will account for this strain of reflection. Mr. B. professes to furnish a system of divinity in a collection of sermons; considering the obvious diversity and incompatibility of their appropriate objects, we were not surprized to find him unsuccessful. He has rather presented us with an assortment of joints and members, than with a scientific analysis of a theological system; and has compelled us to think much more of the butcher or the cook, than of the anatomist. With this censure, therefore, we shall lay aside all attention to the object proposed in the title page, and regard these volumes, no longer as a body of divinity, but simply as a set of sermons. Indeed the author seems to have studied, as well as preached and published, by sermons; without ever taking a comprehensive and instructive survey of the grand whole. The seriousness and fidelity of the conscientious pastor attract our esteem, but the abilities of the scribe, well instructed in the mysteries of the kingdom of heaven, never appear to claim our veneration.

The following are the subjects discussed in the work before us.

Vol. I. On the Existence and Attributes of the Deity, The Trinity in Unity, Of Creation in general, On the Creation of Man and his original Innocence, The Fall of Man, Providence, Original and Actual Sin, Of the new Covenant and Abrogation of the Old, The Person and Titles of the Mediator, The Testimony of Prophecy that Jesus is Christ, The Mediatorial office of Christ, Universal Redemption, The Incarnation of Christ, The Sufferings of Christ, Christ's Burial and Descent into Hell, Christ's Exaltation, Christ's Ascension and Session at the right Hand of God, Christ's coming to Judgment, The Operation and Influence of the Holy Spirit, The holy Catholic Church, and Communion of Saints, Forgiveness of Sins, Resurrection of the Body, Life everlasting, Christian Vocation, Regeneration, Justification, Sanctification, Adoption.

II. Christian Liberty, Perseverance, Assurance, The Gospel the Power of Salvation, Prayer, Baptism, the Lord's Supper, Christian Obedience,

Christian Worship, Common Swearing, Sanctification of the Sabbath, The Duty of Children to Parents, Duty of Inferiors and Superiors, Duty of Servants and Masters, Murder, Adultery, Fleshly Lusts, Theft, False Witness and Slander, Unlawful Desires, the Use of the Law, the Curse of the Law, Christian Warfare, Satan's Temptations, and the Necessity of resisting them, The Christian Armour.

The sermon with which the first volume opens, on the existence and attributes of the Deity, is as respectable and useful as any in the work. But its immediate successor, on the Trinity in Unity, gave us pain, we acknowledge, rather than satisfaction. It is not by appeals to the formulæ of the English, or any other establishment, nor by extracts from the Athanasian creed, nor by numerous quotations from scripture heaped upon each other, without order, without illustration, without argument, that the doctrine of the Trinity is to be endeared to its friends, or defended against its enemies. We think also that Mr. B., with the best intentions, has injured the cause, by injudiciously presuming to define the *modus* in terms of scholastic subtilty.

Again, on the fall of man, our author toils and blunders blindly on at the subject of human liberty and the divine decrees; but without the acute discrimination and sublime abstraction, necessary to reach

“ the height of this great argument,
And vindicate the ways of God to man.”

Here our readers shall review for themselves.

‘ The fall of Adam, it may therefore fairly be inferred, was free and voluntary, and by no means imputable to God. This deduction results from the clearest and most incontestable principles of reason and revelation. The former abundantly ratifies that consciousness of our own freedom of will, of which every rational agent is susceptible. For will such an one be bold enough to affirm, that in the commission of a crime, necessity or constraint was the only motive? Or if he should be hardy enough to avow it, who will give him credit for his avowal? Who will believe that he did not act only in compliance with the choice of his own will? And if this be so now, when the freedom of man's will is confessedly so enslaved to sin, how much more in a state of innocence, when he enjoyed the absolute privilege of choosing good, and refusing evil? It was not because he chose error for error's sake, or did evil for evil's sake, but he determined for himself, sinned of his own accord, and yielded to the temptation in spite of his knowledge and conviction to the contrary. Eve was not ignorant of the prohibition, she even alledged it herself, in excuse to Satan, and Adam was in the same circumstances. Thus far does the testimony of reason avail on behalf of the fall of man. The latter, or the evidence of revelation, is still more explicit: there is scarce any truth in scripture, either express or implied, more frequently inculcated, than that man was the author

of his own ruin. 'Thou hast destroyed thyself, saith the Lord, but in me is thy help.' 'Shew us thy mercy, O Lord, and grant us *thy* salvation. My soul, saith the Psalmist, waiteth on God, from him cometh *my* salvation. He only is my salvation, my God is the rock of *my* salvation.'

Arguing in favour of the universal redemption of mankind, Mr. B. says,

'The question too applies with no less truth and conviction, how far it is consistent with the justice, more than the goodness of God, to leave a great part of mankind in a condition into which they had not brought themselves by their own personal transgression, without help or remedy?' p. 210.

But how is this consistent with Mr. B.'s own assertion, that the gift of Christ was of pure grace? For if it would not be consistent with justice to leave *any* individuals without redemption from the fall, surely it must have been more unjust, thus to have left all: to increase the numbers could not diminish the injustice. The gift of the Saviour, therefore, instead of being pure unmerited favour, as the Scriptures, and Mr. B. maintain, must, according to this part of his system, be the demand of mere justice. We make this remark, not with a design to break a lance with this champion, but to remind him that there are weaknesses in his system, of which he seems to be unconscious; to direct his attention to the true points, on which the controversy turns; and to induce him to seek better information on the sentiments and reasoning of those who take the opposite side of the argument.

The following application of a text of scripture is curious; the sentences which accompany it deserve attention, if not from their novelty, yet from their truth.

'And whilst we are considering the exquisite punishment of Hell, we must not forget its duration. The persons of the damned shall not be annihilated, but as the word of inspiration forcibly expresses it, 'shall be salted with fire *,' i. e. both tormented and preserved by it, for the fire which torments them shall preserve them like salt from total destruction. Neither shall they find any deliverance from the prison of darkness, or any redemption from the bottomless pit; 'where their worm dieth not, and the fire is not quenched.' Where guilt always remaineth, punishment is ever due, and the inexorable justice of God will not fail to inflict it. After death there are no means of repentance, and without repentance there is no pardon, consequently the guilt of sin must remain, and therefore its wages or punishment, death eternal.' pp. 373, 4.

The second volume is rather less doctrinal and polemic than the former; so that here the deficient information, and frequent misconceptions of the author, are not so prominent. Fif-

* Mark ix. 49.

teen of the sermons are acknowledged to be mere abridgements from Bishop Hopkins : they present a judicious, useful view of the moral law. But we should have recommended Mr. B. to alter the texts ; for the old custom of wire-drawing ; so as to treat of numerous different subjects from one passage of scripture, is, in our judgement, not less dishonourable to the sacred writings, than tedious and unconvincing to the hearers. The fifth commandment, for instance, is not a proper text for a sermon on the duties of masters and servants.

On Christian liberty Mr. B. thus discourses,—

‘ The tyrant which most effectually captivates and enslaves the sinner is the love of the world, and its allurements. They rivet his affections to carnal gratifications and earthly enjoyments, and deprive him of any natural ability to escape out of their snare. But the Christian’s liberty is manifested in his conquest of the world, “ for this is the victory by which he has overcome the world, even his faith*.” His belief of the truths of the Gospel directs his eye to the most sublime and perfect objects, and his blessed master, by the influence of his grace, draws him towards them. His affections are placed on things above, not on things on the earth ; he is in part dead to the world, and his present life “ is hid with Christ in God †.” He neither servilely dreads the frowns and discouragements of the world, or (nor) with fawning adulation courts its favours and rewards. To love God with all his heart is the single point in which all his actions centre, and to give himself up wholly to the guidance of his Spirit, which is a Spirit of liberty. In the expressive language of St. Paul, to be led by the Spirit, is synonymous with being free, “ for if ye be led by the Spirit, ye are no longer under the law ‡.” And it is certain some of the “ fruits of that Spirit are love, and joy, and peace §.” What happiness then can be wanting in that breast where these virtues reside ? What freedom or what consolation can be wanting to him whom the Son has promised that both “ He and his Father will come to him, and make their abode with him. ||.” Vol. II. pp. 8, 9.

The sermon on Assurance betrays a lamentable want of vigour and precision. As far as we could ascertain the preacher’s meaning, this Christian privilege amounts to nothing. We insert the following passage from a sermon against fleshly lusts, though indeed it is quoting the bishop rather than the vicar.

‘ It is by no means the part of Christian charity to consider such gross immoral practices, as the mere indiscretions of youth, as the world, through false candour, is apt to term them ; such a construction serves only to cast a veil over vice, and render that a matter of indifference in the eye of the world, which is abomination in the sight of God. How pitiable soever such characters may be in themselves, a wide distinction ought to be made betwixt them and others. They who contribute, either designedly or inadvertently, to place good, bad, and doubtful characters on a level, most

* I John v. 4. † Coloss. iii. 3. ‡ Gal. v. 18. § Ibid. 22.
|| John xiv. 23.

preposterously debase their own worth, and obscure their own virtue, if they have any ; they strive to keep guilt in countenance, and defraud rectitude of that reverence and esteem appropriate to it, injuring at once the cause of religion and morality, and undermining the best interests of society.'—pp. 276, 7.

We terminate our extracts with one of the best paragraphs which these volumes contain :—

' The first requisite then towards the attainment of this Christian armour is, not to fight in your own strength, but to rely upon his power and grace " who teacheth our hands to war, and our fingers to fight*," and who commands us " to be strong in the LORD, and in the power of his might†." Thus furnished in the onset, your first care should be, to " have your loins girt about with truth ‡," that is, your minds strengthened with soundness of judgment, and your spirits established in sincerity of truth, especially in the faithful discharge of those promises which you have made unto God. The girdle of truth may be construed to signify such a firm persuasion of the doctrines of the Gospel as tends to strengthen the weaknesses of human nature, to resist the temptations of Satan, and to withstand the allurements of the world. These, independent of evangelical verity, are wont to stagger our faith, and corrupt our sincerity. Daily experience proves how much the doctrines of divine Truth, rightly understood and properly applied, contribute to our spiritual strength and activity ; and, on the contrary, how evidently the errors of ignorance darken the understanding, and the follies of impiety retard our progress in the Christian warfare. The word of Truth therefore ought always to be as near the heart of a Christian, as the very girdle about his loins. It is armour against errors of all kinds ; it protects him from the authority and customs of the world ; it shields him from its terrors, and defends him from its reproaches.' pp. 402, 3.

As Mr. B. has quoted from the Apocrypha, he ought to have taken some pains to prevent their being placed on a level with the books of the sacred canon. We never see these human relics bound up with the inspired volume, without regret. The frequent appeals to the articles and liturgy of the English establishment, might be intended to accomplish the object announced in the title page ; but many of the members and ministers of the church of England will loudly protest against Mr. B.'s statement of her creed ; and numerous evils arise from making any other appeal than that to which the prophet challenges—" to the Law and the Testimony."

To the seriousness of mind and purity of intention, which Mr. B. discovers, we wish to give all the honour which they can claim ; and are sorry that we cannot, without compromising the paramount rights of truth and duty, bestow any commendation on the accuracy of his statements, or the eloquence of his address.

* Psalm cxliv. 1.

† Eph. vi. 10.

‡ Ibid. 14.

Art. III. *Memoirs of the Life of Colonel Hutchinson, Governor of Nottingham Castle and Town, Representative of the County of Nottingham in the Long Parliament, and of the Town of Nottingham in the first Parliament of Charles II. &c.*; with original Anecdotes of many of the most distinguished of his Contemporaries, and a summary Review of public Affairs; written by his Widow Lucy, Daughter of Sir Allen Apsley, Lieutenant of the Tower, &c. Now first published from the original MS. by the Rev. Julius Hutchinson, &c. To which is prefixed the Life of Mrs. Hutchinson, written by herself. pp. 480. Price bds. 4to. 1l. 11s. 6d. royal 4to. 2l. 12s. 6d. Longman and Co. 1806.

THIS work is recovered from the ruins of Time, like a precious piece of sculpture from the ruins of Herculæum. Sullied with the mould of years, and antiquated with the change of costume, its first appearance is uncouth and unattractive; but on closer examination, its graces steal forth imperceptibly, its beauties are multiplied and magnified on the eye, which continues to gaze with improving delight till the image before it has revealed all its grand and simple proportions, and looks, as it sprang from the brain of the author, "a Goddess armed,"—*a statue of thought*, exhibiting at one view, the character, the genius, the history, of a romantic and turbulent age!—Had this volume been published in its own day, its merits would have raised it to a high rank among contemporary histories, and it probably would have been transmitted with honour to posterity; yet amidst the rich inheritance which that age *did* bequeath to after times, it is possible that this legacy might have been unworthily estimated and little regarded. But now being given to a generation unborn when it was written, it appears with the double and rare advantage of both novelty and antiquity, to recommend it. Those who are tempted by these recommendations to read it, will not be disappointed: but *we* were disappointed; for we opened it with the yawning expectation of having to draw through the dullness of a piece of local, temporary, family history, as little interesting as the praises of dead husbands by disconsolate widows frequently are. It is unnecessary to explain why we were thus prejudiced: how delightful then was our *disappointment* when we discovered that we were not wading, barefoot and ankle-deep only, down the channel of a shallow rivulet brawling over gravel-stones, but found ourselves borne on the current of a broad deep river, that frequently overflowed its banks, but never sunk below them. The copious volubility of Mrs. Hutchinson's style, the exuberance of her thoughts, and the variety of her sub-

ject, so charmed our attention, that, to confess the truth, in the end we shut the book with as much reluctance as we had opened it.

The authenticity of the manuscripts from which this work has been printed, is satisfactorily established by the Editor, in a very suitable introduction. They have been carefully preserved in the family, and are published by a descendant of Colonel Hutchinson.

These writings consist of a fragment of the history of Mrs. Hutchinson's own life ;—an address to her children concerning their father, also a fragment ; and Memoirs of the life of Colonel Hutchinson, the author's husband.

The fragment of Mrs. H.'s own history, so far as it proceeds, is very entertaining, and after awakening as much interest by its simplicity, as Sterne ever excited by his most refined artifices, it breaks off as suddenly as he does occasionally, in the very moment when expectation is wound up to such enthusiasm, that disappointment is felt most severely, yet mingled with a strange unaccountable kind of delight. Mrs. H. was the daughter of Sir Allen Apsley, Governor of the Tower of London, where she was born in 1648. She commences this narrative of herself with fervent acknowledgements to Almighty God, for the advantages which she enjoyed under his Providence, in her birth, family, fortune, education, and connections. She warms the heart of the reader by her ingenuous piety in the very first sentence ; and this fire from the altar, thus kindled at the beginning, burns to the conclusion of her work. Then, in the fine spirit of ancient romance, she takes a rapid retrospect of the history of her native country, which she crowns with a splendid eulogium on its national glory, the character, valour, and virtue of its inhabitants ; and particularly extols the Divine mercy, in sending forth the light and the liberty of the gospel through this island. It appears in this account of her earliest years, that from infancy she devoted herself to religion and literature. We regret that we cannot dwell longer on this part of our subject. With charming *naïveté* she tells us,

‘ My mother, while she was with child of me, dreamt that she was walking with my father in the garden, and that a starre came downe into her hand, with other circumstances, which, though I have often heard, I minded not enough to remember perfectly ; only my father told her, her dreame signified she should have a daughter of some extraordinary eminency ; which thing, like such vaine prophecies, wrought as farre as it could, its own accomplishment : for my father and mother fancying me then beautifull, and more than ordinarily apprehensive, applied all their

care, and spar'd no cost to improve me in my education, which procur'd me the admiration of those that flatter'd my parents.' pp. 15. 16.

Mrs. Hutchinson's next fragment addressed to her children concerning their father, is, according to the fashion of the age, a formal panegyric on the virtues of her departed husband. Though hard laboured, minute, and even extravagant, it contains many noble passages, displays great delicacy of discernment, and breathes sublime devotion. The magnificent metaphors and solemn reflections abounding in this address, frequently remind us of the burning eloquence of Bishop Taylor. Restricted as we are, by our limits, we must quote one short passage only, where we should be willing to transcribe pages.

'In the head of all his vertues, I shall sett that which was the head and spring of them all, his Christianity—for this alone is the true royall blood that runs through the whole body of vertue, and every pretender to that glorious famely, who hath no tincture of it, is an imposter, and a spurious bratt. This is that sacred fountaine which baptizeth all the gentile vertues, that so immortalize the names of Cicero, Plutarch, Seneca, and all the old philosophers; herein they are regenerated, and take a new name and nature; dig'd up in the wilderness of nature, and dipt in this living spring, they are planted and flourish in the paradise of God.' p. 7.

The Memoirs of the life of Colonel Hutchinson form the bulk of this volume. We cannot even exhibit a skeleton of them. He was prematurely born in the year 1616, and was the eldest surviving son of Sir Thomas Hutchinson, of Owthorp, in Nottinghamshire. His education was worthy of his honourable birth. In very early youth he learned the use of arms, though it does not appear that he ever held any military commission under the King. In 1639, he was married to the author of these Memoirs. His romantic *presentiment* of love to her, whom he had never seen, and her love at first sight to him, with the few circumstances of their courtship, are most ingenuously and delightfully told. On the rupture between Charles I. and his Parliament, Mr. Hutchinson, then residing at Owthorp, espoused the popular cause, as the cause of God and liberty. We need not deliver any opinion concerning the balance of justice between the parties in this murderous quarrel, in which a tyrannical King, and a refractory Parliament, laid their country in blood and ashes. The greatest virtues and vices of the age were enlisted under the banners of either faction. Disinterested loyalty and mercenary servility, on the one hand, fought against conscientious patriotism and fanatic democracy, on the other. On both sides were offered the noblest and the basest sacri-

fices; fortune, friends, and life, for public advantage; and honour, truth, and humanity, for private gain: but with each the evil prevailed over the good, and neutralized where it could not transform it. Civil war is national suicide, and God forbid that our country should ever again attempt it! During this horrible anarchy, Colonel Hutchinson was entrusted with the command and defence of the town and castle of Nottingham, which he governed and protected with signal ability and success. After the surrender of the King, he resigned his authority, and devoted himself to his parliamentary duties, having been elected representative of Nottinghamshire on the death of his father. In the disputes between the Parliament and the army, he boldly advocated the rights of the latter, as the rights of the people of England themselves; great part of the army being composed of yeomen and volunteers, who had fought their own battles at their own expense, having at best had very inadequate pay, and often no pay at all. But Cromwell by silent and subtle policy imperceptibly changed the character of the soldiery, gradually removing the independent officers, and mingling the privates among mercenaries devoted not to the country, but to their commander. Colonel Hutchinson then, with equal ardour and propriety, resisted the encroachments which *that* army, thus debased below the sterling standard, attempted on the legislature. On the trial of the King, Colonel Hutchinson sat as a member of the court. His conduct on this awful occasion, for which he is no longer responsible to man, was regulated by the firm conviction of his mind, that, "if they did not execute justice upon him (*the King*), God would require at their hands all the blood and desolation which should ensue, by their suffering him to escape when God had brought him into their hands."—Mrs. Hutchinson further says of her husband, that

“Being called to an extraordinary action, whereof many were of several minds, he addressed himself to God by prayer, desiring the Lord, that, if through any humane frailty, he were led into any error or false opinion in these great transactions, he would open his eyes, and not suffer him to proceed, but that he would confirm his spirit in the truth, and lead him by a right enlightened conscience; and finding no check, but a confirmation in his conscience, that it was his duty to act as he did, *he*, upon serious debate, both privately and in his addresses to God, and in conferences with conscientious, upright, unbiassed persons, *proceeded to sign the sentence against the King.*”

During the time of the Commonwealth, Colonel Hutchinson maintained independence both in politics and religion. He had been among the first, to discover the ambition of Cromwell, and to anticipate its consequences; but equally

disdaining to bow to the rising or the risen sun, instead of sneaking into his favour while he was low, or crouching at his footstool when he was enthroned in power, he several times told him, with a hardihood of frankness that never was relished or forgiven, both his own and other people's suspicions concerning him. On one occasion Colonel Hutchinson saved the Protector's life, by disclosing a conspiracy against him: but, notwithstanding this service, Cromwell, unable to make a tool of him, determined to make him harmless, by imprisoning him for life, as a suspected person; but the infamy of such an act was reserved for Cromwell's enemy, for the profligate Charles II.; and Cromwell himself was saved by death, from adding that to his other crimes. After the resignation of Richard Cromwell, though Colonel Hutchinson was a member of the Parliament that restored the Stuarts, yet he consented to that act only by silent acquiescence, having no further faith in republicans and religionists who had alternately fought for truth and freedom, slavery and error. By the interest of his friends, or rather by the tried integrity of his character, he escaped death as a regicide, and was included in the act of oblivion, with no other stigma than being disqualified to hold any public office. Hereupon he retired to his estate at Owthorp, where he led a most quiet and exemplary life for several years. But he was too great, too good a man for "the wicked to cease from troubling," till they had hunted him to that sanctuary "where the weary are at rest." Under a false pretence, or rather under no pretence at all, for no charge was ever exhibited against him, he was suddenly plucked from the bosom of his family, and *imprisoned to death*. Let not the violence of this expression alarm our readers: the fact is literally true, if we believe the testimony of this book. His first place of confinement was the Tower, in one of those dens of midnight murder, that were never warmed but with the effusion of human blood. After being denied the privilege even of a traitor, to know his offence and be confronted with his accusers, and after suffering insults and injuries to which guilt itself ought not to be exposed, he was removed to Swandown Castle in Kent; where his miseries were soon consummated by the dampness of his dungeon, and the inhumanity of his jailor. He was seized with a violent ague and fever, of which he died, after an imprisonment of eleven months, in the 48th year of his age.

From this slight sketch, no adequate idea can be formed of the grandeur of Colonel Hutchinson's character: *that* can only be discovered by an acquaintance with his actions recorded in these Memoirs, by the hand of affection, and the

heart of sincerity. His supreme devotion to the will of God, and his fervent Christianity, having already been mentioned and exemplified, need no further illustration here; nor will we attempt to determine how far that religion, which was originally promulgated *at the point*, not *with the edge*, of the sword, was ever benefited by weapons of worldly warfare; but it will hardly be doubted, at this day, that we enjoy many privileges, for which we are principally indebted to the resistance, even to blood, of the patriots and puritans of that age, against the temporal and spiritual tyranny of Charles I. and his clergy. Colonel Hutchinson was not a saint in profession only; in every situation of life he proved the honesty of his zeal for what he believed to be the cause of God, by his disinterestedness. No man made greater sacrifices, received less recompence, or resisted stronger temptations to treachery than he. He always refused his share of the booty won by his troops; he did more, he rejected every bribe held out to him by the Royal party, and in one instance spurned an offer of "*ten thousand pounds*," (an immense sum in those days) "*and to be made the best Lord in the Country*;"—at a time too, when he was draining his private purse in support of the public service. He never held, because he never sought, any great public employment; had he been ambitious, such military and political talents, as he evidently possessed, would have made him, instead of the impoverished Governor of Nottingham Castle, the companion and the rival of Fairfax and Cromwell. The storming of Shelford was an example of romantic enterprize and admirable generalship. In the exercise of his authority he displayed a firmness that abashed, and a moderation that enraged his enemies, who were thereby compelled either to continue such without a cause, or to become his friends. Though incessantly harassed in his government by intriguing demagogues and headstrong fanatics, these vipers licked the dust from his feet before his face, with the very tongues that were ready to sting him in the heel the moment he turned his back. He knew the reptiles, yet forbore to tread upon them. In the issue he triumphed over them all; he was not "overcome of evil, but he overcame evil with good:" by deeds of kindness, forbearance, and mercy, he so often subdued his foes, that his friends were wont to say, "if they could in justice and conscience forsake him, they would become his *adversaries*, for that was the next way to engage him to obligations." That magnanimity which is *above* revenge, and which is the greatest feature of the greatest characters, was transcendantly conspicuous in Colonel Hutchinson. To the noble qualities

which we have mentioned, he united in, an eminent degree, a taste for the fine arts, music, engraving, and painting, very rare indeed among his compatriots. But those who would know him must read him in his widow's book, fondly and faithfully transcribed from the dear memorials of his love and excellence treasured up in her heart.

As we have already exceeded our limits, we must omit some observations which we intended to have made on the character of Mrs. Hutchinson's writings. *One* strong mark of candour and truth they certainly bear;—there is to be found in them very little violent invective against the Royalists, and very little extravagant praise of the Republicans: the faults of the former, (her enemies) are seldom and slightly noticed; those of the latter, (her partizans) are frequently and severely condemned. We regret that we cannot offer ample specimens of her talents. The following account of Sir John Gell and his men, is drawn with masterly discrimination.

' About this time Sir John Gell, a Derbyshire gentleman, who had been Sheriffe of the county, at that time, when the illegall tax of shipmony was exacted, and so violent in the prosecution of it, that he sterr'd Sr. John Stanhope's cattle in the pound, and would not suffer any one to relieve them there, because that worthy gentleman stood out against that unjust payment, and who had by many aggravating circumstances, not only concerning his prosecution of Sr. John Stanhope, but others, so highly misdeamean'd himselfe that he lookt for punishment, from the parliament, to prevent it, very early putt himselfe into their service, and after the king was gone out of these countries, prevented the cavalier gentry from seizing the towne of Derby, and fortified it, and rays'd a regiment of foot. These were good, stout, fighting men, but the most licentious ungovernable wretches, that belonged to the parliament. He himselfe, no man knows for what reason, he chose that side; for he had not understanding enough to iudge the equity of the cause, nor pietie or holinesse, being a fowle adulterer all that time he serv'd the parliament, and so unjust, that, without any remorse, he suffered his men indifferently to plunder, both honest men and cavaliers; so revengefull, that he persued his mallice to Sr. John Stanhope, upon the fore-mention'd account with such barbarisme after his death, that he, pretending to search for arms and plate, came into the church and defac'd his moniment that cost six hundred pounds, breaking of the nose and other parts of it; he digg'd up a garden of flowers, the only delight of his widdow, upon the same pretence; and then woo'd that widdow, who was by all the world believ'd to be the most prudent and affectionate of woman kind, but deluded by his hypocrisies, consented to marry him, and found that was the utmost poynt to which he could carrie his revenge, his future carriage making it apparent, he sought her for nothing elce but to destroy the glory of her husband and his house. This man kept the diurnall makers in pension, so that whatever was done in the neighbouring counties, against the enemy, was attributed to him; and thus he hath indirectly purchas'd himselfe a name in story, which he

never merited; who was a very bad man, to summe up all in that word, yet an instrument of service to the parliament in those parts. I thought it necessary to insert this little account of him here, because there will be often occasion to mention him in my following discourse; and because, although there never was any personall acquaintance betweene him and Mr. Hutchinson, yet that naturall antipathie which is betweene good and evil, render'd him a very bad neighbour to Mr. Hutchinson's garrison, and one that, under the name of a friend and assistant, spoyl'd our country, as much as our enemies. He indeed gave his men leave to commit all insolencies, without any restraint, whereas Mr. Hutchinson took up arms to defend the country as much as possible from being a prey to rude soldiers, and did often times preserve it both from his and other rude troopes, which stirr'd up in him envie, hate, and illwill against his neighbour. He was not wise in ordering the scouts and spies he kept out, and so had the worst intelligence in the world. Mr. Hutchinson, on the other side, employ'd ingenuous persons, and was better inform'd of the true state of things, and so, oftentimes communicated those informations to the chief commanders, which convinc'd the falsehood of his; and that was another cause of envie. Some that knew him well, sayd he was not valliant, though his men once held him up, among a stand of pikes, while they obtain'd a glorious victory, when the Earle of Northampton was slain: certaine it is he was never by his good will in a fight, but either by chance or necessity; and that which made his courage the more question'd was, the care he tooke, and the expence he was at, to get it weekly mention'd in the diurnalls, so that when they had nothing elce to renoune him for, they once put in, that the troopes of that valliant commander, Sr. John Gell, tooke a dragoon with a plush doublett. Mr. Hutchinson on the other side, that did well for vertue's sake, and not for the vaine glory of it, never would give anything, to buy the flatteries of those scriblers, and when one of them had once, while he was in towne, made mention of something done at Nottingham, with falsehood, and given Gell the glory of an action wherein he was not concern'd, Mr. Hutchinson rebuk'd him for it, whereupon the man begg'd his pardon, and told him he would write as much for him, the next weeke; but Mr. Hutchinson told him he scorn'd his mercenary pen, only warn'd him not to dare to lie in any of his conserments whereupon the fellow was awed, and he had no more abuse of that kind.' pp. 105—108.

Mrs. Hutchinson succeeds particularly well in sketches of character: the reader will accept three highly finished miniatures of Col. Hutchinson's most cordial friends.

' There was then dwelling at Nottingham a third sonne of the Earle of Kingston's, a man of good naturall parts, but not of education according to his quality, who was in the maine well affected to honest men, and to righteous liberty; a man of a very excellent good nature, and full of love to all men; but that his goodnesse receiv'd a little allay by a vaine-glorious pride, which could not well brooke any other should outstrip him in virtue and estimation. Mr. Francis Thornhagh, the eldest sonne of Sr. Francis Thornhagh, was a man of a most upright, faithfull heart to

God and God's people, and to his countrie's true interest, comprehended in the parliament's cause; a man of greater valour or more noble daring fought not for them; nor indeed ever drew sword in any cause; he was of a most excellent good nature to all men, and zealous for his friend; he wanted counsell and deliberation, and was sometimes too facile to flatterers, but had iudgement enough to discern his errors when they were represented to him, and worth enough not to persist in an iniurious mistake, because he had once entertained it. Mr. Pigott was a very religious, serious, wise gentleman, true-hearted to God and his country, of a generous and liberal nature, and that thought nothing too deare to expose, nor too difficult to undertake, for his friend: one that delighted not in the ruin of his neighbours, but could endure it, rather than the destruction of religion, law, and liberty; one that wanted not courage, yet chose rather to venture himself as a single person than a leader in arms, and to serve his country in counsell than in action; there was no man in his nature, and his whole deportment, shew'd himself more a gentleman than he.' pp. 114. 115.

Mrs. Hutchinson concludes some judicious observations on the affectations of sobriety which prevailed among the puritans, by remarking on the word *roundhead*,

'It was very ill applied to Mr. Hutchinson, who having naturally a very fine thick sett head of haire, kept it cleane and handsome, so that it was a gréate ornament to him, although the godly of those dayes, when he embraced their party, would not allow him to be religious because his haire was not in their cutt, nor his words in their phraze, nor such little formalities altogether fitted to their humor, who were, many of them, so weake as to esteeme rather for such insignificant circumstances, than for solid wisdom, piety, and courage, which brought reall ayd and honour to their party; but as Mr. Hutchinson chose not them, but the God they serv'd, and the truth and righteousnesse they defended, so did not their weaknesses, censures, ingratitude, and discouraging behaviour, with which he was abundantly exercis'd all his life, make him forsake them in any thing wherein they adher'd to iust and honorable principles or practizes.' p. 99.

These righteous souls were sadly grieved at the tenderness, among other heterodox practises, which this true patriot and Christian manifested toward the sick and wounded prisoners of the royal party.

We conclude with one more anecdote of Colonel Hutchinson. Having been offered the government of four towns, he accepted that of Hull, supposing it was actually vacant. Soon after,

'Cromwell desir'd him to meete one afternoon att a committee, where, when he came, a malicious accusation against the governor of Hull was violently prosecuted by a fierce faction in that toun. To this the governor had sent up a very faire and honest defence, yet most of the committee more favouring the adverse faction, were labouring to cast out the governor.

Col. Hutchinson, though he knew him not, was very earnest in his defence, whereupon Cromwell drew him aside, and askt him what he meant to contend so, to keepe in that governor? (it was Overton). The Collonell told him, because he saw nothing proof'd against him worthy of being eiected. "But," said Cromwell, "we like him not." Then say'd the Collonell, "Doe it upon that account, and blemish not a man that is innocent, upon false accusations, because you like him not." "But," sayd Cromwell, "wee would have him out, because the government is design'd for you, and except you put him out, you cannot have the place." At this the Collonell was very angrie, and with greate indignation told him, if there was no way to bring him into their army, but by casting out others uniuistly, he would rather fall naked before his enemies, than so seeke to put himselfe into a posture of defence. Then returning to the table, he so eagerly undertooke the iniured governor's protection, that he foyl'd his enemies, and the governor was confirm'd in his place. This so displeas'd Cromwell, that, as before, so much the more now, he saw that even his owne interest would not byasse him into any uniuist faction, he secretly laboured to frustrate the attempts of all others who, for the same reason that Cromwell labour'd to keepe him out, labour'd as much to bring him in.' pp. 308. 309.

In the name of our readers and the literary world, we express our thanks to Mr. Hutchinson for the publication of these interesting papers; a more substantial reward he will doubtless obtain in a very extensive circulation of the volume, which will gratify all, whatever be their sentiments on points of politics or theology, who delight in the contemplation of human character, and are sensible to the charms of intellectual and moral excellence.

The work is beautifully printed by Bensley, and is very suitably decorated with two fine engravings of the hero and heroine, from original pictures, a view of Nottingham in *aqua tinta* by Medland, and *fac similia* of the Colonel's hand writing, and of a plan of the Castle, drawn in 1617.

Art. IV. *Principles and Practice of Naval and Military Courts Martial, with an Appendix, illustrative of the Subject*; By John M'Arthur, Esq. late Secrerary to Admiral Lord Viscount Hood, &c. officiating Judge Advocate at various Naval Courts Martial, during the American War, and Author of "Financial and Political Facts of the Eighteenth and present Century."—Second edition on an intire new plan, with considerable improvements. 2 vols. 8vo. pp. 1000. Price 1l. 1s. Butterworth. 1805.

● **A COMPLETE** and well digested treatise on Naval and Military Courts Martial must evidently be of essential utility to all, whose rank in either service renders them liable

to incur its judicial duties. Several treatises had already appeared on *Military Courts Martial*, before the author of the present work, nearly seven years ago, favoured the public with a treatise on the *Naval* branch of the subject. The favourable manner in which this was received, and "the suggestions of many military gentlemen of high rank," induced him to extend his researches to the principles and practice of courts martial in both departments of the King's service; and we think it just to say, that he has been diligently and successfully employed. He has drawn his materials principally from the statutes made since the Restoration for the regulation of the Navy, particularly St. 22 G. II. c. 23., which *reduces into one Act of Parliament all the laws then in existence, relating to the Government of his Majesty's ships, vessels, and forces by sea*, the subsequent acts passed on the same subject, the Mutiny Act of the year 1804, the Articles of War, and the printed instructions and regulations for the army and navy, decided cases and opinions of eminent counsel, and long established and recognized usage. He has also had recourse to the best writers on common law, and the practice of civil, as well as criminal courts of judicature, for the purpose of illustrating and confirming the principles he advances.

Under the different heads into which the author has distributed his subject, he treats on the authority by which Courts Martial are constituted, the fundamental laws by which they are governed, their different kinds, the analogy they bear to each other, with the shades of difference between them, the persons of whom they are composed, the persons and offences subject to their jurisdiction, the manner in which they are assembled, and their modes of procedure in all the different stages; on Naval and Military Courts of Inquiry, and on the duties of a Naval or Military Judge Advocate, or Deputy, and those of a Provost Martial. The author has certainly done justice to every branch of his subject, but he has not sufficiently adhered to the rules of arrangement and methodical composition. In the chapter in which he professes to treat of the *fundamental laws by which Naval and Military Courts Martial are governed*, after a very few observations on his immediate subject, he glides into a discussion on the nature of the several offences subject to their jurisdiction; on which, however, he makes the following judicious observation.

'Hence, on a superficial view of the Mutiny Act, and Military articles of War, it would appear that no crime is punishable by a *Military Court Martial* in any other way, than in that which these articles specially direct. But his Majesty having besides, the power at all times to make and issue

regulations for the army, gives a more extensive authority to Military Courts Martial than is apparent on a first consideration of the limitations and literal import of the mutiny act and articles of war. The printed regulations, therefore, which are from time to time issued by his Majesty, and promulgated in the army the same as the standing general printed instructions in the Navy, have the effect to embrace all inferior offences, and to which a Court Martial may inflict corresponding punishments, independent of the major ones of life and limb.

After some other observations, he proceeds:

‘It may not be improper, in this place, to take a cursory view of the different offences specified in the Naval and Military articles of war, together with the punishments annexed to each; and at the same time to examine the analogy they bear to the criminal laws of the land denominated “the doctrine of the Pleas of the Crown;” in order that members of Courts Martial, being thus furnished with the principles and grounds of decision in the Courts of Law, may the better be enabled to judge of the comparative punishment proper to be inflicted for offences committed, particularly when the matter is left discretionary to the court, and in the prosecution of this task we shall endeavour to point out all ambiguous constructions that may be put upon any of the articles.’

The manner in which he performs this task merits approbation; the objection we make is to the place where the discussion is introduced; and the work is liable to many similar exceptions.

In a chapter on the rules and doctrine of evidence, Mr. M'A. shews himself intimately acquainted with this most material branch of Jurisprudence, and applies to trials by Courts Martial, with much acuteness and precision, what he has judiciously extracted from the writers on common law.

We think the whole of the first chapter, “on laws in general,” and the greater part of the second, concerning the *origin* of Courts Martial, might have been spared without injury to his work: to the first we might apply the censure which has often been passed on the prefaces of Sallust—it might with equal propriety be prefixed to any treatise on any other branch of law; and of the second, we must observe, that he has written with little satisfaction to himself, or to his reader.

Through the whole of the work we are pleased to discover an acuteness of disquisition, and a liberal and temperate regard to the true principles of our free constitution. We select the following passages.

• It is a subject of regret, that courts martial are frequently assembled for trivial offences, and the charges sometimes unsupported by proof, and being thereby rendered too familiar to the minds of officers and seamen, they lose that solemnity and efficacy intended by the legislature. In this

light courts of enquiry must be deemed useful, even by those who animadvert on their legality ; as few or none ever escape punishment, that are brought to trial at a court-martial, in consequence of charges grounded on the previous report or opinion of a court of enquiry.' pp. 105. 106.

' Among the many reasons, that have been at different times urged, against trials by courts martial, there is no one which, upon a slight consideration, appears more cogent and constitutional than that of the inferior officers, seamen, and soldiers, not having the privilege of being tried by their peers or equals.

' But, upon a closer review of the subject, it will appear impracticable to introduce this right, so strongly contended for, respecting the formation of courts martial, without at once altering the whole fabric of the institution ; for, if the inferior officer be admitted on the trial of an inferior officer, why not a seaman or soldier on the trial of his brother seamen or soldiers ? And it is obvious to every person, acquainted with the practical parts of a naval and military life, that this measure would defeat the end of its formation, and, by a confederacy between the parties, that the power of punishment would be annihilated, and, subordination, the very soul of discipline, be destroyed.

' We must recollect too, that a jury so formed, would be in direct opposition to the principle of impannelling juries in our courts of law, where impartiality and disunion of interest are the leading features.

' In the present mode of forming courts martial, a powerful objection is raised as to the admittance of seamen or soldiers, since their education and subordinate situations would be incompatible with the dignity and solemnity of a court, where the characters of judge and jurors are necessarily blended.

' It has been urged likewise, that officers, below the rank of captains in the navy, have not the same privileges as their brother officers in the army, who sometimes sit as members of a general court martial, provided a sufficient number of field officers and captains cannot be conveniently assembled ; since, conformably to the practice in the army, a captain and four, or even two, subalterns, may constitute a regimental court martial. But whether any innovations, by adopting speculative meliorations of this nature in the navy, would be more efficacious than the present mode established, is problematical.' pp. 129. 131.

' There is a power which is exercised by captains and commanders, by their own authority, and merely resulting from usage, that has often been a topic of animadversion in the service, that is, the power of degrading a petty or non-commissioned officer, to the situation of an ordinary seaman, or swabber of decks, after he may have been rated on the books, master's mate, midshipman, quarter-master, corporal, gunner's mate, or boatswain's mate, &c. Although this power be not specially recognized by the articles of war, or general printed instructions, yet it having been the usage time immemorially for captains to exercise it, on proper occasions, with due discretion, the justice and policy of the authority may perhaps be admitted. The captain being authorized to rate his ship's company, according to their capacities and merits, and for whose discipline he is responsible, it is but just, that, on conferring on any one a rank, which by bad conduct or demerits, the non-commissioned officer afterwards forfeits, he that gave such rank should have the power of taking it away. This authority, how-

ever, if abused, or made subservient to the arbitrary will and pleasure of a commanding officer, will bear most peculiarly hard, on young gentlemen, who may have been rated midshipmen, and who, for some trivial offence, may be disgraced by their captain, and ordered to do duty in the waist or fore-castle, as common seamen. There was one instance of this nature, that fell within the author's own observation on the Jamaica station, December 1782. A young gentleman (whose father now stands high on the list of vice admirals), was rated midshipman of a frigate, and had nearly served his time; and, on a complaint of a trivial nature having been made against him by a messmate, he was called before the captain, and, in his own justification, happened to answer rather perty. The captain immediately degraded him, and ordered him to do duty with the seamen on the fore-castle, in which station he continued several months. He was afterwards made a lieutenant by admiral Digby in North America, and at present stands high on the list of post captains; an excellent officer, and an ornament to his profession.' pp. 151. 152.

The style is in general correct, easy, and unaffected. The book will be found extremely useful to those for whom it is chiefly intended; though it might be considerably improved by a more precise and methodical distribution of the several topics which it discusses. We hope the author will not neglect this hint, should he be called upon for a third edition.

The Appendix contains a number of precedents, and a chronological table of trials before Naval Courts Martial since 1750; the work is terminated by a copious and well arranged Index.

Art. V. *Recollections of Paris, in the Years 1802*, 3, 4, 5. By John Pinkerton. 2 vols. 8vo. pp. 1025. Price 18s. Longman and Co. Cadell and Co. 1806.

THE title of *Recollections* Mr. P. has prefixed to his volume, because he took no notes on the spot, long experience having convinced him that his memory deserved to be trusted. Some parts of the work, however, have spared his memory the fatigue of travelling; for they relate to the French capital, as much as the *Georgium Sidus* relates to Great Britain. If Rousseau must be recollected in the city which his dreams have awakened to so many horrors, still we see no reason why many of these pages should be employed to lay the ghost of his politics, which no longer walks. Yet this is more excusable than the insertion of letters on the ancient injuries, the literature, and the partition of Poland. Was it a sufficient introduction and apology for this wide ramble, that there are Poles at Paris? Upon this ground, Mr. P. might have introduced all his "*Modern Geography*." It becomes us, as far as our protest and censures avail, to resist the prevailing practice of increasing the size and price of a

work by irrelevant matter, introduced for no better reason than because the author found it in his common place book, was afraid he should not enjoy another opportunity of publishing it, or could not, without it, spin his work to a convenient length. We shall abandon all these dissertations, which, whether ingenious or not, we conceive to be impertinent; and shall make a few extracts which at least possess a temporary interest.

‘ While the population of London amounts to about 860,000 souls, that of Paris is supposed to fall under 600,000. Yet the concourse of people, and carriages, in the more crowded streets, does not yield to that of London. The chief difference is observable in the environs, for at the distance of a league or two from Paris, the highways to an Englishman appear deserted, and it is rare to meet a solitary carriage.’ p. 9.

‘ There are in Paris three objects, which may safely be pronounced to be unrivalled throughout the globe; the vast and beautiful library, formerly styled Royal, afterwards National, and lastly Imperial; the botanical garden founded by the munificence of the French monarchs, formerly styled the king’s garden, and now the garden of plants; and lastly the wonderful gallery of the Louvre, with its innumerable collection of paintings of the greatest masters, and beneath, the hall of antiquities, or Museum Napoleon, where may be seen at one glance the Venus de Medici, the Laocoon, and Apollo of Belvidere, not to mention other statues, which in any other company would be regarded as excellent. The number of printed volumes in the library is 350,000, and the MSS. are between 70 and 80,000.’ p. 49.

Mr. P. strangely expresses his surprize that literature suffered so little by the Revolution: afterwards he remarks,

‘ Though the French be a most ingenious people, and endued with a singular aptitude for the arts and sciences, it is to be feared that fatal consequences may arise if the military despotism continue. For by the conscription the young men, from eighteen to twenty-two years of age, are all liable to be torn from their pursuits and occupations, and thrown into the army, certainly neither a school of morals nor science. Hence, in the opinion of learned Frenchmen, erudition has already begun to lose one generation of its cultivators.’ p. 99.

We were a little mortified to learn that

‘ St. Pierre was not much valued in society, for like many other sentiment-mongers, dramatic and novelistic, he shewed little feeling in common life; and his conduct to his deceased wife afforded matter of general condemnation.’ p. 110.

Mr. P. speaks of the manners of French women, with a ridiculous rapture. The source and nature of their enchantment will be pretty evident from the following extract.

'It is generally in the half hour of the desert, when the rosy or white champagne sparkles in the glass, that the French ladies display their most fascinating powers. Assuming as it were the character of actresses, they attack the men, or defend themselves, with the most brilliant corruscations of wit and humour, of affected simplicity, or the most refined shrewdness and discernment of character. Their eyes also become so expressive and impassioned, that they seem to wield, like Circe, the rod of enchantment.

Diderot has somewhere imputed to the British fair, an apparent pride, coldness and disdain; nor can it be wondered that such impressions are made by some English women upon Frenchmen, for the French ladies may certainly be said to form a perfect contrast, being warm, humble, and alluring. A French woman always looks upon even a stranger as if she would be happy to converse with him. Her eyes never fail to say, "Pray, my good sir, talk to me." Perpetually and intensely conscious of her sex, she regards the society of men as the summit of her felicity. Disinterested in her prepossessions, she follows the bent of nature, and not the dictates of avarice. And it not rarely happens that *they* are as steady in maintaining an attachment as *they* are warm in its formation, &c. &c.' pp. 25—27.

We were at first disposed to stifle our resentment at the indelicacy of some of Mr. P.'s phrases and descriptions, and, charitably transferring the blame to his subject, to hope that his love of the arts had induced him to wander amidst voluptuous scenes, till their contaminating air had, for a moment, sullied the purity of his ideas. We looked to see the injurious effects pass off, as smoke from a polished diamond. But the frequent commission of the same sin, where he has evidently stepped aside to hunt after it, has forbidden us to become his apologists, and thus forced upon us the task of severe reprobation: for in the war between virtue and vice, we abhor neutrality. We entertain too high a sense of the value and dignity of the other sex, silently to see it degraded, by being introduced as the fuel for lust. Nor will our jealousy for the honour of literature suffer us to let an author pass unimpeached, who is guilty of treason against its purity and majesty, by debasing this handmaid of virtue into the pander of vice. Are letters and morals divorced? Why must we hesitate to furnish the minds of our youth with general knowledge, for fear of initiating them into the obscene mysteries of Paphos? Or, what gain can an author derive from seasoning his works to the vitiated taste of one class, when by the same means he renders them nauseous to another. Can any sufficient reason be assigned why it should be allowed to print for all, what the author would not be allowed to say in the company of well-bred females; and what he would resent as an insult, if spoken to his sister or daughter? In the same censurable spirit, Mr. P. has observed, that moral liberty, i. e. liberty for sensual sin, flourishes in French air, though civil freedom pines. We spurn at this gross perversion of terms; for the chains of

sin are not the less real because the name of liberty is branded on the links. The converse of Mr. P.'s sentiments is, that it is slavery to refrain from a promiscuous intercourse, which our sublimest bard has blasted with a flash of holy indignation.

————— “ Hail wedded love !
By thee adult'rous lust was driv'n from men
Among the bestial herds to range !”

But this Parisian liberty reminds us of a sentence, dictated by an inspiration more truly divine. “ While they promise them liberty, they themselves are the servants of corruption ; for of whom a man is overcome, of the same is he brought in bondage*.” The virtue of the Parisians seems scarcely less despicable than their vice ; Mr. P. mentions with evident approbation, the speech of a Parisian lady, who resisted the solicitation of a youthful admirer, because “ it would be the death of her husband.” This is French delicacy and feeling. We should think lightly of the woman whom any man would dare to address with such a solicitation ; but that such solicitation should be long and repeated, would be in our estimation an indelible stain of infamy on her character. The smallest real regard to virtue would, at his first insult, have expelled the profligate from her presence ignominiously, and for ever.

The mineralogy of the environs of Paris, will interest the lovers of natural science : but for this we must refer them to the work.

A chapter is devoted to the new improvements of Paris, the principal of which are, the formation of a grand hall for the reception of ambassadors at the *Thuilleries*, the opening of some new streets, the building of new squares, the construction of bridges and quays, and the junction of the river *Ourq*, with the *Seine*.

The present system of education in France occupies a considerable space in this work, but this needed no apology ; for on what can the genius and fate of a people more immediately depend ? We are sorry to see that it is far more likely to make soldiers than saints.

Our readers will, we doubt not, peruse the following passage with interest. Having mentioned the public unconcern for the fate of *Pichegru*, Mr. P. observes,

‘ The name of *Moreau* is of a very different description, and France was indignant to see his glory blended with a list of conspirators. The impression made by his trial was prodigious, and the most prudent were alarmed at the prospect of popular commotion. An account of his conferences with *Pichegru* had been published by the government, tending to

* 2 Peter ii. 19.

implicate him in the plot; but the evidence was far from clear, and his defence was masterly. Yet such dispositions had been shewn against him, that a violent populace surrounded the palace of justice; and it was asserted that the numerous troops assembled had declared that, if the sentence were death, they would throw down their arms: he being perhaps the most popular man in France with the army, as an able general; and with the people as a Frenchman: but his talents in the council are esteemed far inferior to those in the field. The court having sat till ten at night, an express was sent to St. Cloud to represent the state of the popular mind, and demand final instructions. All was silence and apprehension, till a message arrived at midnight; and it being sedulously reported that the punishment was only two days imprisonment at Gros-Bois, the general's country seat not far from Paris, the soldiery and the people were appeased. Mean while precautions were taken by the police; and next morning all the soldiers were *consignés*, or confined to their barracks. Never did the government display more vigour than on this trying occasion, when even the soldiery could not be trusted. Next day, when it was known that the imprisonment was for two years, apprehensions for his safety were entertained or affected, and furious groups appeared at the Palais Royal, which was shut up at noon. For three or four days the awful tranquillity which precedes a tempest was observable at Paris, and appalled those who had witnessed the former commotions. The soldiers continued to be confined: nor was the public tranquillity considered as certain till Moreau's journey to Spain, in order to pass into America.' pp. 415—417.

Mr. P. entirely discredits the report of the sick French soldiers having been poisoned at Jaffa, and describes a picture in the Exhibition for 1804, in which Bonaparte is represented visiting that hospital, and inspecting a pestilential tumour which had been mistaken for the plague.

The effects of the revolution, and the advantages of the new order of things are thus candidly, though superficially discussed.

'A free and candid inquiry what France has gained, or lost, by the most surprising revolution which occurs in the pages of human history, might form the subject of an ample and interesting work, which could only be well executed by a dispassionate Frenchman, a lover of his country, and attached to no party. The acquisition of territory, and the influence over neighbouring states, are subjects of national glory and vanity, but confer little advantage on the inhabitants of France, who are equally loaded with taxation. The inhabitants of the cities, in particular, complain of the weight of taxes; which, as they are far from being so rich, they are much less able to pay than the people of England. Commerce has also visibly declined; and though the inland trade of so wide an empire must of course be considerable, yet the loss of St. Domingo will continue to balance many advantages.

'But the grand staple of France, agriculture, has certainly been benefited by the revolution. A sensible writer has observed that, "farmers have in general been the chief gainers by the revolution; from a greater

facility in bequeathing by will; from the abolition of feudal restraints; of *mainmortes*; by the undisturbed possession and free alienation of all landed property; and lastly, by the division of land into smaller estates. Hence also the change in respect to money; formerly it flowed through the country to the cities; now it remains in free circulation in the country. This is attended with two very happy consequences. More land is actually cultivated than before, and in a better manner; and the stock of cattle is much more considerable.' pp. 475—477.

Mr. Pinkerton's speculations on the relative situation of France and England, are not deficient in sagacity, but they have lost their interest. The question between them is no longer of policy, but of existence; and if our readers want any additional motive to tremble at the consequences of invasion, they need only examine the picture of French morals, as it is here portrayed by an admiring witness.

We cannot join with Mr. P. in absolving our country and its colonies of guilt. For we can never bring ourselves to conceive that the murderous sacrifice of so many thousands of negroes to our commerce and wealth, is a mere peccadillo. Blest as we are with the light of mental cultivation, and still more with the diffusion of evangelical truth, the continuance of such a national crime deserves the severest of national punishments.

The epicures will find Mr. P.'s chapter on French dinners, cookery, and wines, a *bonne bouche*: though most of them will think that his animated relish for French hospitality has too much prevailed over his patriotic prepossessions.

The law of divorce now stands thus:

"The husband may demand a divorce on account of the adultery of his wife.

"The wife may demand a divorce on account of the adultery of her husband, if he keep his concubine in the mutual habitation.

"Either may demand a divorce on account of excessive abuse, bad usage, or great injuries.

"The condemnation of one to an infamous punishment, shall afford the other a plea of divorce.

"The mutual and persevering consent of the husband and wife, expressed in the manner prescribed by the law, and under the conditions and trials therein determined, shall sufficiently prove that their life is insupportable, and shall be regarded as a peremptory cause of divorce." pp. 224. 225.

The reception of the Pope at Paris must have been very mortifying. When the wicked Parisians carried their *folatrerie* to such a length, that the Pope's mule was the chief sport at the imperial coronation, and was called for as the best farce at the theatre, and when his holiness durst not venture to give

the public blessing, the hierarchy must have been convinced, that the age of crosiers and mitres had not returned with that of sceptres and crowns.

But on the subject of religion, the information which Mr. P. affords is very scanty. This we the less regret, because the hints which he has occasionally dropped, discover at once a lamentable ignorance of its nature, and insensibility to its worth. While he asserts that it would be ridiculous to enforce on volatile Frenchmen the religious observance of the Sabbath, he seems either not to reflect, or not to know, that genuine Christianity is a citizen of the world, able to live and flourish wherever man is found, in all circumstances, and in all climates. From Mr. Pinkerton's views of morality, no one would expect him to be friendly to religion: for he supposes that the theatres of Paris being open on Sundays, greatly diminishes the number of crimes, and that the oaths and impiety of our seamen are essential to our naval victories. Equally censurable are his reflections on the religion of Holland. Would not an impartial eye have seen, that Calvinism has no more influence at Rotterdam or the Hague, than Popery at Paris; that the one in reality worships pleasure, and the other deifies wealth. Some atonement Mr. P. endeavours to make for his lax morality, by a sermon against Drunkenness. "The inventor of toasts," says he, "may justly claim a niche by the side of any hero who ever deluged the world with slaughter; and if the pestilence had been a human invention, he might certainly be stationed by the side of its great founder."

Mr. P. has, we acknowledge, given us information concerning Paris, which is various, pleasing, useful, and frequently superior to that which ordinary travellers could impart. Had he employed time and self-denial to compress into one volume the recollections truly Parisian, excluding all indelicate stories and allusions, he might have deserved considerable praise. The general propriety of his language is sometimes interrupted by Gallicisms, which a traveller ceases to perceive when he begins to contract. He is also guilty of coining and uttering many words of such inferior quality, that we hope they will never obtain circulation. The paragraphs which he intended to be witty and poignant, are often dull and affected; but then some of his serious phrases are laughable enough to atone for this defect. His absurd and unmannerly abuse of the Celts has been admitted even into the present work; a proof that, among his various acquisitions at Paris, he has not learnt civility. We hope indeed that his time, as a man of letters, was better employed in that city, than we have any reason to suspect from the contents of the present publication.

Art. VI. *A New Theory and Prospectus of the Persian Verbs, with their Hindoostanee Synonimes, in Persian and English.* By John Gilchrist. 4to. Calcutta. 1801. Price 12s. Black and Co. London. 1806.

BY the Persian and English in this work, our readers are to understand a work in Persian on the above subject, comprised in 32 pages and a Table, neatly printed in the Nns-taaleek character; and the same in a free English translation, 34 pages, beside the Table; both parts much more accurately and decently printed than most we have seen from the Hindoostanee press at Calcutta.

Mr. Gilchrist sets out with asserting (Advertisement, p. xi.) that though much has been done, yet still a great deal is wanting to complete a proper grammar of the Persian tongue. "When," says he, "a scholar can be found, who can blend the minuteness of *Otho* with the elegance of *Jones*, and is capable of uniting to both the copiousness of *Gladwin*, on systematic principles, we may then hope to see a philological production worthy of this charming language." In order to effect this desirable object, he thinks the two following things are indispensably necessary. 1st. "To think boldly for ourselves, while we take every advantage of modern discoveries, without being chained to the scholastic trammels of the Oriental grammarians, and their servile imitators the *Muoluwcees* and *Moonshees* of India."—2dly. "While we do every justice to our predecessors in this walk of literature, we must carefully avoid blindly following their footsteps, or being deterred from our duty by the mere whistling of a great name. *Tinnit quod inane est.*" ib.

These two directions, which are nearly the same in substance, are worthy the attention of writers in general; and it must be allowed that Mr. G. has fully exemplified them in the work before us. It is well known that the native Persian grammarians, in general, make *thirteen classes* of verbs. In this Sir W. Jones has closely followed them; see his Grammar, p. 61—70, where he exhibits the thirteen classes under the title of *Irregulars*. Mr. Gladwin, who in most cases is too closely attached to the native Arabico-Persian grammarians, has in this respect departed a little from the common track, and reduced these classes to *eleven*. Mr. Gilchrist has completely *broken the trammels*, and; taking an immense stride, has reduced the whole thirteen to *two*!

Through all his diffuse reasoning on the subject of his system, it is impossible for us to follow him without taking up more room than can properly be allotted to a work like the present; we must therefore refer the reader to the book itself, after giving a few extracts illustrative of the writer's theory.

On the Persian infinitive, and the formation of the different persons and tenses from it, Mr. G. thus explains himself.

‘ It is evident enough, that the particles *dun* and *tun*, are vulgarly but erroneously called the infinitive signs ; whereas it is most probable that *un*, as in the old Hinduwee (and *na*, in the modern speech) occurs in the same manner also in the Persian tongue. It may be termed a declinable verbal termination, or the original constituent portion of all the verbs, because, by a very easy transition, all the parts of the substantive verb, (better known by the natives of India as the pronominal declinable signs) may thus spring from *un*. Let us commence with the first person singular *am*, and then go through the whole regularly, as far as the third person plural *und*, seeing they are all in a similar manner affixed to every tense of the Persian verb, in the whole of their various combinations, agreeably to the *Eerance* pronunciation ; so *um*, *ee*, *ud*, *cem*, *ced*, *und*. These, by a hypothetical declension or process, will be clear enough to the reader who shall consider them in this manner. Taking it for granted that the short *ā* or *u*, is either a declinable imperative, a contracted infinitive, a perfect or pluperfect participle, from it let us form the primordial infinitive, or *un*, the root of all the rest, as stated above through the several persons. It can moreover be carried, by the trivial change of *ud-u*, *und-u*, and the coalition of *u-u*, to the active present and passive participles in *ceda*, *indu*, *a*, or *an* ; and from the very same *u* and *un*, perhaps by an ancient mode of declension, the verbal nouns in *ush* or *ish*, *u*, *ee*, (or by some irregular process from *awoordun* and *kurdun*, &c.) *ar*, *ak*, *gee*, were originally constructed. To the present day, these are all apparent in the composition of Persian verbs, as *poors-ish nal-u poors-ee*, &c. If the first and other personal signs have not emanated by a particular change and inflection from the radical imperative *u*, or declinable particle of infinity *un*, whence can they be derived ? In the beginning, perhaps, to express merely mental or ideal existence, abstracted from every thing else, the immaterial or simplest of all infinitives, viz. *un*, may have been applied, to denote mere *entity* ; for in several languages, this abstract sign of the verb in its infinite state, is still found to be *un*, somewhat modified by particular vowels. It is a curious fact also, that, according to the Hindoos, this same *un* is denominated the ovum or matrix of all things ; and we ourselves have the important monosyllables *ens* and *mens* probably from the same source. In appropriating the idea of existence, from its former absolute state, to the speaker and others, the *u-u* naturally enough becomes *u-m*, &c. : in some of which, however, the *u* is completely absorbed in its paramount vowel, as in *u-ee*, *u-d* or *u-t*, *u-cem*, *u-ced*, &c. When mental and corporeal existence were palpably combined, another infinitive, to wit, the material, may have become requisite ; and we may reasonably presume that *st-un*, *ust-un*, or *ist-un*, *ist-am*, *ist-ee*, *ist-ud*, were introduced accordingly. We all know, that in several languages the letters *st*, or, as a Persian must write them, *ust*, *ist*, denote stability, station, &c. ; nay, we cannot be ignorant that this very *stun*, *istun*, in question, is the final syllable of several verbs yet extant. The man who understands the Persian language, and can analyse the verbs *dan-istun*, *gird-istun*, *acc-istun*, &c. will clearly perceive, that these are irrefragable

proofs of the present supposition being so far well founded; nor is it a very incongruous conjecture, that, from this dormant material infinitive *istun*, *istadun*, may proceed, having, like many others, survived the aorist infinitives whence they sprung. It is plain that the former verb, when conjugated as illustrated above, will regularly assume *ud* in the third person singular; thus *stud*, *istud*. To this, by affixing the infinitive sign *un*, we procure *istudun*, which, by a trifling deviation, becomes *istadun*. We moreover may learn from the foregoing premises, that in the perfect, the *d*, *t*, as pronominal signs, are dropt to avoid the harshness of two such letters coming finally in contact with each other, because we cannot well trace *ust* to any thing else than a euphonous contraction of *stud*, *istut*, or *istud*. When to abstract and corporeal existence, life is superadded by prefixing the *breathing* or letter *hu* to the former infinitive, this naturally enough indicates the idea of *animation*, and it is not impossible but *h-ustun*, *h-ustum*, *h-ustee* &c. were formed in that way. In several languages the *hu* is the chief component part in the name of God, the fountain of life, as also for life itself; for instance, *Hoo*, *Ullah*, *Hur*, *Hu-ee*, *Hee*, &c. It, as well as the essential simple and compound vowels, *ee*, *y*, *o*, *yoo*, is moreover to be met with as the constituent part of the pronouns in various tongues; and *ho-na*, *hu-na*, to be, exist, live, may be traced to the same *inspired* source. To prove and confirm much of the foregoing remarks, suppose we were to affix to *ud* or *ut* formerly described, the particle *un*, for the formation of the secondary or perfect infinitive, we *would* [should] by a regular progression, procure *udun*, *utun*, whence, by a slight deviation, *eedun* and *adun*, and by ellipsis, *dun*, *tun*.

By affixing *eedun*, &c. to the imperative, the Persian infinitives are formed like *ruseedun* and others. It is true, a number of infinitives with their derivatives deviate a little from this rule; but by the blessing of Providence we shall soon endeavour to account satisfactorily for them also, through the means of customary changes in the letters, provided the scholastic prejudices of former authors be removed, as this is one of the greatest obstacles to the literary improvement of every reader. It cannot be concealed that the short *u*, or as I mark it *u*, has been considered the essence, origin, or source and perfection of existence and motion, both mental and corporeal; it will not therefore be deemed unreasonable to suppose, that by subjoining it to the perfect tense, a past participle is formed. When *u* acquires the stability of a letter, it insensibly connects itself to *n*, whence perhaps the infinite *un*, now under discussion. Among the Hindoos, this very letter is treated as the basis of the whole creation, and in conjunction with the nasal *m*, instead of the *n* here, forms the famous mystic syllable *om*, one of the most sacred and important words in their mythology. To me, indeed, this nasal sound seems the connecting subtle link which unites the whole chain of vowels and consonants together. When a vowel is prolonged by repeated enunciation, it generally produces insensibly, without any motion of the tongue, the nasal *u*, as *an*, *an*, *an*, which, treated differently, becomes *an*, *un*, or *na*, *nu*. The word formed by the Hindoos during their devotions, appears to have some metaphysical allusion to this indivisible concatenation of sounds.

Whoever accurately adverts to the nature of the nasal or semivowel *n*, will find, that this alone requires little or no aid from any other, except the very short *u*, which of itself as naturally falls into the nasal *un*, *un*, *un*, as the nasal requires it." pp. 1—5.

Next follows a diagram, composed of three concentric circles, in the common centre of which is placed what Mr. G. calls the primordial infinitive, or root of all the rest, viz. (*u*-) and which stands in reference to the different persons singular and plural of his two classes of verbs; but for this also we must refer to the work itself, as without the diagram any explanation would be unintelligible.

Notwithstanding what Mr. G. has advanced before on the primordial infinitive or root, he is inclined to believe that the *imperative* is the *radix* of verbs in all languages; and the reason for this he conceives to be the following:

"Before visible matter existed, had not the Universal Spirit willed imperatively, neither body nor individual mind, nor the discrimination of times, had been known. The man who shall profoundly ponder on the words *koon* and *u*, which, according to the Arabic and Hinduwee systems, proceeded from the *primum mobile*, or cause of causes, at the creation of the world, will clearly perceive the force and tendency of the reasoning adopted here. As *l* is the root of both (آمدن *amudun*, to come, *Pers.*) *amudun*, and (آنا *ana*, the same in Hindoo-tanee) it is possible enough that *u* is the imperative and origin of *un*.—Among the very confined colloquial efforts of animals, the imperative must be a mode of the highest importance, and as such is perfectly well understood by creatures who probably are incapable of discriminating other verbal tenses or forms. The necessity for, and preeminence of the imperative, at the very dawn of reason and speech among created beings, is to my mind as evident as the sun, and may be every day put to the test of experience, by observing the various actions of chickens in obedience to their mother's commands. For my own part, I have no doubt in believing, that the hen can call, in her way, *hide*, *come*, *eat*, *silence*, with as much effect as we do, because the brood vary their motions accordingly. I suspect, however, that she could hardly communicate to another fowl, that her chickens lay, or would lie, concealed beneath a bush at the kite's approach, whatever they might be successfully ordered to do on the spur of the occasion." pp. 12. 13.

The merit of ingenuity cannot be denied to this reasoning; but we dare not attempt to predict that it will have that

weight with our readers to which the author thinks it entitled. Indeed Mr. G. is so well assured of the truth of his own principles, and the certainty of his discoveries, that he treats all who differ from him, as *wiseacres*, *coxcombs*, &c.; but if "men eminent in other sciences should affect to laugh at and despise observations of this nature and tendency," he considers it a proof of that "partial ignorance which frequently begets general folly," and thinks "it would be unreasonable to deny the privilege of playing the fool to the wise occasionally." p. 13.

What provocations the author may have received from the Indian Literati we know not, except the single instance which he mentions in his Introduction, p. 1. of "a gentleman of considerable abilities, who possesses much knowledge of the Persian tongue, to whom he submitted his plan," printed at first on one large sheet; who gave as his opinion, 1st. "That it was almost unintelligible. 2dly. That he supposed some ignorant Moonshee must have stolen the little that was right from the Ferhungi Jehangeeree, and had palmed it on him without examination, as a new theory of his own." We heartily wish there were no ground for the first part of this severe criticism; but we must confess, that still this Theory and Prospectus appear to us to be encumbered with disadvantages, in consequence of wanting a due specification of plan and parts, and that *lucidus ordo*, which is of prime importance in all good writing; particularly when the subject itself is novel, and confessedly abstruse.

The Canons which Mr. G. gives for his two classes of Persian Verbs, are sufficiently perspicuous, and deserve attention.

1. *Canon for Class first.*) By simply rejecting the finite portion of the various Persian verbs, viz. *دُن dun*, *تُن tun*, *اَدُن adun*, *اَدَدُن eedun*, *سَتُن stun*, and *مَدُن mdun*, the imperative is generally found; but when the last letter of the part left by this process is *و oo*, *خ kh*, *ف f*, these are, in the order inserted, converted into *ا a*, *ز z*, (after vowels) *ب b*, after consonants *و o*, as *اَزْمُو azmoo*, *اَزْمَا azma*; *اَمُوخ amox*, *اَمُوز amoz*; *يَاَف yaf*, *يَاَب yab*; *رُف ruf*, *رُو ruo*; *گُوَف goof*, *گُو go*, &c. After dropping *تُن tun*, if *ش sh* close the remainder, it is converted to *ر r*; but should *اَدَدُن eedun* be the portion dropped, the *ش sh*, undergoes no change whatever, thus *دَاشْتُن dash-tun*, *dar*; *کَاشْتُن kash-tun*, *kar*; *خُوشِیدُن khumosh - eedun*, *khumosh*.

khwmosh; خورشیدن khurash-eedun, خراش khurash, &c. There is occasionally a very small change in the long and short vowels of the imperative, or a slight addition takes place, whence پختن pookh-tun, پز puz; مردن moor-dun, میر meer; رستن roo-stun, رو ro; دادن d-adun, ده duh; زدن zu-dun زن zun خواستن khwa-stun, خواه khwah. By affixing یدن ee-dun to every imperative now in use, the old or regular infinitive as well as the present causals may almost always be found," p. 20.

This canon is exemplified by a long list of Persian and Hinduwee infinitives, with their explanation in English.

II. *Canon for second Class.*) "The whole of the verbs which do not come under class first, belong of course to the second here as *Irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperative, and in one instance, the initial *d* of the infinitive, perhaps to prevent all confusion with *dun*, is changed to *b* in the imperative. In this last *s*, is occasionally permuted to *n*, or *nd*; *kh* to *s*, or *sh*, and *r* to *n*, with a slight vocal change in کردن *kur-duu*, کن *koon*, as will appear by the sequel."

Then follows a list of verbs alphabetically arranged, for the illustration of this canon, as آفریدن *afreedun* آفرین *afreen*, to create نفرشتن *ufraشتun* افراش *ufrash*, to raise. بافتن *baf-lun* باف *baf*, to weave, &c.

The work is concluded with "a TABLE of the COGNATE or CORRESPONDING TENSES of *Persian Verbs*, in their *auxiliary*, *active*, *passive*, and *casual* STATES, with their DERIVATIVES. Like the rest of the volume, this is in Persian and English, and exhibits, at one view, the dependance of one part of the verb upon another.

Notwithstanding the author has too frequently manifested a querulous disposition when speaking of the works and conduct of others, who probably have not treated his extensive and well-meant philological researches with that degree of candour and respect to which they are certainly entitled, we think that the Persian student cannot consult this piece without profit, for, the mere Theory aside, the work contains

several judicious observations which prove that the author has studied his subject with no common assiduity and attention. Our respect for his character as a man of much learning and industry, induces us to overlook some gross literary faults, which many would severely satirize.

Art. VII. *Lectures on Natural Philosophy: the Result of many Years practical Experience of the Facts elucidated.* With an Appendix ; containing a great Number and Variety of Astronomical and Geographical Problems ; also some useful Tables, and a comprehensive Vocabulary. By Margaret Bryan. Dedicated by permission, to H. R. H. the Princess Charlotte of Wales. Quarto, pp. 422. Price 2l. 12s. 6d. Kearsley. 1806.

TO expose this handsome volume to the unabated rigour of scientific criticism, would be neither polite nor just. It is the work of a very respectable lady, avowedly designed for young people of her own sex, and presented to the public with modest and humble claims. Were it published under other circumstances, or did it advance pretensions to distinction as a work of accurate physics, our feelings would be different, and our censures might be severe. That its statements are, in some instances, superficial or erroneous, that its theories are frequently unphilosophical, that its reasonings are often inconclusive, and that its style, when it intends to be elegant, too readily slides into the glaring and turgid, would, in another case, be subjects of necessary reprehension. We should be less disposed to a lenient construction of these failings, even in Mrs. Bryan, were there not, in her performance, a preponderance of commendable execution and useful tendency. Her manner in composition, except in the occasional instances before alluded to, is neat and perspicuous. If her experiments indicate no character of invention or originality, they possess the merit of being perspicuously and fully described. But the most honourable distinction of this fair philosopher, lies in her constant reference of natural truths to the purposes of moral and religious improvement. Mrs. B.'s Lectures present a laudable contrast to that studied impiety of neglect or of latent atheism, which is the execrable opprobrium of too many scientific treatises, in modern times. She never shrinks from the acknowledgement of a Deity, his universal agency, and his particular Providence. Nor does she omit to profess some regard to Him who is the way, the truth, and the life, or to state as the object of devout desire, the sacred influences of the Almighty Spirit. Most sincerely we wish that these professions may be more than *nomine tenus*. The occurrence of such recognitions would have been more gratifying, and their

probable effect far more beneficial, had they been accompanied by more decided indications of evangelical knowledge. We are glad to perceive Mrs. B.'s frequent avowals of regard to the Scriptures of truth. But surely, if she were seriously attentive to their doctrines and their spirit, she would not adopt the fallacious and fatal jargon of complimenting her pupils, in the *manner* that she adopts, on their "inherent excellence;" nor would she have indulged the ebullient self-complacency of her heart, in saying, writing, and publishing these lowly and modest words: "I never feel my importance *in the scale of human beings* so much as when engaged in those researches." pp. 159, 161.

This work consists of thirteen Lectures, beside the introductory and concluding Addresses, and the Appendix. The order of subjects in the Lectures is the following: Advantages of Philosophical Knowledge;—Properties of Matter;—Mechanics;—Pneumatics and Acoustics;—Hydrostatics and Hydraulics;—Magnetism;—Electricity;—Optics;—Astronomy. The Appendix comprizes several plain and useful Tables—a list of all the Constellations, with a particular enumeration of the most conspicuous fixed stars, for the latitude of London, the general principles of the globes, and the Armillary sphere—a large collection of Astronomical and Geographical Questions and Exercises—and a Dictionary of Scientific Terms.

As a specimen of Mrs. B.'s manner, characteristic both of her excellencies and of her defects, we extract the following passage from the Twelfth Lecture.

' We are now far advanced in the consideration of light and the science of Optics; having, by ocular demonstration of certain results, inferred with certainty many important facts: such as, that the particles of light are inconceivably small, and move in a rectilinear direction with astonishing velocity;—that a ray of light, radiating from a centre, diverges in its progress;—that the density of light at certain distances depends on its density at the radiating point, and its distance from it, and this difference being also in proportion to the squares of its distance from the luminous point;—that the angle made by a ray of light in its reflection, is always equal to its angle of incidence; and hence, when the angle of incidence is found, the angle of reflection is likewise ascertained;—that concave mirrors collect parallel rays, and cause them to meet in a focus by reflection; and that the focus of a concave mirror is at the same distance from its surface as the focus of a convex lens;—that the heat and light of a luminous body reflected from a concave surface, are as much increased at that focal point, as that point exceeds [is exceeded by] the surface of the lens; the same *as* happens in regard to the surface and focus of a convex lens by refraction, which causes the rays of light at the focus of very large concave mirrors and convex lenses, by being greatly accumulated at their

foci, to burn almost all bodies subjected to their influence. We have also contemplated the curious organization of the eye, so far as its optical effects are known; and discovered that the construction of optical instruments depends on the known properties and capacities of the coats and humours of this useful and ornamental organ of the animal creation.

‘ But the sublimest evidences and most beautiful effects of the particles of light yet remain to be considered; namely, the different sizes of those particles, with their various impressions on the organs of sight, and their individual characteristics of colour.

‘ For all those effects, under Providence, we are indebted to the bright luminary of day, which thus adorns and paints the face of nature with different graces, according to the capacity of substances to imbibe or reflect its beautiful emanations. The sublime Newton has furnished us with the clearest evidences of those effects; having shewn, by unequivocal experiments, that the rays of light consist of particles differing in colour, though, by a due mixture and perfect combination, they exhibit a pure, white light.—

‘ How charming are the evidences of Deity we have just been contemplating! How unequivocal the effective energies of light! The variety, multiplicity, and beauty displayed in this subject, produce such a quick succession of pleasurable sensations, that it is impossible to give either individually the preference. But the great cause of the effects perceived, rising supremely conspicuous above them all, claims and receives our first attention—our most exalted and concentrated admiration, love, and gratitude!’

From this extract, our reader may form a very just conception of Mrs. B.’s general perspicuity, but occasional inaccuracies and inflation of style; and of her talents for delivering philosophical truths, together with her incongruous admixture of palpable mistake and dubious hypothesis. In accordance with this character, we are seriously informed that it is *not known* why the *zero* of Fahrenheit is placed 32 degrees below the freezing point of water; that, without the aid of the steam-engine, “ we could *never* have enjoyed the advantages of coal for fuel *in our time*, as our fore-fathers had dug the pits as far as they could go;” that the magnetic iron ore contains iron “ in so scanty a proportion as not to pay the expence of fusion;” &c. So a tower is called an *obelisk*; *subtle*, a quality of mind, is put for *subtile*, a property of certain forms of matter;* the *vis inertiae* is turned into *vis inertia*; and the term *Meteorologists*, is substituted for *Metal-burgists*. A deficiency of information is obvious, with respect to many important discoveries and improvements made in the

* Those two adjectives, though distinct from each other in signification, in orthography, and in pronunciation, are frequently confounded by other writers and speakers.

state of philosophical knowledge, during the last fifteen years: such as the knowledge of elementary bodies, the identity affirmed by Mrs. B. of light and caloric, the transmission of heat by fluids, the theory of combustion, the doctrine of colours, and the Voltaic pile and trough. As the author has ventured to speculate on the subjects of attraction and repulsion, it would have been of advantage had she studied the important doctrines of Boscovich.

In the well-meant moral reflection of our respectable. Instructress, she repeatedly employs the method of *allegorizing*. The following curious deduction from the laws of Hydrostatics may serve as an example.

‘As our spirit, our understanding, rises specifically above the gross materials of our corporeal frame, so let our actions bespeak that specific virtue, and raise us in the estimation of the world, the affection of our friends, and, above all, by the specific power of a good conscience, elevate us above the fatal effects of human occurrences, and direct our flight to a still more exalted station in the regions of bliss.’ p. 128.

We have real pleasure, however, in attending to the ethical maxims and admonitions with which Mrs. B. judiciously and affectionately closes her course of lectures. A small part of them we shall present to our readers.

‘— As children, be obedient to the dictates of your parents; grateful for all their exertions for your benefit and happiness, and affectionately attentive to all their wants and desires. As friends, be faithful and reasonable; not selfishly wishing to lessen the extended and general influences of friendship, by depriving others of the attentions of your friend, who are entitled, either by consanguinity or a correspondent regard, to a share of the affections so necessary perhaps to their happiness, as well as to your own. As sisters, be affectionate; and endeavour by every good office to exhibit that generous interest, which regards the welfare, respectability, and happiness of those to whom you are so nearly allied. When wives, consider the solemn oath pledged before God, and strictly obey its mandates. Let cheerful acquiescence evince your affection towards your husband. Be the softener of his cares, the sympathizer in all his anxieties; and should unforeseen misfortunes overtake him, then will be the time to shew him the strength of your understanding, the purity of your mind, and the nature of your affection. Excite his fortitude by your example, lessen his anxiety by your vigorous resistance of calamity, and diminish the pressure of misfortune by your active exertions. This will be the season for more particularly displaying the moral graces of justice, prudence, temperance, and fortitude. As mothers, remember you once were young. Let your experience and mature judgment direct and admonish your children; but let your admonitions, restraints, and directions be softened by maternal affection. If the case require corrosives, though [for] these may be salutary in some cases, use them like a skilful surgeon, firmly, not timid.

ly; and do not fail to prepare the healing balm—let the affection which dictates the measure render it supportable: this will soften the necessary infliction of the sharpest reproof, and doubtless effect a cure; whereas the wounded feeling, when left to the impression of correction only, may become callous and incurable. Let not a mistaken fondness, and desire to make your children happy, induce you to allow them indulgences, which are pernicious, either in their nature or consequences: for remember—children are not bestowed for the indulgence of affection only, but demand your most vigilant care of their health, morals, and religious principles.

‘ In society, be unassuming, obliging; charitable; let your benevolence be as conspicuous in judging of conduct, as in bestowing the gifts of abundance. Cultivate a cheerful disposition, and impart its emanations; but let your gaiety be tempered by sedate thought and reflection. Be not anxious about the domestic affairs of others: curiosity is trifling and impertinent, unless excited by the laudable motive of contributing, by our counsel or assistance, to the comfort and happiness of our fellow creatures. Avoid gossiping, or talking of other people’s affairs; for this practice bespeaks a weak and vacant mind, and derogates from the modesty, delicacy, and refinement of the female character.

‘ Let humility, urbanity, and magnanimity adorn your exterior. Suffer not the little infelicities of domestic arrangement to enfeeble your mind—be great in thought, word, and deed. In mixed society, avoid that littleness of mind that attends more to external circumstances than to interior worth. Let your duty to God and man, in every connection of your life, and a due cultivation of your reason, pre-occupy your thoughts; and divert them from the fallacious allurements and inconsistencies of folly, and the irrational preponderance of prejudice and fashion. Avoid the vicious, however exalted by rank, or aggrandized by wealth; and respect and distinguish virtue wherever it may appear. Always prefer the society of well-informed and religious persons; and, though I disapprove of particular respect being paid to rank or condition, when unaccompanied by virtuous conduct, yet, when those elevated by birth and fortune are also distinguished by merit and religious graces, the laws of society demand that they should receive respect and deference.

‘ I cannot conclude this address better than by adverting to those connections in life, which, being dependent on yourselves, require much consideration, and which I think it my duty to impress on your minds—the indispensable qualifications of both a friend and a husband—*religious principles and practice*: never make your choice of either of these, till you have discovered that they not only profess to be religious, but are truly so; in thought, word, and deed.

‘ When the lips that delivered these maxims are mouldering in the dust, may their respective impressions remain on your hearts! And should the tear of regret flow on your cheeks, let this reflection be your consolation—that the spirit that dictated them, disrobed of its mortal habiliments, may, through the merits and intercession of a Saviour and Redeemer, be enjoying that exalted felicity which is perfect in its nature—perpetual in its duration!’ pp. 290—293.

With this all-momentous wish, we unfeignedly unite our fervent prayer, that the Authoress, her children, and her charge, may, without an individual exception, be "partakers of that like precious faith" which will conduct them to "the salvation which is in Christ Jesus, with eternal glory!" To them, and to all who like them possess polished minds and habits of rational reflection, we warmly recommend the diligent perusal of a recent and most estimable publication, *The Temple of Truth**. Mrs. Bryan will there find her plan of dignified knowledge completed, in a correct analysis and an interesting display of "The best System of Reason, Philosophy, Virtue, and Morals."

We have only to add, that the work which we are closing is very elegantly printed, and illustrated with thirty six plates, many of which are from Mrs. B.'s own drawings, and all of them both designed and engraved with distinguished taste and beauty. In addition to these, is a fine portrait of the Authoress.

Art. VIII. *Sermons translated from the original French of the late Rev. James Saurin, Pastor of the French Church at the Hague, Vol. VII. on Important Subjects.* By Joseph Sutcliffe, (Halifax) 8vo. pp. 270. Price 6s. Lackington, Williams, &c. 1806.

THE sermons of the pious and eloquent Saurin, have united men of very dissimilar tastes and opinions in one common sentiment of admiration. He hurries forward to the noblest object of human endeavour, with such vehemence and dignity of motion, that few readers are able to detect, and fewer willing to censure, his deviations and obliquities. He is protected from reproof, not by his blameless accuracy, but by his transcendent excellence; and defies all opposition in his sacred warfare, not by the security of impenetrable armour, but by the energy of irresistible arms. Six volumes of his sermons have been long before the English public, and have gained and supported a reputation, which few can pretend to have exceeded. By the addition of a seventh Mr. S. has conferred a considerable obligation on numerous readers, and we are free to acknowledge that in placing himself by the side of Robinson and Hunter, he has assumed no rank, as a translator, which he cannot honourably maintain. His predecessors had selected what they deemed the most excellent of Saurin's discourses, and it might have been presumed that

* *Vide Ecl. Rev.* Vol. II. p. 1014.

every additional volume would appear under increasing disadvantage. But in the three discourses on the Delay of Conversion, not to mention others in this volume, there is a species of merit, which was not particularly attractive to the other translators; whose concurrence in rejecting them repeatedly, as they occupy the first place in the original, was a very clear and unambiguous mark of disapprobation. Mr. Sutcliffe has hinted very modestly at this circumstance; and whether it be disreputable to the sermons or to the translators, our readers in general will find little difficulty in deciding. For it certainly could not have arisen from any defect which they betray in argument, in eloquence, or in interest; and surely it is a very pardonable blemish that they force upon the attention of a sinner the extent of his guilt, and the imminence of his danger, with a fearless and distressing impetuosity. In this respect, Mr. S. proceeds to remark, that,

‘The general character of English sermons, is by far too mild and calm. On reading the late Dr. Enfield’s *English Preacher*, and finding on this gentleman’s tablet of honour, names which constitute the glory of our national Church, I seem unwilling to believe my senses, and ready to deny, that Tillotson, Atterbury, Butler, Chandler, Coneybeare, Seed, Sherlock, Waterland, and others, could have been so relaxed and unguarded, as to have preached so many Sermons equally acceptable to the orthodox and the Socinian reader. Those mild and affable recommendations of virtue and religion: those gentle dissuasives from immorality and vice, have been found, for a whole century, unproductive of effect. Hence, all judicious men must admit the propriety of meeting the awful vices of the present age with remedies more efficient and strong.’ p. iii.

We should suppose that few will differ from our worthy author, who ever regarded sin as truly sinful, or its punishment as formidable and certain. The whole of his preface deserves attention; he is not blind to Saurin’s faults, and though in our opinion he treats them far too leniently, he has said as much as ever a translator dares to avow, or even submits to confess.

The sermons in this volume are twelve in number; the subjects of which are, the Delay of Conversion, Perseverance, the Example of the Saints, St. Paul’s Discourse before Felix and Drusilla, the Covenant of God with the Israelites, the Seal of the Covenants, the Family of Jesus Christ, St. Peter’s Denial of his Master, the Nature of the unpardonable sin.

Our extracts from these interesting discourses, must be brief; we observe, therefore, as the general character of the whole, that while they display the talents of the orator in a manner

little inferior to any of his sermons hitherto translated, they are superior to most of them in exhibiting the earnestness, the solemnity, and the faithfulness of a conscientious ambassador of Jesus Christ.

If any one who reads these pages, has reason to appropriate the censures of Saurin, and to look back with terror on the dying man, whom he has deluded with anti-christian hopes in the unlimited mercy of God or in the efficacy of the sacrament, a delusion which would excite derision, if it did not inspire horror—the following paragraphs may not be unseasonable. The preacher is referring to an inveterate sinner, from whom the hour of death, and the fear of ruin, have extorted a semblance of contrition.

‘ Woe, woe to those ministers, who, by a cruel lenity, precipitate souls into hell, under the delusion of opening to them the gates of paradise. Woe to that minister, who shall be so prodigal of the favours of God. Instead of speaking peace to such a man, *I would cry aloud; I would lift up my voice like a trumpet; I would shout.* Isa. lviii. 1. *I would thunder; I would shoot against him the arrows of the Almighty, and make the poison drink up his spirits.* Job vi. 4. Happy, if I might irradiate passions so prejudiced; if I might save by fear; if I might pluck from the burning, a soul so hardened in sin.

‘ But if, as it commonly occurs, this dying man shall but devote to his conversion an exhausted body, and the last sighs of expiring life; woe, woe again, to that minister of the Gospel, who, by a relaxed policy, shall, so to speak, canonize this man, as though he had died the death of the righteous! Let no one ask, What would you do? Would you trouble the ashes of the dead? Would you drive a family to despair? Would you affix a brand of infamy on a house?—What would I do? I would maintain the interests of my Master; I would act becoming a minister of Jesus Christ; I would prevent your taking an antichristian death for a happy death; I would profit by the loss I have now described; and hold up this prey of the devil as a terror to the spectators, to the family, and to the whole church.

‘ Would you know, my dear brethren, which is the way to prevent such great calamities? Which is really the time to implore forgiveness, to derive the Holy Spirit into your heart? It is this moment, it is now. *Seek ye the Lord while he may be found.* Yes, he may be found to-day; he may be found in this assembly; he may be found under the word we are now speaking; he may be found under the exhortations we give in his name: he may be found in the remorse, the anguish, the emotions, excited in your hearts, and which say, on his behalf, *seek ye my face.* He may be found in your closets, where he offers to converse with you in the most tender and familiar manner: he may be found among the poor, among the sick, among those dying carcasses, among those living images of death, and the tomb, which solicit your compassion; and which open to you the way of charity that leads to God, who is charity itself. He may be found to-day, but, perhaps, to-morrow, he will be found no more.

Perhaps, to-morrow, you may seek in vain; perhaps, to-morrow, your measure may be full; perhaps, to-morrow, grace may be for ever withdrawn; perhaps, to-morrow, the sentence which decides your destiny shall be pronounced!

'Ah! who can estimate a moment so precious! Ah! who can compare his situation with the unhappy victims, which the divine vengeance has immolated in hell, and for whom time is no longer! Who can, on withdrawing from this temple, and instead of so much vain conversation and criminal dissipation, who can forbear to prostrate himself at the footstool of the Divine Majesty; weeping for the past, reforming the present, and taking salutary precautions for the future. Who would not say with his heart, as well as his mouth, *Stay with me, Lord; I will not let thee go, until thou hast blessed me*, Gen. xxxii. 20. until thou hast vanquished my corruption, and given me the earnest of my salvation. The time of my visitation is almost expired; I see it, I know it, I feel it; my conversion requires a miracle; I ask this miracle of thee, and am resolved to obtain it of thy compassion.' pp. 58—60.

The discourse on Perseverance possesses many excellent and judicious observations. It would be well if all, who have preached and written on this topic, had discovered as much correctness of conception, and candour toward the sentiments of their opponents. We are sorry that many of its censures on the misrepresentation or perversion of the doctrine have not become antiquated by the lapse of time.

The following extract will not be deemed less interesting, because part of it alludes to the personal circumstances of Saurin, and the congregation at the Hague.

'My brethren, when a man preaches for popularity, instead of seeking the glory of Christ, he seeks his own; he selects subjects calculated to display his talents, and flatter his audience. Does he preach before a professed infidel, he will expatiate on morality; and be ashamed to pronounce the venerable words—*covenant—satisfaction*. Does he address an antinomian audience, who would be offended were he to enforce the practical duties of religion; he makes every thing proceed from election, reprobation, and the irresistibility of grace. Does he preach in the presence of a profligate court, he will enlarge on the liberty of the gospel, and the clemency of God. He has the art,—(a most detestable art, but too well understood in all ages of the church,)—he has the art of uniting his interests and his ministry. A political preacher endeavours to accommodate his preaching to his passions. Minister of Christ, and minister of his own interests, to express myself with this apostle, he *makes a gain of godliness*: on this principle had Felix expressed a desire to understand the gospel, and St. Paul had a favourable opportunity of paying his court in a delicate manner. The christian religion has a gracious aspect towards every class of men. He might have discussed some of those subjects which would have flattered the governor. He might have discoursed on the dignity of princes, and on the relation they have to the Supreme Being. He might have said, that the magistrate *beareth not the sword in vain*,

Rom. xiii. 4. That the Deity himself has said, *Ye are gods, and ye are all the children of the Most High*, Psalm lxxxii. 6. But all this adulation, all this finesse, were unknown to our apostle. He sought the passions of Felix in their source; he forced the sinner in his last retreat. He boldly attacked the governor with *the sword of the Spirit*, and with *the hammer of the word*. Before the object of his passion, and the subject of his crime, before Drusilla, he treated of *temperance*. When Felix sent for him to satiate his avarice, he talked of *righteousness*. While the governor was in his highest period of splendor, he discoursed of *a judgment to come*.

Preachers of the court, confessors to princes, pests of the public, who are the chief promoters of the present persecution, and the cause of our calamities! O that I could animate you by the example of St. Paul: and make you blush for your degeneracy and turpitude! My brethren, you know a prince;..... and would to God we knew him less! But let us respect the lustre of a diadem, let us venerate the Lord's anointed in the person of our enemy. Examine the discourses delivered in his presence; read the sermons pompously entitled, "*Sermons preached before the King;*" and see those other publications dedicated to—The perpetual conqueror, whose battles were so many victories—terrible in war—adorable in peace. You will there find nothing but flattery and applause. Whoever struck, in his presence, at ambition and luxury? Whoever ventured there to maintain the rights of the widow and the orphan? Who, on the contrary, has not magnified the greatest crimes into virtues; and, by a species of idolatry before unknown, made Jesus Christ himself subservient to the vanity of a mortal man?

Oh! but St. Paul would have preached in a different manner! Before Felix, before Drusilla, he would have said that, *fornicators shall not inherit the kingdom of God*, 1 Cor. vi. 9, 10. In the midst of an idolatrous people, he would have painted in the liveliest colours, innocence oppressed, the faith of edicts violated, the Rhine overflowing with blood, the Palatinate still smoking, and buried in its own ashes. I check myself; we again repeat it: let us respect the sacred grandeur of kings, and let us deplore their grandeur, which exposes them to the dangerous poison of adulation and flattery.' pp. 156—158.

Instead of transcribing more freely, we refer our readers to the work itself, and conclude with a remark which we have reason to think may be useful. Most of the imitators of Saurin have copied his blemishes while they were admiring his beauties; and this is a failing which almost invariably attends the practice of imitation, as the characteristic and attainable peculiarities of any author are commonly faults rather than excellences. A preacher who studies the manner of Saurin judiciously, will carefully avoid his rhetorical extravagances, his long dramatic apostrophes and narratives, his vague and sentimental reference to doctrines, his deficiency of detail on subjects connected with experimental religion; but on the other hand, he will emulate the ingenuity of his divisions, the personal and practical application of his subject, the acute-

ness of his penetration into the secrets of the human heart, the impressive truth of his pictures, the sublimity of his sentiments, the tenderness, intrepidity, and animation of his address.

In qualification of our general praise of this translation, we should notice that several inelegant and unauthorized words have been admitted, such as *revigorated*, &c. ; and that there is occasionally a blamable omission of copulatives and relatives, for which an attention to the original is not always an excuse. Many typographical errors have escaped correction in the *errata* ; as p. 259. l. 37. for *allusion*, read *illusion* ; and p. 172. l. 28. for *resolution*, read *revolution*.

Art. IX. *Essays on the Anatomy of Expression in Painting*. By Charles Bell. Royal 4to. pp. 196. With Plates and Vignettes. Price 2l. 2s. Longman and Co. 1806.

THE Arts of Design, when aiming at excellence, are almost surrounded with difficulties. Not that the manual execution they require is any wonderful attainment, though regarded with admiration by the uninitiated ; but, because there is a kind of indefinite and immeasurable extent in the objects of mental effort, which the mind with difficulty embraces, and there is still greater difficulty in communicating to the *spectator* even those ideas which the *artist* may distinctly possess. The selection and treatment of incident and accessories, the silent speech, the general narrative, the correctness of delineation, the energy and effect of the whole, are so many sources of embarrassment, trouble, and sometimes of distress, to the master who intends to produce a capital performance.

That which does not manifest an intellectual origin, will never effectively impress the intellect. In vain will a thousand beauties of proportion, of fitness, of delicacy, be observed : that which is only manual dexterity may please the eye, or gratify transient curiosity ; but there its efficacy terminates. Nevertheless, it is necessary that these excellences be apparent, since the eye is the organ by which the mind is affected. The union of these great principles of art is extremely rare : most artists content themselves with pleasing ; while others who have more deeply studied their profession, have been prone to neglect recommendations which they despised as ordinary and superficial.

To such difficult studies every assistance is acceptable ; and Mr. Bell has performed no trifling service to art, in directing his attention to investigations which he knew would be

useful, and in which others may follow him with augmented facility and advantage. The production before us, we consider as valuable and highly respectable: not that it is perfect, nor without its errors, but these are errors of genius, not of dulness: rather inaccuracies which future observation may amend, than direct incongruities which affect the principles of the work.

We must own that in this volume we expected a more regular, and more comprehensive treatise; and especially, because we are not acquainted with any work of such a nature proper to be committed to the hands of students. Thirty years ago, we wished most heartily for a volume like the present; yet we are now inclined to think it will be more useful to those who have completed, than to those who are pursuing their studies. This at least we are sure of, that not every scholar will comprehend it. But those who know their art thoroughly, will be much gratified by its appearance.

The Essays are six in number, the first cautions against faults, which, no doubt, Mr. B. had observed in young artists. The second illustrates the form of the skull. The third considers the muscles of the face in man and animals. The next proceeds to expression, illustrated by comparison of the muscles in man and animals, noticing the muscles peculiar to man, and their effects in expression; the following describes the actions of the muscles; and the last investigates the economy of the living body as it relates to expression and character.

Mr. Bell's first Essay relates to the study of the antique; and to that of the Academy figure. He seems to have taken alarm without cause, when he fears that Artists may study the Antique till they lose sight of nature. Among many thousand Artists with whose lives, character, and works we are acquainted, not half a dozen have been guilty of this fault. And even Poussin himself, who would probably be placed in the front of those delinquents, was as attentive to anatomical action, expression, and correctness, in his best pictures, as the most scrupulous could desire; witness those capital compositions, the seven sacraments, exposed to public view some years ago in the Royal Academy; and especially the figures stripping themselves, in the sacrament of baptism, the anatomical musculage of which is *alive*. Equally unfounded is Mr. B.'s apprehension that well instructed Artists will trust entirely to the attitudes and expressions of Academy figures: lazy or phlegmatic students may, and this habit they may retain when masters; but it is much more an object of fear, that sprightly geniuses should abandon what they think a drudgery, and

substitute their mere recollections for the truths and effects of nature.

With these remarks we dismiss our Author's first Essay. The second may be considered as properly beginning his immediate subject; and this requires attention.

We find a difficulty in describing without figures, principles which refer entirely to objects of sight; and must therefore entreat a little assistance from the imagination of our readers. Let them imagine, then, that the nostril, in a profile face, is a kind of centre, to which the contours formed by the other parts of the face may be referred: of course, right lines in all directions may pass through this centre. The profile of an antique head would present a perpendicular line touching the chin, this centre, and the forehead: the European countenance would, generally, project somewhat beyond this perpendicular at the chin, and recede somewhat behind it at the forehead: a muck and a negro would project still more at the chin, and recede still more at the forehead; and the profile of the Oran Otan, that nearest approach to humanity among brutes, would protrude its chin very considerably before the nostril, while its forehead would fall back proportionately from the perpendicular we have imagined. This principle is supposed to pervade much of the living creation: to which we may add another, the distance of the mouth from the eyes, and the proximity of the nostrils to the mouth.

Professor Camper, we believe, was the first who reduced these observations to systematical calculation, and marked lines for them: Blumenbach (*Dec. Collect. Craniorum*) opposed the theory of Camper, and brought many unquestionable exceptions against it. Nevertheless, the general idea of Camper is well founded; and his theory is extremely useful, though not absolutely universal.

Since, then, the projection of the mouth and nose, with the correspondent horizontality of the forehead, in other words, the snout, and flat head, are characters of brutes, it is understood that the reverse is the character of man, in his greatest beauty; that diminishing the distance between the eyes and the nose, increasing the interval between the nose and the mouth, bringing forward the forehead, and thus advancing the countenance toward the perpendicular line, is the principle to be adopted, in recovering the true distinction of the human physiognomy. Mr. Bell adds, in illustration,

‘ In the brute, as the food is gathered by the mouth, the strength is in the jaws. The brain, or sensorium, is smaller, the forehead is therefore flatter, and the comparative size of the upper part of the face is diminished.

The face is diminished in depth, while the jaws are lengthened by the projection of the mouth. The space between the ear and the eye is greatly enlarged, to afford room for a larger temporal muscle for the stronger motion of the lower jaw. In consequence of this, the socket of the eye is projected forward, and in order to give prominence to the eye, the nose is flattened. The prominence of the eye gives a larger sphere of vision.' p. 34.

The ancients are allowed to have excelled in the beauty they gave to the human countenance ; and it has long been a question among artists by what principle they were guided in producing this beauty. The probability is, that they perceived the analogy between certain parts of the human countenance and certain others of the brute, and sedulously diminished *these brutal parts* in their human heads : consequently, the parts remaining were of the superior kind, and indicated *pure* humanity, to say the least. This is an abstract of Mr. B.'s theory ; and so far we agree with him ; but, he has not told us, as he might have done, that the parts thus dismissed, are those which contribute to express principally the violent passions ; and that, in proportion as these are rejected, those which display the more agreeable, mild, and placid sensations, are augmented. The ancients, therefore, in composing ideal forms of their deities, endeavoured to render the combination of parts which they adopted, superior to that of any human person whatever ; for no human person is so wholly free from passions or dispositions more or less debasing, as to be a fit representative, a model, of that perfection which should mark a divinity.

By degrees, the genius and reflection of Artists refined on this principle ; till repeated corrections established somewhat like a canon, in ancient art. In fact, they carried this principle farther still ; and not satisfied with ranging the forehead perpendicularly with the chin, they projected it in some instances not less than 5°. before that perpendicular. This was however skilfully conducted ; at first, perhaps, it resulted from the local adaptation of the figure, and it is usually disguised by masterly arrangement of the hair, or other accessories.

With sketches of such heads, Mr. B. compares the naked skull, as it usually appears ; and shews wherein they disagree. This is a useful part of his work ; as the form of the skull determines the form of the muscles, and the form of the muscles determines the form of the skin, with those innumerable *filings up*, which give to the exterior surface uniformity, smoothness, and beauty. We could have wished, however, that Mr. B. had presented a few more representations and

comparisons of skulls of different ages and characters ; had they been merely outlines, his readers would have understood them ; at present, what he has inserted can only satisfy a master.

Mr. B. proceeds to clothe the bones of the head with muscles ; and makes some very pertinent and useful remarks, on those which appear on the surface of the countenance. This Essay is accompanied by a plate, which evidently has cost the engraver great labour. We confess that the expression given to the muscles does not please us ; there is a kind of stringy feebleness in it, which we conceive is not justified by nature. However, we must add our decided opinion, that this should have been accompanied by an outline plate of the same subject, like plate III. on which the references, &c. should have been marked. The muscles of the face are enumerated, and their uses described, with their origins and insertions. Here our ingenious author is completely at home, and this part of his work is very appropriate. In recommending it to artists, we would not confine it to those only, who in general are supposed principally to study expression, we mean history painters and sculptors ; portrait painters also, and indeed especially, should be familiar with the subject, and in taking advantage of beauties, and diminishing deformities, should not be merely habituated by practice, but instructed by science.

We have next, a most beautiful plate of a dog's head, dissected so far as to shew the muscles. It does great credit both to the designer and engraver. This is explained with skill : though we think the points of comparison with the same, or corresponding muscles in the human subject, should have been more freely introduced. A horse's head follows, which demands equal praise, and also admits of a similar observation.

But here we must notice a very injurious omission in Mr. B.'s volume. He has shewn us the muscles stripped of fat, and skin, but has barely mentioned those important additions ; yet surely these are part of anatomy, and of the anatomy of painting too, for in fact, a painter does not represent muscle, but the skin which covers it ; the external *sur tout*. We might add, that there is some danger of Artists who perfectly understand the myology of the human frame, falling into a species of pedantry on this subject ; and they will be apt occasionally to render their figures rather too close a resemblance of St. Bartholomew ; a defect, most assuredly, in Michael Angelo Buonarotti, though compensated by excellences which will ever place him in the first rank of Artists.

Our disappointment on this article was the greater, because Mr. B. has paid much attention to the progress of the head from infancy to old age : and his remarks on the texture and appearances of the skin, in children, in maturity, and when furrowed with wrinkles, could not fail to be improving, and must furnish the intelligent student with profitable information. Camper has somewhat attended to this ; but there is ample room for an Anatomist to communicate many valuable hints.

The Essays which follow, relate to the expression of passion in painting ; in these Mr. B. points out the offices and powers of the muscles of the countenance, comparing the brute with the human. He finds in man, certain muscles marking indications of pleasing sensations, which are not in brutes. And he justly observes, that the more benevolent and cheerful affections, complacency, joy, laughter, arise from mind ; they are not bestowed on irrational animals, which consequently need no muscles to express them ; while, in man, these mental sensations are represented by muscular emotions, and these muscles, when in full vigour, are among the most remarkable *insertions* which belong to the human countenance. We give this discovery in his own words.

‘ But besides the muscles analogous to those of brutes, there is an intertexture of muscles in the human countenance, which evinces a provision for expression quite independent of the original destination of those muscles that are common to him and animals. There are muscles not only peculiar to the human countenance, but which act where it is impossible to conceive any other object for their exertion than that of expressing feeling and sentiment. These muscles indicate emotions, and sympathies, of which the lower animals are not susceptible, and as they are peculiar to the human face, they may be considered as the index of mental energy in opposition to mere animal expression.

‘ The parts of the human face the most moveable, and the most expressive, are the inner extremity of the eye-brow, and the angle of the mouth, and these are precisely the parts of the face which in brutes have least expression ; for the brutes have no eye-brows, and no power of elevating or depressing the angle of the mouth. It is in these features therefore, that we should expect to find the muscles of expression peculiar to man.

‘ The most remarkable of the muscles peculiarly human, is the *corrugator supercilii*. It arises from the frontal bone, near the union with the nasal bones, and is inserted into the skin of the eye-brow. It knits the eye-brow with a peculiar and energetic meaning, which unaccountably, but irresistibly conveys the idea of mind and sentiment.

The anterior portion of the *occipito-frontalis* muscle is the antagonist of the orbicular muscle of the eyelid. It is wanting in the animals we

have already examined, and in its stead, fibres more or less strong are found to be directly inserted into the eyelids*.

The motion of the features, which, next to that produced by the *corrugator supercilii*, is the most peculiarly expressive of human sensibility and passion, is at the angle of the mouth; and at one time I had conceived, that the muscle which is called the *superbus*, and which elevates and protrudes the under lip, was peculiar to man; but I was deceived. The peculiarity of human expression is in the *triangularis oris*, or *depressor anguli oris*, a muscle which I have not found in any other animal; which I believe to be peculiar to the human face, and for which I have been able to assign no other use than belongs to an organ of expression. It arises from the base of the lower jaw, and passes up to be inserted with the converging fibres of almost all the muscles of the side of the face at the corner of the mouth. It produces that arching of the lip so expressive of contempt, hatred, jealousy; and in combination with the elevator of the under lip, and the orbicularis, it has a larger share than any other muscle in the infinite variety of motion in the mouth, expressive of sentiment." pp. 94. 96.

The expression of the *corrugator supercilii*, we conceive to be no more "unaccountable" than any other, but perfectly referable to the principle of association. *Why* this knitting of the brows accompanies the workings of mind, may perhaps be less easy of explanation.

If we had been giving our opinion to Mr. B. we should have advised a different introductory arrangement of the passions, from that which he has adopted, if indeed it can be called an arrangement. Having marked certain points of comparison with animals, and shewn the actions of those muscles which express animal sensations, as fear, anger, &c. he should, in reference to man, have first considered and explained this lower class of sensations, with the muscles which express them; and afterwards investigated those passions, which, being exclusively human, engage the peculiar muscles of the human countenance in expressing them. Veneration, affection, compassion, devotion, with all that denote hilarity—these are objects of great interest to a painter, and what he *must* study. We should, moreover, have been pleased to meet with remarks on some of those anomalous, if not unaccountable expressions, which are the result of habit, and with which Mr. B.'s extensive and acute observation of human physiognomy must have rendered him familiar.

Mr. B. has unwarily omitted all mention of the muscles which move the eye-ball: all notice of the expansion and con-

* The expanded muscle of the skull in brutes is reflected off to the ear.

traction of the iris, and the different situations which the pupil assumes by the rolling of the ball, in different passions—A professor could have told him that “the mouth and cheeks may bellow their hearts out, without realizing expression; unless supported by the activity of the eye-ball.” He has also omitted whatever relates to the ear; we do not perceive that he has so much as mentioned this feature; and yet, no doubt, in its natural state, this member is of importance. If ever, (which we do not admit), there was a time,

When wild in woods the noble savage ran,

he must have trusted to his ear for much information. We believe also that in animals, the horse especially, this organ is the seat of expression; at least, we have seen a horse's ears ask all manner of questions, *why's* and *wherefore's*; and announce his apprehensions very explicitly.

In his sixth Essay, Mr. B. proceeds to consider the different effect of passion on the muscles of the face; placing first the painful, and afterwards the pleasing sensations. The painful, he considers as active efforts of the muscles, the other, as quiescences, or relaxations. We doubt, however, whether this be strictly correct; we rather think, that, as all muscles have their antagonists, when one set ceases to act, the opponents augment their activity, like double sets of springs, opposing each other; their actions *may* be exactly counter-balanced, but when either gives way, the other prevails. The plates are means of illustration to our Author's reasoning, which we cannot transcribe: he has also appealed to classical poets for descriptions, especially of heroes in the agonies of death,—a very interesting addition to his work, as well as one proof, among many, that he has studied the subject with attention.

‘The violent passions mark themselves so distinctly on the countenance both of man, and of animals, that we are apt in the first instance to consider the movements by which they are indicated, as certain signs or characters, provided by nature for the express purpose of intimating the internal emotion; and to suppose that they are interpreted by the observer, in consequence of a peculiar and instinctive faculty.

‘This view of things, however, so natural at first sight, is not altogether satisfactory to philosophy: and a more jealous observation of the facts seems to suggest an opposite theory, in which instinctive agency is rejected, and the appearances are explained from a consideration of the necessities and voluntary exertions of the animal. With regard to the observer, it has been asserted, that it is by experience alone that he distinguishes the signs of the passions; that we learn, while infants, to consider smiles as expressions of kindness, because they are accompanied by

acts of beneficence, and by endearments ; and frowns as the contrary, because we find them followed by blows ; that the expression of anger in a brute is only that which has been observed to precede his biting, and that of fondness, his fawning and licking of the hand. With regard to the creature itself, it is said, what have been called the external signs of passion are merely the concomitants of those voluntary movements, which the passion or habits suggest ; that the glare of the lion's eye, for example, is the consequence of a voluntary exertion to see his prey more clearly—his grin or snarl, the natural motion of uncasing his fangs before he uses them. This, however, is not quite true of all animals, and all expressions of passion.

‘ Attending merely to the evidence furnished by anatomical investigation, all that I shall venture to affirm is this, that a remarkable difference is to be found between the anatomy and range of expression in man and in animals : That in the former, there seems to be a systematic provision for that mode of communication and that natural language, which is to be read in the changes of the countenance ; that there is no emotion in the mind of man which has not its appropriate signs ; and that there are even muscles in the human face, to which no other use can be assigned than to serve as the organs of this language : That on the other hand there is in the lower animals no range of expression which is not fairly referable as a mere accessory to the voluntary or needful actions of the animal ; and that this accessory expression does not appear to be in any degree commensurate to the variety and extent of the animals' passions.’ pp. 84. 85.

‘ Of all the animals with whose habits we are acquainted, the elephant seems to approach the most nearly to the sagacity of man, and to feel more of the keen attachments and vindictive resentments which distinguish our race. But in the immoveable mask of this creature, there is no expression of peculiar feelings, no consent of feature, no symptom of anger, or movement of fondness.

‘ The horse is universally considered as a noble animal, as he possesses the expression of courage without the ferociousness of the beast of prey ; and as there is expression in his eye and nostril, accompanied by that consent betwixt the motions of the ear and the eye, which so much resembles the exertion of mind, and the movements of the human countenance. But even this more perfect expression is merely the result of an incidental consent of animal motions, and is not a proof of peculiar intelligence any more than the diminutive eye, and unexpressive face of the elephant. The motion of the eye and ear of the horse are physical consequences of the necessities of the animal. His defence lies in the hind feet, and there is a peculiar provision both in the form of the skull, and in the muscles, for that retroverted direction of the eye, which seems so peculiarly expressive in the horse, but which is merely intended to guide the blow : And from the connection of the muscles, the ear must consent in its motion with this expression of the eye. Again, the fleshiness of the lips, and of the nostril of a horse, and the inflation of the nostril, are merely incidental to the peculiar provisions for the animal's respiration ; and to the necessary motions of the lips, suited to the habits of his life.’ pp. 87. 88.

What Mr. Bell has observed on the countenance, in the antique, should also have been observed on the body and members. Every part which predominates in the less elevated expressions of humanity, in those which mark the ferocious passions of our nature, is dismissed, and the whole is reduced to such proportions, as, if a deity did descend to earth in mortal shape, he would be most likely to assume. This, however, is regulated by character: we speak of the Apollo. But it is well known, that this figure was composed for a particular station; one of his legs is too long by nearly the length of the toes; yet in certain aspects this is not seen. The same remark we may apply to the Hercules, the anatomy of whose shoulders and back is very slovenly: no doubt, those parts were originally out of sight. We cannot render this purifying process more sensible to our readers, than by requesting them, when opportunity serves, to compare the dancing Faun with the Apollo: as figures, they may dispute the palm of merit, but it will soon appear to a considerate eye, that one is intended for an inhabitant of the earth, the other of heaven.

If, in reverting from this improving principle, we trace character in its descending gradations, we find the ancients no less skilful in combining bestial forms with the human, than in disengaging the human form from the association of bestial peculiarities. We have seen a remarkable instance of this perfection in a head of Jupiter Ammon, where the ram-like physiognomy was not restricted to the effect of the horns on the head of the deity, but was blended throughout the countenance with great adroitness. We might also appeal to several statues of Pan, which are not marked by goat's legs only, but by a character of the upper members and of the visage, which could appertain to no other than this capriform deity.

In beings of such classes, and where the fancy was unrestrained, the ancients are confessedly our superiors: of which one cause, no doubt, may be found in this very freedom from restraint. Another is hinted at, though not for this purpose, by Mr. Bell, in their general study of animal as well as human forms.

Passing these subjects, in which are many judicious observations, mingled with others which we think rather imperfect than erroneous, we proceed to what Mr. B. has communicated on the subject of expression in the figure at large.

He has not thought proper to trace the effects of passion on any individual muscle of the body: or to inform us whether a muscle is relaxed or inflated, when suffering pain, or pleasure. He has, of consequence, omitted one of the noblest and most important branches of art. Though we never

could, with Winkelman, determine the exact course of the serpent's venom down the thigh of Laocoon, yet we have often admired the expression in his legs and feet, and the struggling grasp of his very toes; his (antique) hand also clasps with wonderful energy. The muscles of his breast are capital instances of expression, and are entitled to unqualified praise. An instance of a very different expression is the Dying Gladiator: the blood is drained from this figure, from his body especially; less, though considerably, from his legs, which have lost all their strength; and if any power of life remains, it is in his upper parts, where the expression of dying firmness was necessary to interest the spectator. We cannot help alluding also to a small yet beautiful figure of Hercules strangling the lion, which is among the Arundelian marbles at Oxford, wherein the expression proper to the muscle runs throughout the figure, to the very extremity of its toes.

An accurate knowledge of the course of the muscles, and of the variations they suffer, as the person is differently affected, is of the utmost importance to art. Had Hogarth possessed this, he never would have *twisted* a muscle round a bone: nor would an eminent living artist have made a boatman pushing against water, as if it were a solid body,—though we allow that such was the appearance of his model.

An ingenious Frenchman has lately published a denudation of the Fighting Gladiator, to the very skeleton, for the use of artists: we should be highly gratified if Mr. B. would do the same for the Laocoon, which would afford him much superior opportunities of investigating muscular expression. The action of this figure will be found, upon reflection, superior to that of the other: the character is more dignified, and, adopting the uplifted arm, the attitude is at least equally varied. We believe, that of the number of muscles which play, visibly, on the surface of the body, (ninety-six if we mistake not) nearly as many are shewn in the Laocoon as in the Gladiator. The *Glutei* are the only parts which need to be concealed; and they may be mostly exhibited under proper management.

Our author has paid particular attention to the working of the passions; and having, in the course of his profession, had frequent opportunities of seeing them combined with disease, he may be considered as a better judge of the truth of their external appearances than most artists are. In fact, the various and universal nature of art exacts from the mind and the hand of an artist, such a general and yet intimate acquaintance with nature, in every form, situation, and combination, that few have either powers or opportunities sufficient to

comprehend the whole. In every deficiency, the observations of others are the only substitute; and we therefore select the following painfully picturesque description, as a specimen of many fine delineations of disease, agony, and death, with which Mr. Bell has enriched his volume.

The species of derangement which he has so critically studied, and which an artist may never choose to see, is not

“ Moody madness, laughing wild,”

but that awful stage or condition, where rage and violence, though apparently predominating, are yet counterbalanced by fear and apprehension.

‘ If you watch him [the maniac] in his paroxysm, you may see the blood working to his head; his face acquires a darker red; he becomes restless; then rising from his couch, he paces his cell, and tugs his chains. Now his inflamed eye is fixed upon you, and his features lighten up into an inexpressible wildness and ferocity.

‘ The error into which a painter would naturally fall, is to represent this expression by the swelling features of passion, and the frowning eyebrow; but this would only convey the idea of passion, not of madness. And the theory upon which we are to proceed in attempting to convey this peculiar expression of ferocity amidst the utter wreck of the intellect, I conceive to be this, that the expression of mental energy should be avoided, and consequently all exertion of those muscles which are peculiarly indicative of sentiment. This I conceive indeed to be true to nature; but I am more certain that it is correct in the theory of painting. I conceive it to be consistent with nature, because, I have observed (contrary to my expectation) that there was not that energy, that knitting of the brows, that indignant brooding and thoughtfulness in the face of madmen which is generally imagined to characterize their expression, and which we almost uniformly find given to them in painting. There is a vacancy in their laugh, and a want of meaning in their ferociousness.

‘ To learn the character of the human countenance when devoid of expression, and reduced to the state of brutality, we must have recourse to the lower animals; and as I have already hinted, study their expression, their timidity, their watchfulness, their state of excitement, and their ferociousness. If we should happily transfer their expression to the human countenance, we should, as I conceive it, irresistibly convey the idea of madness, vacancy of mind, and mere animal passion.

‘ The rage of the most savage animal is derived from hunger or fear. The violence of a madman arises from fear; and unless in the utmost violence of his rage, a mixture of fear will often be perceptible in his countenance. Often in lucid intervals, during the less confirmed state of the disease, they acknowledge their violence towards any particular person to have arisen from a suspicion and fear of their having intended some injury to them.

‘ This fact accounts for the collected shrunk posture in which a madman lies; the rolling watchful eye which follows you; and the effect of the

stern regard of his keeper, which often quiets him in his utmost extravagance and greatest perturbation.

'I have thus put down a few hints on a most unpleasant and distressing subject of contemplation. But it is only when the enthusiasm of an artist is strong enough to counteract his repugnance to scenes in themselves harsh and unpleasant, when he is careful to seek all occasions of storing his mind with images of human passion and suffering, when he philosophically studies the mind and affections as well as the body and features of man, that he can truly deserve the name of a painter.' pp. 154—156.

We must now dismiss this work ; which we cannot lay aside without thanking the author for the pleasure it has afforded us, wishing him to consider our remarks as intended for the promotion of the art, and of science in general, and requesting his attention to the completion of his performance in those particulars, wherein at present it can only be considered as an able and promising sketch. We consider him as particularly fitted for the task which he has undertaken ; his fame as an anatomist of the first rank needs no celebration from us ; his observation has been extensive, accurate, and scientific ; and having combined the requisites of a classical taste, a philosophical view and delicate perception of feeling, with a facility in the use of the pencil by no means common in an *amateur*, he has pursued his investigations with singular advantages, and at the same time rendered his work highly interesting, not merely to professional men, but to general readers.

It is impossible to quit the subject of the Human Figure without adverting to the wonderful skill displayed in its construction. We were pleased when Mr. Professor Camper pointed out the causes why anthropomorphous animals could not articulate sounds, or form words : it shewed an anatomical distinction of man from brutes ; *they* were not intended to talk ; *he* was intended for conversation and for praise. We are again pleased that Mr. B. has pointed out muscles peculiar to our species ; and they prove to be, not of a derogatory nature, but becoming the "human face divine," and qualified to indicate, and to excite, the operations of mind, and the emotions of sensibility ; it follows irresistibly, that they were *designedly* attached to a being of eminent intellectual powers. This cannot be the work of chance. There is no proof of *design* more convincing, than the perfect congruity of the parts, and the absence of all that is superfluous and inconsistent. These differences from the brute are proofs of superior destination in man. Nature itself offers to those

who look below the surface of things, abundant evidence that man was "made in honour:" He was, indeed

—— "the master work,——
 —— A creature who, not prone
 And brute as other creatures, but endowed
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self knowing, and from thence
 Magnanimous to correspond with Heaven,
 And worship God supreme, who made him chief
 Of all his works.'——

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The engravings which embellish and illustrate the work before us, are extremely well executed, and do great credit to the respective artists. The plates of skulls are treated with much delicacy. We have already mentioned the dog's and the horse's head, with high and deserved praise. Many of the others are equally meritorious. We apprehend, however, that all the designs were not made immediately from nature, but some from recollection, only. This has deprived them of a certain precision in the lights and shadows, which they might otherwise have displayed. We conjecture also, that the original drawings were made in black-lead pencil; and that, in tracing them off for the plate, what the French call the *fleur*, the light pulverulent particles were abraded, and with them part of the spirit of the subject. This disadvantage, in many instances, may be obviated by passing a drawing in chalk, or pencil, covered by fine damp or wet paper, through a rolling-press, which fixes these particles beyond further risque.

Art. X. *A Sermon, preached in the Cathedral Church of Cashel, at the ordinary Visitation of the Most Reverend Charles, Lord Abp. of Cashel, on Thursday, the 16th of October, 1806, by the Rev. John Jebb, A. M. Rector of the Parish of Kiltinane. Published at the Desire of his Grace, and the Clergy of the United Dioceses of Cashel and Emly. 8vo. 32 pp. Dublin. Watson, Capel-street. 1806.*

IN the multitude of occasional sermons with which the press is constantly labouring, and which, in our official character, we are doomed to examine, we seldom find much to recompense our pains, or which we can conscientiously recommend to the attention of our readers. Yet, in a few instances, we meet with a discourse, where the motive is evidently pure, the aim simple, and the execution honourable to the preacher and his cause. Among such discourses, we hesitate not to place the sermon now before us; in which we

rejoice to remark a serious, affectionate, and pious mind, deeply impressed with its subject, and laudably anxious to diffuse its own feelings and desires. The text selected, is 2 Tim. xi. (ii.) 15. *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*; of which the preacher makes no formal division, but takes up the words in the order in which they lie before him.

From the first clause of his text, Mr. Jebb takes occasion to shew the absolute necessity of the *Divine approbation*, without which no minister can be comfortably or usefully employed in the important work of calling sinners to repentance; and which no man has a right to expect, whose motives are not pure, and who does not conscientiously consecrate all his powers to the glory of God.

‘What motive, my brethren,’ (says this warm and affectionate Preacher p. 9) ‘could the most zealous of apostles have employed, more suited to the fervor of his own character, and more calculated to call forth the best activities of a Christian ministry, than the approbation of ALMIGHTY GOD?—It is from HIS creative energy that we derive all our natural talents and capacities;—it is to HIS providential arrangements that we are indebted for that mental culture which distinguishes us from the mass of our uninstructed fellow creatures;—it is by HIS most gracious appointment, if not by his special call, that we have been set apart to declare the glad tidings of salvation—to diffuse abroad the light and life and power of religion. It is to HIS inestimable love in the redemption of the world by HIS SON, and to the consequent influences of HIS DIVINE SPIRIT, that we are indebted for our own personal share in that blessed religion; for whatever we already possess of holiness and peace, and for whatever we hope to enjoy of consummate happiness in heaven. TO HIM, therefore, we are most strictly accountable for all that we are, all that we have, all that we can do. He is our owner, and therefore demands our services; He is our benefactor, and therefore claims our gratitude.’

In guarding his brethren against an improper dependance on *external qualifications*, (which, however) he is far from depreciating,) in order to shew that “the Truth of God, and the essential Spirit of Christianity, require, that our supreme anxiety should be about *internal principles*,” Mr. J. proceeds to observe,

‘The single eye—the pure intention—the undivided view of what is God’s will—the undissembled love of what is his command—the most ardent zeal for his glory—the most disinterested affection for his creatures—these are the internal principles which God looks for in the ministers and stewards of his mysteries;—and it is these alone, which can secure the unœcular, unselfish, and cordial execution of that duty, which may be most fitly termed a *labour of love*. Lower principles, it is true, may secure more than a decent mediocrity of external conduct; they may

produce tolerable regularity in stated official duties ; they may excite us to the performance of some moral, and much physical good ; they may procure us considerable respect and estimation from our fellow mortals ; but whoever has studied the constitution of human nature, must know that it is only the faith and fear and love of God *purifying our souls*, as St. Peter expresses it, to the *unfeigned love of our brethren*, that can master the interior movements of the soul, and give life and spirit to the labour of our calling.' p. 12.

The following passage contains a pleasing testimony of the writer's experimental knowledge of that salvation which, he very properly observes, no man can effectually preach, who is unacquainted with its power on his own heart.

' It is of vital consequence, that we *approve ourselves workmen who need not be ashamed*, in every branch of our ministerial duty, but especially in public teaching, in private admonition, and in those sacred studies to which we are peculiarly bound. And this we can do solely in virtue of of right internal principles, such as I have been endeavouring to describe. In the public ministry of the word, he can never be *ashamed*, who has felt the blessed influence of Christianity upon his own soul. *He* will speak of our holy religion with a directness, an energy, a deepness of conviction that cannot fail to interest and attract his hearers ; for there is something irresistibly affecting in whatever is uttered from the abundance of a full heart.'—' The fact is, that no man can do justice to the Gospel, who is not personally conscious of its transforming efficacy—insomuch that a great master of criticism observes, that *a good man alone can be a good orator*; (*Quintil. lib. 1. s. 2.*) so we may assert, that none but a true Christian, who is inwardly as well as outwardly *approved unto God*, can be an impressive preacher of the word of truth. He alone can speak of Christianity in its depth and fulness, who has practically ascertained its power to give victory over evil passions, ascendancy over wrong desires, freedom from unholy and unhappy tempers, deliverance from guilty terrors—who knows with certainty, that the fear of God is a sure preservative from sin, and the love of God a no less infallible principle of righteousness, peace and joy in the Holy Ghost.' p. 16.

In speaking of the remarkable success with which the labours of the primitive preachers of the Gospel were crowned, and the many *moral miracles* which were wrought by their means, Mr. J. draws the following judicious conclusion.

' And assuredly, my brethren, whether in the narrow limits of a single parish, or through the wide extent of the habitable globe, we cannot consistently expect any remarkable diffusion of true religion, till Christian ministers, like their earliest predecessors, with St. Paul at their head, can truly declare, from personal conviction, that *they are not ashamed of the Gospel of Christ*, because it is *the power of God unto salvation*.' p. 19.

On *rightly dividing the word of truth*, which is the last branch of our author's discourse, we find several judicious

and excellent observations, which not only shew that Mr. J. has studied his subject with great attention, but prove, at the same time, that a pious and conscientious regard for the proper performance of every part of the ministerial duty, with the sole purpose of instructing the ignorant, reclaiming the profligate, and building up believers on their most holy faith, has absorbed all minor considerations, so that the preacher seems only to live that he may fulfil the ministry which he has received of the Lord.

(On most of the subjects which our author has treated in this discourse, he has left us little to censure, or wish retrenched, and little of importance to supply. We could have wished, however, that, on the last head, he had been more explicit in his directions concerning the constant, absolute necessity of preaching Christ crucified, as the Lord who bought us, as the Lamb of God who taketh away the sin of the world ; through whom alone we can have access unto God ; from whom and through whom all *right internal principles* must come, and through the vicarious efficacy of whose sacrifice alone any soul can find redemption from the power, guilt, and destructive nature of sin.—This most sacred doctrine we have ever seen to be that alone which humbles the haughty spirit of man, defiles the horn of pride in the dust, magnifies the law and makes it honourable, cheers the desponding sinner, and exhibits, in the most luminous and impressive manner, the majesty and the mercy, the grace and the justice of the Maker, Judge, and Redeemer of mankind.

In general, the limits of our Review will not admit of so particular an examination of single sermons as we have here undertaken. Our apology for this is, the importance of the subject, the peculiar circumstances of the occasion, and the cheering prospect of extensive good, which must result, under the blessing of God, from such well directed and eminently supported endeavours. When we consider such a sermon, preached before, and published at the desire of, an *Archbishop* eminent for his steady and rational piety, and a large and respectable body of the Clergy of the united dioceses of *Cashel* and *Emly*, who, by their request for its publication, avow that they adopt its spirit, and have unitedly pledged themselves to the accomplishment of its truly evangelical object, we are led to augur most favourably in behalf of that part of our much-neglected, poor, and distracted sister-island, which, by the gracious providence of God, is placed under the spiritual direction of such a Prelate, and such Clergy. We most devoutly wish that every member of this united and reverend body, in principle, practice, and success, may re-

alize the desires expressed in this affectionate discourse ; and that pastors there, of all descriptions, may so exert themselves in their glorious and arduous work, that the church of Ireland may shake itself from the dust, arise and put on its beautiful garments, that from henceforth neither the uncircumcised nor the unclean may ever disgrace it !

Of the sermon in general, we may remark, that it is neatly and perspicuously written, without any tincture of reprehensible enthusiasm on the one hand, or any mixture of un-influential and antichristian moral declamation on the other. We cannot fulfil the duties of our office without cordially recommending it to our readers, and especially to the clergy of the United Kingdom ; and we earnestly hope, that it may induce all, who need the admonition, to neglect what is unconnected, and condemn what is inconsistent, with the solemn and spiritual nature of their sacred office, remembering that many things which are highly esteemed among men, learning, talents, riches, dignities, influence, and reputation, if preferred to the gospel of Jesus, are an abomination in the sight of their Master and Judge.

Art. XI. *The Bees* ; a Poem, in Four Books ; with Notes, Moral, Political, and Philosophical. By John Evans, (Shrewsbury), M.D. F.R. M.S. Edin. Book 1. 4to. pp. 90. Price 7s. Longman and Co. 1806.

WE must not require that every writer in verse should equal the sublimity of Pindar, or the delicacy of Anacreon, any more than that every composition in prose should flow with the sweetness of Xenophon, or burn with the flame of Demosthenes. It is possible to merit the title of a useful writer, without either deserving, or claiming, the rank of the orator or the poet. If this consideration were duly admitted, we should never have seen any worthy and ingenious author sacrificed on the altar of criticism, to the mercenary satire of critics, or the prurient malignity of readers, for deficiencies which he never denied, or failures which he ingenuously admitted. We certainly do not class Dr. Evans with the author of the *Georgics* ; he does not expect that we should ; but we readily allow that his poem may be read with considerable pleasure and advantage, and, as he appears well qualified for the task, we doubt not that, when it is completed, a vacancy in English literature, on the most interesting subject of Natural History, will be respectably supplied. He has not the bold and inventive imagination, the rich and profuse colours, the smoothness and tinsel of Darwin ; on the contrary, his versifi-

cation is often heavy, his metaphors are sometimes obvious or incongruous, and a few of his lines obscure. We rejoice however, that he is not chargeable with that atheism or indelicacy, of which Dr. Darwin's poetry affords too many instances, and the disgrace of which, his talents will not atone, but only perpetuate. Dr. Evans freely admits the existence and providential superintendence of his Maker; and from the seriousness and cordiality of his admission, and the moral views to which he often adverts, we are willing to believe that his faith includes many articles which the volume of inspiration has added to the page of nature.

As this poem is at present incomplete, we shall not analyse the plan, but merely transcribe two passages, illustrating the faults and merits of the work.

The following lines are selected, by way of specimen, from a description of vernal flowers which we have not room to quote at length.

The slyer OPHRYS,* with insidious care,
Hangs the mock insect in her sea-green hair,
Shews to the robber bee her seeming guest,
And clasps the mimic spoiler to her breast.
E'en thou, smooth-sandal'd Mistress of the Lake,
Shalt the full splendour of the scene partake,
When thy own REFOIL.† like some lady fair,
With feathery fringes braids her streaky hair,
Gems her light curls with many a rosy bud,
And floats her threefold mantle on the flood—'

After describing in some pleasing lines the transformations of the female bee, our Author proceeds,

But now, when April smiles through many a tear,
And the bright BULL receives the rolling year,
Another Tribe, to different fates assign'd,
In ampler cells their giant limbs confin'd,

* *The slyer Ophrys.*] *Ophrys apifera*, Bee Orchis, affords a striking instance of Nature's kind provision against the depredations of insects; who, when hovering near, might suppose the nectaries pre-occupied by others of their own kind, the lower lip of the blossom resembling a small humble bee, and the side-lobes its wings. *Eng. Botany*, 283.

† *When thy own Trefoil*] *Menyanthes trifoliata*, Buckbean, is perhaps the most elegant even of our aquatic plants, which principally vie in beauty with the most favoured exotics. Attentive to ornament, as well as use, Nature hath enlivened the dreary bog with the bright polished leaves, red buds, and beautifully fringed streaky blossoms of this plant; and floats on the stagnant ditches the smooth, pectinated leaves, crowned with spikes of purple, yellow-eyed flowers, of the *Hottonia palustris*, Water Violet, which has very much the air of a tropical plant. *Eng. Botany*, 364,

Burst through the yielding wax, and wheel around
On heavier wing, and hum a deeper sound.
No sharpen'd sting they boast ; yet, buzzing loud,
Before the hive, in threat'ning circles, crowd
Th' unwieldy DRONES. Their short proboscis sips
No luscious nectar from the Wild-thyme's lips,
From the Lime's leaf no amber drops they steal,
Nor bear their GROOVELESS thighs the foodful meal ;
On other's toils, in pamper'd leisure, thrive
The lazy Fathers of th' industrious hive.

While love and pleasure thus your hours employ,
How short, vain flutterers, is your dream of joy !
Ere the fourth Moon unyoke her silver car,
For you the fates their deathful woof prepare.
No widow'd matron mourns your hapless doom,
Nor drops the tear of duty on your tomb.
Each kind affection turn'd to deadliest hate,
Springs the fierce female on her once lov'd mate ;
Or, darting from the door, with terror wild,
The father flies his unrelenting child.
Far from the shelter of their native comb,
From flow'r to flow'r the trembling outcasts roam,
To wasps and feather'd foes an easy prey,
Or pine, 'mid useless sweets, the ling'ring hours away.'

The notes are copious, instructive, and interesting. The remainder of the poem will be published very speedily.

Art. XII. *The Fall of Eminent Men in Critical Periods a National Calamity:*

A Sermon preached at the Gravel-pit Meeting, Hackney, 21st Sept. 1806, on occasion of the recent Death of the Right Hon. Charles James Fox. By Robert Aspland. 8vo. pp. 28. Price 1s. Longman and Co.

Art. XIII. *A Discourse occasioned by the Death of the Rt. Hon. C. J. Fox ;* delivered at the Unitarian Chapel in Essex-street, 12th Oct. 1806. By Thomas Belsham. 8vo. pp. 32. Price 1s. Johnson.

"THE late Sir George Saville, Dr. John Jebb, and the learned Solicitor General, John Lee, Esq. men whose names, (says Mr. Belsham) " would do credit to any cause, and who were all of them the public and personal friends of Mr. Fox, were regular attendants upon the Unitarian worship in Essex-street, from the time when the chapel was first opened in the year 1774, by the author's venerable predecessor, the Rev. Theophilus Lindsey, till the time of their decease." p. 8.

These facts are reasonably adduced by Mr. B. in apology for preaching and publishing a sermon on Mr. Fox's death. Mr.

Aspland (who succeeded Mr. B. at Hackney, when the latter was translated to the Metropolitan Chapel at Essex House) had no such motive to assign for a similar conduct. We cannot, however, doubt, that both these discourses originated from the same principle. The great statesman, who, in each, is panegyricized and lamented, was evidently a peculiar favourite with the Unitarian dissenters. His well-known indifference to Christianity in any form whatever, if not a recommendation, was palpably no impediment to *their* esteem and admiration; and his political course having been almost completed in *opposition* to the existing government, coincided with the views which they mostly entertain and profess.

It may, therefore, well be expected, that both these eulogies are penned *con amore*. They differ, nevertheless, in various circumstances; and in none more than in the passages of scripture which are assumed (by force of custom) as the texts. Mr. Aspland's is very appropriate, Isaiah ii. 22, and iii. 1, 2, 3. Mr. Belsham's, we think rather unfortunate; as, in quoting 2 Samuel xvi. 23, he appears to have felt a necessity of omitting the names of *Ahithophel* and *Absalom*! lest cavillers should be disposed to draw invidious comparisons. It strongly expresses, notwithstanding, (and we believe without the least exaggeration) the estimation in which Mr. Fox was held by the preacher and his friends, to whom "the counsel which he counselled in those days was (at least of equal authority) as if a man had enquired at the ORACLE OF GOD." The exalted and unmingled panegyric exhibited in each of these discourses, demonstrates the truth of this observation; and Mr. B. honestly avows his apprehension, that "the hopes of *mankind* (that is, of English Unitarian dissenters) were too highly elevated, and too much confidence was placed in human sagacity and power." p. 30. With this, as the only part of Mr. B.'s sermon which has any reference to *religion*, we shall dismiss that article.

Mr. Aspland's subject has naturally led him to add more of serious remark to eulogium. We extract a paragraph in pp. 7, 8, as containing an impressive view of losses which should peculiarly excite national reflection at this crisis:—

‘It deepens the gloom and augments the distress of our condition, that whilst dangers multiply around us, death has, time after time, extinguished those talents to which we looked for deliverance. An unusual mortality has prevailed among our great men, and swept away our warriors and statesmen. Within the compass of a year, the nation has been deprived, by death, of no less than *four* (not to mention more) of its *chiefs and leaders*, two eminent in counsel and two in arms; A MILITARY CHIEF, whose bravery had been tried in the East and in the West, whose unostentatious wisdom procured him, still more than his courage, the respect and confidence of his country, and who, having in a period of danger and alarm, relieved the distress

and calmed the mind of the sister-island, had already exhibited the olive branch of peace, and begun to sway the sceptre of justice, in the vast continent of India, when he sunk under the weight of his patriotic labour and anxiety, lamented by us at home, and mourned with tears of anguish by our unhappy fellow-subjects, of various nations and religions in the eastern world ;—A NAVAL COMMANDER who was, beyond dispute, pre-eminent in courage, in a department of the British service where all our countrymen are proverbially courageous, who to unrivalled courage united skill, equally conspicuous and extraordinary, who, in consequence of these rare endowments, never led on our fleets to battle that he did not conquer, and whose name was a tower of strength to England and a terror to her foes ;—A STATESMAN, whose wonderful and brilliant talents, inherited from his illustrious father, enabled him, even in early youth, to astonish and captivate the public mind, and to rule it, with absolute sway, for nearly twenty years, and who, during that long period, directed or occasioned those unparalleled events, which will fill posterity with astonishment, as they appear on record, and of which the effects will not have ceased until Europe shall have lost its proud distinction amongst the several quarters of the globe, and have become what Asia now is, the sediment of its former strength and vigour ;—and, lastly, a WISE, PATRIOTIC, LIBERAL and UPRIGHT, as well as ELOQUENT STATESMAN, whose recent death has thrown a gloom over the country, and occasioned a painful sadness of heart in the present assembly.' pp. 7, 8.

We add a suitable improvement of these events from pp. 21, 22.

'It is not without design that Providence has by so many successive visitations deprived us of our ablest statesmen and most valiant warriors. The design even of this national chastisement may be merciful ; and it will appear so, if it have the effect (which I pray God it may have!) of awakening us from our torpor, of turning us, like Jonah's warning to the Ninevites, *from our evil way and from the violence that is in our hands*, and of causing us to *cry mightily unto God*: but should it, on the contrary, have no effect, should our national pride be still unsubdued, our boastings uncorrected, our crimes unrepented and unforsaken,—then, indeed, it may be interpreted as an omen that *the Lord hath a controversy with the inhabitants of the land*, and that we are devoted, for our sins, to suffer more than common calamities. To lie, in such a state of things, supine and thoughtless, would be a distressing symptom of our being under the dominion of that moral apathy—that morbid indifference to the agency of heaven, which in so many other nations has preceded destruction. *Be thou instructed*, is the language of Almighty God in the events which we have lately witnessed—*Be thou instructed, O Jerusalem, lest my soul depart from thee ; lest I make thee desolate, a land not inhabited.*'

Of the close of this sermon we cannot express unqualified approbation. From the eminent talents, and even virtue, of the late Mr. Fox, the preacher confirms the prospect of a future resurrection, without a single intimation that it will be

that of *life* to some, but of *damnation* to others. Surely Mr. Aspland's hearers have not yet attained to that sublimity of holiness and piety, that would supersede all occasion for such an admonition! If not, *why* did he withhold it? It is but too certain, that there are preachers, both in and out of the established church,

“ who scorn to mention *hell*, to ears polite !”

and we would earnestly caution Mr. A. (as comparatively a *young* man) to guard against falling under that description; while we recommend the seasonable remonstrances which we have extracted, to the practical regard of all our readers. The loss of our most eminent statesmen and commanders has been followed by that of every ally who might effectually have co-operated against the common enemy; and by the uninterrupted, unexampled, and almost incredible, successes of his arms, wherever they have hitherto turned. At such a crisis, we cannot but consider the most zealous union, the most diligent preparation for resistance, and the most fervent prayer for the continuance of divine protection, as inseparable from every rational expectation of safety and prosperity.

Art. XIV. *The Odes of Anacreon of Teos*. Literally translated into English Prose; with Notes. By the Rev. Thomas Gilpin, A. B. (Colton, near Tadcaster) 8vo. pp. 220. Price 7s. 6d. Mawman. 1806.

WE are no friends to prose translations in general, and least of all, to literal prose translations; they are commonly the refuge of the indolent, and the nursery of the superficial. Yet it seems hard to forbid that any shall sip from the fountain of Grecian literature, who will not drink “so long, so deep, so zealously,” as we could wish; and if for their sake we may suffer such an irregular mode of study to be adopted, Anacreon is perhaps the most suitable author that could be selected for the purpose; his compositions being at once remarkably easy, classical, and pleasing. Admitting the utility of a prose translation, we think Mr. Gilpin's volume is entitled to much commendation; the version itself is as neat as could be expected; and the notes are well adapted for the instruction of the learner. Addison's *Life of the Teian Bard* is prefixed to the work; but we do not think our Reverend translator's note is very suitably employed, in vindicating the poet from the stigma which his poetry has fixed upon him. The 29th Ode is inserted, but not translated; Addison's poetical paraphrase, however, is introduced in the

notes. We select the following as a specimen of the translation.

ODE XVII.

'O Vulcan! graving the silver, make me not a suit of armour; (for what have I to do with battles?) but a capacious bowl; make it deep, as you are able. And grave me upon it neither constellations, nor the celestial wain, nor the terrible Orion; for what have I to do with the Pleiades? or what, with the stars of Boötes? Make me vines and clusters upon it; and Love, and Bathyllus, in gold, together with beautiful Bacchus, treading *the winepress*.

The Greek text is printed on the opposite page; the typography is handsome, and great pains have been taken to make it correct. The words supplied by the translator, to complete and elucidate the meaning, are distinguished by the italic character

We hope the present work will impress many readers with an idea which is not so common as we could wish;—How great is the disadvantage under which the Sacred Scriptures must appear; being translated literally, and moreover, into a dialect which is antiquated, in some degree, by the lapse of two centuries. Let Anacreon, therefore, in his English dress, be contrasted with the Bible, and his literary attractions will fade away before the sublime splendour of inspiration; just as the driveling follies of the effeminate drunkard will be despised, in comparison with the glorious and ennobling morality of Heaven.

Art. XV. *A complete verbal Index to the Plays of Shakspeare*, adapted to all the Editions, comprehending every Substantive, Adjective, Verb, Participle, and Adverb used by Shakspeare, with a distinct Reference to every individual Passage in which each Word occurs. By Francis Twiss, Esq. 2 vols 8vo. pp. 1175. Price 3l. 3s. Egerton, 1805.

IF the compiler of these volumes had been properly sensible of the value of time, and the relation which the employment of it bears to his eternal state, we should not have had to present our readers with the pitiable spectacle, of a man advanced in years consuming the embers of vitality, in making "a complete verbal Index to the Plays of Shakspeare."

Had we found him sitting upon the sea shore, busily occupied in arranging, according to their sizes shapes and colours, a huge mass of pebbles, the direction which our feelings would have taken may easily be conceived. With similar emotions should we, most probably, have now taken leave of him, had we confined our attention to the relative value of his real and supposed labours. In importance, they appear to us nearly upon a par; although, by the former he has raised a

somewhat more durable monument, than he could have done by the latter, of the futility of his pursuits.

Sensations of a stronger kind, whether more nearly allied to pity or contempt we leave the reader to conjecture, take place in our minds, when we come to the account which the author gives of his production, and the estimate which he forms of its worth. So fully does he seem to be convinced of his having merited the gratitude of mankind, that he can find no adequate way of expressing the extent of his pretensions, except by comparing his "*Verbal Index to the Plays of Shakspeare,*" to a "*Concordance to the Holy Scriptures.*" Hear him!—"it has long been admitted by divines, that the Scriptures are best elucidated by making them their own expositors; and there seems to be no reason why this method of interpretation should not, with equal success, be applied to all ancient writers, and particularly to Shakspeare." This happy illustration of the labouring thoughts of the writer, we cannot help suspecting to be the suggestion of some drama-loving son of the church; for is it to be supposed, that the labours of Alexander Cruden were to be found amidst the immense pile of "all the editions of Shakspeare" which choked Mr. T.'s study? If, however, we are mistaken in this conjecture, and the Concordance is really there, we would seriously recommend him to turn to the words, TIME, ETERNAL, SOUL, DEATH, JUDGEMENT, and a few others which these may suggest, and carefully weigh the passages to which he will be referred. By making these interesting sentences "their own expositors," he will not only find them to be "best elucidated," but he will fully discover the reasons for which we form so low an opinion of his toilsome performance, and exhort him to make the Bible, and not Shakspeare, the companion of his declining days.

It is not impossible, that Mr. T. may justly attribute this censurable misapplication of his time and talents to that blind devotion, which fashion requires to be paid at the shrine of Shakspeare, by every one who makes the slightest pretensions to refinement of taste;

" Ah pleasant proof

That piety has still in human hearts,

Some place, a spark or two not yet extinct."

We are not insensible of the inimitable excellences of the productions of Shakspeare's genius; and so far as the tribute of transcendent admiration can be paid, without the sacrifice of moral feeling, and especially of religious principle,

we do not withhold it from him : but we say with a far more estimable poet,

“ Much less, methinks, than sacrilege might serve.”

He has been called, and justly too, the “ Poet of Nature.” A slight acquaintance with the religion of the Bible will shew, however, that it is of human nature in its worst shape, deformed by the basest passions, and agitated by the most vicious propensities, that the poet became the priest ; and the incense offered at the altar of his goddess, will continue to spread its poisonous fumes over the hearts of his countrymen, till the memory of his works is extinct. Thousands of unhappy spirits, and thousands yet to increase their number, will everlastingly look back with unutterable anguish on the nights and days, in which the plays of Shakspeare ministered to their guilty delights. And yet these are the writings, which men, consecrated to the service of him, who styles himself the HOLY ONE, have prostituted their pens to illustrate!—such the writer, to immortalize whose name, the resources of the most precious arts have been profusely lavished! Epithets amounting to blasphemy, and honours approaching to idolatry, have been and are shamelessly heaped upon his memory, in a country professing itself *Christian*, and for which it would have been happy, on moral considerations, if he had never been born. And, strange to say, even our religious edifices are not free from the pollution of his praise. What Christian can pass through the most venerable pile of sacred architecture which our metropolis can boast, without having his best feelings insulted by observing, within a few yards of the spot, from which prayers and praises are daily offered to the Most High, the absurd and impious epitaph upon the tablet raised to one of the miserable retailers of his impurities? Our readers who are acquainted with London, will discover that it is the inscription upon David Garrick, in Westminster Abbey, to which we refer. We commiserate the heart of the man who can read the following lines without indignation—

“ And, till eternity, with power sublime,
Shall mark the mortal hour of hoary time,
Shakspeare and Garrick, like twin stars shall shine,
And earth irradiate with a beam divine.”

“ Par nobile fratrum”! your fame *shall* last during the empire of vice and misery, in the extension of which you have *acted* so great a part!

We make no apology for our sentiments, unfashionable as they are. Feeling the importance of the condition of man as

a moral agent, accountable not merely for the direct effects, but also for the remotest influence of his actions, while we execrate the names, we cannot but shudder at the state of those, who have opened fountains of impurity, at which fashion leads its successive generations, greedily to drink. Nor shall we cease, as long as our voices can be heard, from warning our countrymen against tasting the deadly stream of theatrical pleasure, or inhaling the pestiferous vapours which infest its borders.

Of our author we feelingly take our leave; regretting the misapplication of that talent of patient and persevering industry, which, in a better pursuit, might have entitled him to the lasting esteem of his country. We would recall to his attention, the expression ascribed to the dying Grotius, one of the most pungent; considering who he was that uttered it, which ever fell from the lips of man,—“* Vitam perdidit, operose nihil agendo.”

Art. XVI. *The Trial of Henry Lord Viscount Melville*, before the Right Honourable the House of Peers, in Westminster Hall, in full Parliament, for High Crimes and Misdemeanors upon an Impeachment by the Knights, Citizens, and Burgesses in Parliament, assembled, in the name of themselves, and of all the Commons of the United Kingdom of Great Britain and Ireland. Begun the 29th Day of April, and thence continued by several adjournments to the 12th Day of June, 1806. Published by order of the House of Peers, folio pp. 420. Price 1l. 1s. Gurney. 1806.

THE public curiosity, which was so remarkably excited by the various proceedings of the House of Commons in crimination of Lord Viscount Melville, has nearly subsided. And after a large expenditure of time, talent, and money, we believe the verdict of the public is by no means unanimous. Some still refer to the proceedings in the Commons, regarding the manner in which the noble Lord's acquittal was obtained as a private juggle; others abide literally by the decision of the Lords, and are willing to consider it as proving the injustice, as well as wiping off the stain, of the accusation. But, whatever unjust reproach may pursue either party in this contest, the interest which posterity will take in this trial will be little diminished. The nobleman who was impeached will be remembered among the most remarkable statesmen of his time, from the talents he has displayed, the offices he has held, and the influence he has wielded; and the attention of general readers will frequently be roused by the dexterity of attack and defence, which has been exerted through every stage of the proceedings, and the eminent abilities of the principal Manager as well as of the Counsel on this occasion.

* I have wasted my life in laborious trifling.

The volume now before us is an entire and authentic record of the proceedings on the impeachment, beginning simply with the first day of sitting at Westminster Hall, without any narrative of previous events. This plan, as well as the folio size, was necessarily adopted in order to entitle the publication to rank with the 'State Trials.' On its accuracy, we need offer no opinion; for this essential requisite, the public has an unquestionable pledge in the acknowledged talents of Messrs. Gurneys, and in their unsullied reputation. The work is handsomely printed in double columns, with a laudable attention to perspicuity of appearance and literal correctness. It concludes with a tabular list of the votes on each article of impeachment, and a distinct and minute table of contents.

ART. XVII. *The encouraging Aspect of the Times*; or the Christian's Duty to study the Prophecies of Revelation in Connection with the Events of Providence; a Sermon preached in Orange-street Chapel, Portsea, February 26, 1806. By John Griffin. pp. 74. Price 1s. Williams. 1806.

FAST Day Sermons have of late years been a fashionable species of composition; and they have served to display, in some instances, the feeling of the public mind, and in others, the sentiments and wishes of the preacher. Among wise and good ministers, two classes have distinguished themselves on these occasions, by the different views they have given us of the state of the country, and their different prognostications as to its future destinies. They appear to stand back to back, and to be looking at different objects; or shall we rather say, that their eyes are of a different conformation, so that in viewing the ancient and venerable fabric in which the sons of Britain dwell, one class can see scarcely any thing but faults, and the other perceives only excellences and beauties. But there is a third class of preachers who see things with other eyes. That there are evils among us, and great and numerous evils, they frankly acknowledge, and bitterly lament; but they conceive that there is much good in the land too, that the good preponderates, and therefore that we shall yet see good days. Among these, Mr. Griffin ranks, whose discourse is very superior indeed to the common mass of fast day sermons. He enumerates the many and heinous national sins which we have reason to deplore with sorrow and regret. But he likewise holds up the fair side of the picture, and with skill and accuracy points out the excellences of the English constitution; the spirit of liberty in the people; the numerous institutions reared by the hands of humanity and philanthropy; the extensive charities for the instruction of the ignorant, and the diffusion of useful knowledge; the multitude of religious people among the different denominations in the country; and the methods which they are adopting for the propagation of the gospel at home, in Europe, and throughout the world; he then displays the beneficial influence which these are calculated to produce on the destinies of every nation under Heaven. Hence he concludes, that the degradation of England would be an injury to the whole human race: and therefore, that there is reason to believe God will defend and protect the British Isles, and not suffer our enemies to triumph over us.

In the course of the sermon, Mr. G. introduces a considerable number of fine sentiments, and admirable general principles, which it will be difficult for any person to read without receiving instruction and benefit. The thoughts are clothed in bold and forcible language. We are happy to see that a second edition is already called for.

Art. XVIII. *A Sermon preached on the 26th of February, 1806, appointed by Royal Authority, a Day of general Fasting and Humiliation.* By the Rev. David Brichan, Minister of the Scots Church, Artillery Street. 4to. pp. 27. Price 2s. Ogle. 1806.

FROM the exordium of this sermon, we did not argue very much in favour of its general character; for a sermon that begins with flowers is very rarely found to afford much fruit as it proceeds. But Mr. B. lays aside all his useless, we will say trifling, ornaments, when he grows warm with his subject, and feels its important relation to his hearers, and to his country at large. The verse, which he has chosen, Prov. xxxi. 31. is suitably *explained, established, and improved*, with much seriousness and ability; and under these divisions, many useful sentiments are introduced, and several common objections satisfactorily surmounted. The conclusion is ingenious and highly impressive. The language is generally pure and appropriate; but is not wholly free from unauthorised idioms. "*An hero*," (p. 14.) is doubtless an oversight. The pronoun *we*, applied to the preacher alone, is offensively frequent; it is a very common error, but its prevalence is no excuse. A person who stands *alone* in the presence of a congregation, can have no pretence to use it of himself; in almost every case, it may be employed in such a manner as to connect the preacher with his hearers, or with his brethren in the clerical office; when this is impracticable, the phrase may be inverted, or even the singular pronoun may be preferably substituted. *We* therefore warn all preachers against encroaching on *our* prerogative.

Art. XIX. *The Circle of the Sciences consecrated by the Cross: A brief Attempt to exhibit the first Elements of Science, and to shew how every Branch of useful Knowledge may be made subservient to the best Purposes.* Second Edition, greatly enlarged, 8vo. pp. 200. Price 3s. 6d. Williams and Co. 1806.

THE design of this little book is entitled to the highest praise; and we could wish that the sciences were always taught and cultivated with such views as it recommends. The execution also is generally accurate; 'the first elements of Science' in every department are exhibited. But we think the plan should have been more comprehensive, and that more information on every subject should have been admitted. On this account the moral reflections at the close of some of the sections are out of proportion to the scientific explanations; and the reader often seems to be admonished how to improve what he has learnt, without having learnt any thing to improve. Yet it is certainly a useful performance, and may with great propriety be committed into the hands of children.

The frontispiece is no recommendation to the work, and indeed should be torn out of it; as one part is liable to a ludicrous and profane perversion.

Art. XX. *Female Compassion illustrated and exemplified in the establishment and superintendency of "A charitable institution for the relief of necessitous families," &c.* A Sermon, preached in the parish church of St. Nicholas, Rochester; Aug. 17, 1806. By the Rev. Charles Moore, M. A. Vicar. 4to, pp. 21. Price 1s. 6d. Hatchard. 1806.

WE could wish there were any thing worthy of praise, in this sermon, beside the good intention of the preacher; but unhappily its theology is no less lean and lifeless than its style; and while it extorts a yawn from the critic, it must draw a sigh from the Christian. Mr. M. talks of the kingdom of heaven being the reward for relieving our brethren in distress; should he not have considered that the good works in his text (Matt. xxv. 34, &c.) are specified as the evidences of love to the Redeemer and consequently of faith and holiness, certainly not as the purchase of heavenly felicity; they are accepted as "done unto him;" not as the effusions of benevolence, but as the homage of piety. The greatest possible sacrifices, disinterested as they may seem, are only acceptable as expressions of love to God (1 Cor. xiii. 3.); the promised reward is not of debt, but of grace; and we are enjoined, after all we can do is done, to confess ourselves unprofitable servants.

Of the institution we freely express our warm approbation; adding also our wish, that its cause may be pleaded, and its funds maintained, on those principles alone, which the Gospel exclusively reveals.

Art. XXI. *A plain and affectionate Address to the Parishioners of St. Martin's and All Saint's, in Leicester.* By the Rev. Edward Thomas Vaughan, A. M. Vicar. 12mo. pp. 81. Price 1s. 6d. Hatchard, &c. 1806.

THIS little piece breathes the spirit of a zealous pastor, who "travails in birth until Christ be formed in the hearts" of his hearers. It consists of an appeal to the consciences of the ignorant and indifferent, and of admonitions to use those means by which they may attain eternal life. We congratulate any church which enjoys the enlightened ministry of a pastor, who is actuated by the principles which this "Address" discloses and recommends.

Art. XXII. *A Narrative of the premature and much lamented Death of Col. Villey of Bath, who was killed at Reading, June 13th, 1806. by fracturing his Skull in leaping out of one of the Bath Coaches, in consequence of the Horses running away.* With the substance of a conversation (just before the melancholy event took place,) between him and J. Bain, Protestant Dissenting Minister, Potter-Street, Harlow, Essex. Second Edition enlarged, 12mo. pp. 39. Price 6d. fine 9d. Williams. 1806.

FROM the serious conversation, and the singularly excellent general conduct of Col. Villey, Mr. Bain infers that he was not unprepared for a happier world at that awful moment which terminated his consciousness, and shortly after his life. It will be well if all who read this narrative are properly impressed with the reflection, that there may be "but a step betwixt them and death."

VOL. III.

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Art. XXIII. *Mental Recreations*. Four Danish and German Tales, entitled Henry and Amelia, The Noble Suitor, Paladin, The Young Dane. By the Author of a Tour in Zealand, 12mo. pp. 158. Price 3s. 6d. bds. Baldwin.

THESE Tales are said to be from the Danish and German ; it is their only recommendation.

AMERICAN LITERATURE.

Art. XXIV. *A Compendious Dictionary of the English Language*, in which five Thousand Words are added to the number found in the best English Compend ; the Orthography is in some Instances corrected ; the Pronunciation marked by an Accent or other suitable Direction ; and the Definitions of many Words amended and improved, &c. by Noah Webster, Esq. 8vo. pp. 432. Hartford and Newhaven (America) 1806.

THE heterogeneous materials of which the English language is composed had scarcely acquired consistence and regularity of form, when the maritime spirit and growing commerce of our nation began to diffuse its speech to the most distant parts of the world. Within two centuries, it has become prevalent in the West and the East Indies, and has spread from Hudson's Bay to Van Diemen's land. It is possible, that, in the lapse of ages, every colony formed by Britons may, like those of North America, assume independence of the Mother Country : and if they do so, we hope that it will be readily acceded to them. But ENGLISH, however reluctantly, they must remain. The bonds of customs and language cannot be broken like those of political authority. It gives us pleasure to observe, that, notwithstanding the violent prejudices against us, which are absurdly cherished by our fellow countrymen beyond the Atlantic, they are wise enough to aim at preserving the use of our language with correctness and propriety. Whether they are likely to succeed in *amending and improving* it, the present article affords us occasion to examine.

Mr. Webster, more than twenty years ago, published "Institutes of the English language." With that work, the present is proposed to "complete a system of elementary principles, for the instruction of youth in the English language." After this intimation, our readers will perhaps be surprised to find that the etymologies of words are not included in Mr. W.'s plan. These, indeed, were hardly to be expected in a *compend* : but then, we should as little have expected that the system could be *completed* by a compend. The author, nevertheless, founds his orthographical corrections on the etymology of terms : and in a preface of twenty-three pages, too minutely printed, he enables us to judge of his qualifications for the undertaking.

Since the publication of his former work Mr. W. has laudably applied himself to the study of the Anglo-Saxon, which he terms "the mother-tongue of the English." That our language derives its principal grammatical inflections, and a great proportion of its terms, from the Saxon dialect of the Teutonic language, is certain : but it is equally certain, that

it retains numerous terms of the ancient British and the Latin tongues, which were spoken by our ancestors long before the Saxons, Jutes, or Angles, ever landed in Britain; and that, since the conquest by these invaders, it has undergone great variations in consequence of that by the Norman French. The English language, therefore, may be compared to a family, rather than to an individual. The Lloegrian (or Cornish) dialect of the ancient British tongue, may be considered as its mother; and the Latin, Saxon, and French, as the fathers respectively, of her various offspring. It seems to be from a want of reflection on the composite nature of our language, and a want of attention to those sources which historical truth assigns to it, that the principal mistakes of our etymologists have arisen. While every new author undertakes to correct his predecessors, he falls, in consequence of this deficiency, into fresh mistakes. Another fertile occasion of errors, is a supposition that the Saxon is not merely the "mother tongue of the English," but that it is the English tongue itself. Hence modern *amenders and improvers* labour to annihilate that precision, which our language has acquired from the genius and labour of elegant writers during the last two centuries, and to reduce it to that confusion which prevailed among our barbarous conquerors a thousand years ago.

In proof that these remarks are applicable to Mr. Webster, as well as to other recent dabblers in etymology, we adduce the following paragraphs from the first page of his preface.

"Each," says Johnson, "denotes, 1st. Either of two. 2. Every one of any number. *This sense is rare except in poetry.*" To prove the last remark to be an error, we need not resort to the Saxon, for every book we read, and every conversation we here, demonstrates the fact. "The princes of Israel, being twelve men, *each* one was for the house of his fathers."—Numb. i. 44. This is the true original import of the word; it has no appropriate reference to *two*, more than to ten thousand. "Thyder man ne mihte geseglian on anum monthe, gyf man on nyht wicode and *ælc* dage hæfde amberne wind." "Thither a man could not sail in a month, if he should watch at night and *each day* should have a fair wind." Alfred's Orosius, Ch. 1. See also page 61, 63, 79, 219. Lond. 1773. and Sax. Ch. 1. By Gibson, page 185, 186. The second definition of Johnson is therefore the only true one; but not well expressed.

"*Either*," says Lowth, "is often used improperly for *each*; *each* signifies both taken separately, *either* properly signifies *only the one or the other*, taken disjunctively." In pursuance of this false rule, he condemns such passages as this. "They crucified two others with him, on *either* side one, and Jesus in the midst." But the sense in which the word is here used *in* [is] the true primitive one, and still used by the best writers. "Mycell wæl thær on *æghere* hand gefeoll." "There was great slaughter on *either* hand." Sax. Ch. 134. "Thet *ægher* hiora on other hawede," "That *either* of them might see the other," p. 133. "Swithe mycel here *æghet* ge land-here ge scip-here of Swatheode." "A very great army, *either* land army, and ship-army from Sweden." That is *both*. p. 153. So far is Lowth's rule from the truth, that *either*, in our primitive writers, was rarely or never used in a disjunctive sense. In reading considerable volumes of the best Saxon writings, I have not found a single instance. Its disjunctive use is modern; but its original sense is still in use, and perfectly proper.

"There full in view, to *either* host displayed." Hoole's Tasso, 22. 602.

The passages in scripture, the language of which Lowth condemns, are strictly correct."

In defence of these two great scholars, whose remains it is now the fashion to insult, we need only to appeal to common sense and unvitiated taste. What if Saxon writers, and the venerable translators of our bible, confounded the proper meanings of *each* and *every one*? Did they bind all their posterity to do the same? Is any thing more obvious, than that *every one* can only be applied to *more* than two? while *each* must be used of two, and is therefore best restricted to that number. And what if the disjunctive sense of *either* be modern? To restrict it entirely to that sense, instead of using it indiscriminately with *each*, as our ancestors did, and as is still tolerated in poetry, is an evident and essential improvement; as it augments the precision, and therefore the *prima virtus perspicuitas*, of our language.

Several observations in this division of Mr. W.'s preface are liable to similar objections: but we gladly pass them by, to take notice of some variations from Johnson's definitions of words, which are real corrections or improvements. In the former of these, Mr. W.'s professional knowledge guarded him against danger of mistake.

Misnomer. "An indictment or any other act vacated by a wrong name."

Johnson. "The mistake of a name in law proceedings."

Webster.

Oblige. "One bound by a legal and written contract." **Johnson.** "One to whom a bond is executed." **Webster.**

Murder. "The act of killing a man unlawfully." **Johnson.** "A killing unlawfully with malice." **Webster.**

To boll. "To rise in a stalk." **Johnson.** "To seed, or form into a seed vessel." **Webster.**

To acquire. "To gain by one's own labour." **Johnson.** "To gain something permanent." **Webster.**

On the subject of *Orthography*, we acquiesce in Mr. Webster's preference of *hainous* to heinous; *drouth* and *highth*, to drought and height; and *public*, &c. to publick: but we apprehend that the last is the only one of these corrections that can be generally adopted. His objections against retaining the French termination in *sceptre*, *theatre*, &c. while it is anglicised in *number*, *chamber*, &c. are certainly reasonable: but his wish to dismiss the *u* from words, originally Latin, which evidently come to us through the French, (as *honour*, *favour*, &c.) militates against a rule to which we usually adhere in questionable cases: that of preferring the orthography of the language from which a word *directly* comes to ours, whatever its *origin* may have been. This rule sets aside the argument which he has founded on the omission of *u* in derivatives from such words; because the French, likewise, omit the *u* in those cases. *Inferior* and *superior*, are terms which have been introduced by classical English writers, directly from the Latin. We are far from expecting that Mr. W.'s omission of the final *e* in such words as *determine*, *doctrine*, &c. will receive the stamp of public approbation. We think, on the contrary, that these deviations from universal custom must greatly lessen the utility

of his dictionary. A lexicographer's business is to adopt the prevailing orthography of the age in which he writes; and not to attempt changes, the success of which must be dubious, if it be not utterly improbable.

In *pronunciation* this is still more arduous than in orthography; and in Mr. W.'s situation, it was evidently more hazardous. He finds fault with Walker for pronouncing *bench*, *branch*, &c. with the final *sh*; instead of *tsch*, as Sheridan and Jones direct; but he passes no censure on the accentuation, and *grachulation*, &c. of the former; or on the *furnishur*, and *multichood* of Sheridan. In these instances, Jones is certainly right. Mr. Webster properly blames Sheridan for sounding the *a* in *father* and in *fat*, alike: but in justifying that writer's representation of the *ti* before a vowel as *always* equivalent to *sh*, he goes too far. On *or* or *ous*, after *ti*, *ci*, or *si*, form but one syllable in pronunciation; but *ingratia*, *official*, &c. are inadequately expressed by *ingrashate*, *offishal*, &c.

We join with Mr. W. in preferring acceptable, and commendable, to acceptable, and commendable; but we cannot follow him in irrefragable, horizon, and asylum. He informs us that the Anglo-Americans give the same sound to *a* in *angel*, and *ancient*, as in *angelic*, and *antiquity*; and he cautions them against "adopting an English corruption," of the pronunciation. Yet we think that he might have discovered a reason for the variation that we give to the initial vowel in these words. The accent being strongly laid on the first syllable of *angel*, and *ancient*, probably, has rendered the *a* long and narrow; which was not necessary in *angelic* and *antiquity*, because the accent is on the second syllable. In *angle* and *anguish*, though the first syllable is accented, it is short: whereas we presume that the Americans, (like many country people in England) give to the *a* in *angel*, and *ancient*, the same sound that it has in *command*. This, at the commencement of a word, is repugnant to the analogy of English pronunciation.

In like manner, we are told that the word *pinchers*, is "in conversation" correctly called *pinchers*: but these errors surprise us less than Mr. W.'s assertion (p. vii.) that "*though* is a vitious orthography; *tho* being much nearer to the original word." Our author doubtless refers to the Saxon *theah*; and as we suppose him to be aware that *gh* is commonly substituted in English for the Saxon *h* when following a vowel, we cannot account for his preference, on this ground, of its omission. If the Saxon *h* had not been pronounced as an aspirated guttural, though probably much weaker than the Scotch sound of *gh*, those letters would surely never have been substituted for it by writers subsequent to the Norman conquest. This sound, in some instances, we have converted into that of *f*, as in *laugh*, and *cough*: and accordingly, in some counties of England, *though* is now pronounced *thof*. Mr. W.'s remark is therefore totally ungrounded.

The last division of his preface is entitled *etymology*; but it contains so little of importance on that subject, and so much that belongs to it is included under the preceding heads, that we think it unnecessary to pursue his arguments farther. The extent to which we have already proceeded, would indeed be disproportionate to a work which the author acknowledges (p. xix.) to be only "an enlargement and improvement of Entick's *Spelling Dictionary*:" but as he professes (p. xxiii) to "have entered upon

the plan of compiling, for his fellow citizens, a dictionary, which shall exhibit a far more correct state of the language than any work of this kind ;" and only "offers this compend to the public, in the mean time, as a convenient manual," we have thought a considerable degree of attention due to the principles which Mr. W. has laid down ; and we heartily wish that it may contribute to render his larger work less exceptionable to Englishmen on both sides of the Atlantic, than the present has been made by the peculiarities of his orthography. We would earnestly advise him, before he proceeds with the etymological part of his undertaking, to investigate closely those terms which we have in common with the French language, and which are derived neither from the Latin nor the Teutonic. In order to trace these to their genuine sources, he will find it necessary to study the various dialects of the ancient British language ; and we can assure him that the pains which he may take for this purpose will not be thrown away. Llwyd's *Archæologia Britannica* is the best elementary work on the subject.

We should gladly enlarge this article by extracting the author's sensible observations on the necessity of various dialects being produced by the local circumstances of the widely dispersed millions who speak our language. On other topics, highly interesting to Grammarians, he has also many valuable remarks. While, therefore, we do not think that it would be advisable to reprint the whole of his present performance, it would gratify us to see his *preface*, in a more legible form from a British press. The present paper and type are such as must be very injurious to the sight of most readers.

GERMAN LITERATURE.

Art. XXV. *Griechische Grammatik, &c.* Greek Grammar ; by Philip Buttmann. Third Edition 8vo. Berlin. 1805.

THE author of this grammar has endeavoured to avoid hypothesis, and has confined himself to well ascertained historical facts ; his deductions from these facts are ingenious, and in some cases lead to important results. Mr. B. has throughout carefully considered the paradigms, which have been adopted by grammarians, merely on account of the completeness of their formation, and distinguished what was actually in use from that which was not. While, therefore, the learner acquires an accurate idea of what is, and what is not in use, as well as a sure introduction to the correct understanding of the Greek authors, a check is opposed to the liberties, which many have taken, in *correcting into* the works of the ancients, whatever *might have been used* according to grammatical analogy. Another distinction of this book is, that the author has constantly adopted as his standard, the language of the best Attic authors, and always noticed the deviations, not only of the different dialects, but also of the different styles and ages.—Particular attention has been paid to the doctrine of the verb ; the most difficult and complicated in the whole Greek Grammar. The subject of Prosody is treated very concisely ; but the characteristic peculiarities of the different kinds of poetry are here particularly specified.

Art. XXVI. *Wahrheit ohne Schminke, &c.* Truth without Disguise; or, a Dissertation on the free Corn-trade. Leipzig. 1804. Schaefer.

A RATIONAL and respectable work; its object is, to shew the insufficiency and pernicious tendency of the various regulations, whereby the government, in many countries, has endeavoured arbitrarily to keep down the price of corn. It urges with much force, that nothing but complete commercial liberty is capable of producing the moderate and equable price, so much desired, preventing scarcity, and rendering grain plentiful. The author incidentally mentions various causes of the scarcity of grain, and makes proposals for obviating this evil without prohibiting exportation. He shews how inadequate, and even detrimental, is the establishment of large Government-Magazines; and how ineffectual are the injunctions to deliver in reports of the produce of the harvest. Throughout he has endeavoured to substantiate his opinions by facts, and we should hope has rendered some assistance toward the establishment of a correct system of internal commerce in many of the German States.

Art. XXVII. *Journal für wissenschaft und kunst, &c.* Journal of Science and of the Arts, by M. Wagner. No. 1. 8vo. Breitkopf, Leipzig.

THIS is a new periodical publication of which the first number only is published: it contains, 1. An essay on the Arts and Sciences as related, with history. 2. On physiology and pathology. 3. Observations on popular philosophy and poetry.

Art. XXVIII. *Deutschland* Germany. Vol. I. Part I. plates. Steudel, Gotha, 16gr. com. paper 1rx. 4gr. large paper. 3 Parts will form 1 Vol.

THIS also is a new work, and is to be published at uncertain periods: it is devoted to the ancient and modern history, and the curiosities of Germany. This part contains several articles of topography, with a view; biography, with a portrait; and an account of the customs and manners of the peasants of the Dutchy of Altenburgh.

FRENCH LITERATURE.

Art. XXIX. *Annales du Musée et de l'Ecole moderne des Beaux Arts.* Annals of the Museum, and of the School of the Fine Arts; Editor, M. C. Landon, Painter, &c. Vol. X. Treuttel and Wurtz, Paris. pp. 150. plates 72. Taylor, Longman and Co. London. Price 1l. 1s.

THIS work embraces the complete collection of paintings and sculptures in the *Museum Napoleon*: the principal paintings and other productions of artists who have obtained the prizes periodically distributed, and also such as have been noticed with approbation; views of public edifices, and other subjects of the same kind. The whole is represented in simple outline, a mode at present much in vogue among the French artists, and in the management of which some of them are very expert.

Art. XXX. *Melanges de Physiologie, de Physique, et de Chimie, &c. &c.* Miscellanies of Physiology, Physics, Chemistry, &c. By Claude Roucher de Ratte. 2 vols. 8vo. Paris. 1806.

THIS is one of the most absurd books that even the French press ever emitted. The philosophical and chemical part of it, we shall throw aside with contempt, because it is old as well as ridiculous; but the discoveries in physiology and the faculties of human nature, may be amusing and novel enough to atone for their folly.

M. Roucher, then, has discovered that any person capable of exerting intensity of thought, and sufficient faith, may sympathetically possess the sensations of another person, at any distance from 30 to 300 feet, and enjoy all the satisfactions of seeing, hearing, smelling, tasting, &c. by proxy.

But this is not all; M. Roucher is not satisfied with sensual gratifications; he has also announced an intellectual sympathy, by which he can enter into the thoughts of another, infuse all manner of ideas, ask all manner of questions, &c. &c. A secret so important to statesmen, lovers, nay, to the whole world, and which must render M. Roucher the most formidable of human beings, is thus developed:

"I have discovered that we may know the thoughts of another person, and transmit our own, without the assistance of words, without any motion of the lips, without any signs, and without seeing one another. When we want to know a truth, which we suspect is carefully concealed from us, we have only to press with our fingers the cartilaginous part of the first false ribs, near the heart, towards the *sternum*, and then, put a categorical question to the person from whom we expect information, at the distance requisite in all sympathetic phenomena (from 30 to 300 feet). It is not necessary that the question should be expressed by word of mouth; the thought alone mentally uttered is sufficient. Nor is it necessary that the two persons should see each other. If the requisite conditions have been fulfilled, the person who is thus interpellated, will, if the conjecture be right, experience in the region of the heart, a kind of pricking, like the stinging of ants, which, by a sympathetic affection, will be transmitted to the other. In the contrary case neither will feel any thing!"

The only defence against this marvellous inquisition, which realizes the suggestion of Momus, and renders "a naked human heart" open to all spectators within the distance of 300 feet, is the application of the hand upon the *occiput*!

We do not pretend to doubt that M. Roucher can do all this; we should like exceedingly to subject such an animal to a course of experiments, as a most extraordinary help in solving many physiological questions of extreme difficulty in regard to matter and mind. We should probably begin by trying whether he could "hold a fire in his hand, by thinking on the frosty Caucasus," but the theory has wisely guarded against such experiments by a limitation of the distance. Yet there are many other unexceptionable ordeals to which he might with great propriety be submitted; and after we had gained all the information which the living fibre could furnish, we might take him to St. Bartholomew's Hospital, and trace the course of his nerves, and investigate the nature of his brain. However, like his illustrious master, Napoleon, as long as he preserves his due distance on the other side of the channel, he is safe; and we warn both the one and the other that if they come within the sympathetic distance of Englishmen, "they will experience in the region of the heart, a kind of pricking," from which no application on the *occiput*, will avail to protect them.

ART. XXXI. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

The late Mr. Russell, celebrated amongst men of science for the production of the lunar globe, left, at his death, two Lunar Planispheric Drawings, the result of numberless telescopic observations scrupulously measured by a micrometer: one of which Drawings exhibits the lunar disk in a state of direct opposition to the sun, when the eminences and depressions are *undetermined*, and every intricate part, arising from colour, form, or inexplicable causes, is surprizingly developed and exquisitely delineated; the other, of precisely the same proportion, represents the eminences and depressions of the moon, *determined*, as to their form, with the utmost accuracy, producing their shadows when the sun is only a few degrees above the horizon of each part. The former of these was beautifully and most correctly engraved by Mr. Russell, who had likewise very considerably advanced in the engraving of the latter, when death terminated his labours: it is, however, left in such a forward state, that it will be finished with the greatest exactness, and all possible dispatch. Mr. William Russell, son of the late Mr. Russell, proposes to publish by subscription these Lunar Plates, which have been long promised to the scientific world: the whole will be incomparably the most complete Lunar Work ever offered to any age, effected indeed by extreme labour during twenty-one years. The price of subscription will be five guineas, part to be paid at the time of subscribing: an advance will be made to non-subscribers. The diameter of each planisphere will be fifteen inches: the description of both Plates will be given when the second is paid for and delivered.

Mr. Fortescue, of Gray's-Inn, is said to be engaged in a Topographical Dictionary.

Mr. Blore has made considerable progress in a Topographical Account of Rutlandshire.

Mr. Thomas Burnet will publish by subscription, in one small octavo volume, illustrated with an elegant frontispiece, the *Sweets of Solitude*, and other Poems.

In a few days will be published, in six large volumes octavo, the *Speeches made*

in Parliament by the Right Hon. Charles James Fox, and the Right Hon. William Pitt, in the order in which they were delivered, from the commencement of the public life to the decease of these orators. The object of this work is to display, in their true colours, the splendid talents of these great men; with this view their Speeches will be printed as they were actually delivered in the House of Commons, and opposed to each other in regular order.—Prefixed to the first volume will be given, Memoirs, drawn from authentic sources, of the Gentlemen whose characters the work is intended to illustrate; and the whole will be accompanied with such notes and introductory observations as shall render it a brief history of the times in which these celebrated statesmen flourished.

J. Gifford and H. R. Yorke, Esqrs. have in great forwardness the History of the Administration of the late William Pitt, which will be comprized in four octavo volumes.

It may gratify the curious in oriental literature, to be informed, that a number of publications, principally in the Bengalee language, sent by the Baptist Missionaries in Bengal, are now on sale at Mr. J. Burditt's, Paternoster row.

The first part of Dr. Clutterbuck's "Inquiry into the Seat and Nature of Fever," is expected to make its appearance in the course of the ensuing month.

Mr. Samuel Young is preparing for the press a Dissertation on the Advantages of the Adhesive Strap, shewing the Abuses of the Ligature in the Stitching of Wounds.

Mr. Bolingbroke, of Norwich, who has recently returned from Demerara, after a residence of five years in that and the adjoining colonies, intends to publish an Account of his Voyage, including new and interesting particulars of the present condition of the various European settlements on that coast of South America.

The publication of a new and improved edition of the *Encyclopædia Perthensis* commences with this year: it will be comprized in 45 parts of half a volume each, containing 360 pages, super-royal octavo; they will be published monthly.

The fifth edition of Parkinson's Medical

Admonitions to Families is now in the press. To this edition has been added, several important instructions respecting the treatment of diseases, by an early attention to which the progress of diseases may be stopped, and further aid rendered unnecessary. Such observations are also introduced as will mark the degrees of danger in the sick, shew the difference between one disease and another, point out the duties of those who attend on the sick, and teach the proper management of complaints incident to children.

Dr. Herdman has in the press his *Second Discourse* on the interesting subject of the Management of Infants, and the Treatment of their Diseases. It is written in a plain and familiar style, to render it intelligible and useful to mothers, and all those who have the management of infants.

Dr. Davis is preparing for the press an *Abridgement* of that Part of Professor Pinel's celebrated Work on Philosophical Nosography, which treats of Febrile Disorders.

In the course of this year, M. C. Martelli de Martemont, Master of Fortification and Artillery at the Royal Military Academy at Woolwich, will publish by subscription, (to be paid on delivery,) an *Essay on Military Reconnoitring*; with the *Method of Surveying in the Field*, either with or without Instruments, by Pacing, on Horseback, and by the Eye.

The same author intends to publish in succession,

1. An *Essay on Permanent Fortification*.
2. An *Essay on the Attack and Defence of Places*.
3. An *Essay on Castrametation*.

Mr. Pratt has in preparation a long promised work of the novel kind, called *Great and Little Folks*, which will make its appearance in the course of the present winter.

An *Abridgement of Search's Light of Nature* pursued is in the press.

The fifth edition of *Curiosities of Literature* is now in the press: the work is entirely recast: the most interesting topics are more completely and curiously investigated, and it has been the study of the writer to class and to compress as many events of Literary History as the limits of the work allowed.

Mr. William Ticken, of the Royal Military College, will shortly publish a *Treatise on the Principles of Geography*, statistical, political, astronomical, historical, and mathematical, in a quarto volume, with plates.

The Rev. Edward Patteson, M. A. author of a *General and Classical Atlas*, will speedily publish an *Introduction to Ancient and Modern Geography*, in one small octavo volume, in the preface to which Mr. P. will particularly describe a method of applying the Atlas to purposes of geographical instruction.

A new edition of *Clavigero's History of Mexico* is in preparation.

The Rev. Rogers Ruding, B. D. vicar of Maldon, in Surrey, proposes to publish, by subscription, an *Historical Account of the Coinage of Britain and its Dependencies*, from the earliest Periods of authentic History to the present Time. A large *Introductory Discourse* will contain various matters relative to the subject, which are necessary to be previously known. In the body of the work will be found all the facts relating to the subject, which the author has been able to collect, from *Cæsar's* discovery of Britain to this time, in chronological order. These facts have been gathered from Records in the Tower, Roll's Chapel, Exchequer, and other public offices; from the *Rolls and Journals of Parliament*; from *Statutes, Proclamations, Chronicles, and Histories*. A considerable *Appendix of curious original Documents* will be added. The work will be printed in quarto, and will be comprized in two volumes. A few copies will be printed on large paper. The work will be put to press as soon as a sufficient sum shall have been subscribed to defray the expence.

In the course of next month will be commenced, the *Political Review*, and *Monthly Register*, by B. Flower, of Harlow, containing *Remarks on the State Public Affairs*, a *Record of the most Important Events*, foreign and domestic, *State Papers, Parliamentary Proceedings*, a *Review of the principal Publications relating to General Politics and Civil and Religious Liberty*, *Original Correspondence*, &c. &c.

In conducting this publication, the editor invites the assistance of the liberal and enlightened of all parties. A supplement will be published every six months, which, with the preceding numbers, will make one large volume in octavo.

The late Mrs. Charlotte Smith having drawn up *Memoirs of part of her Literary Life*, they will shortly be published by one of the members of her family, accompanied by a *Collection of her Letters*.

Mr. Reid, of Berwick-upon-Tweed, designs immediately to print a new edition (the 4th) of *The Select Remains of the Rev. J. Brown, late of Haddington*. They contain *Memoirs of his Life, Letters to his*

Friends, Religious Tracts, Addresses to his Children, an Account of his Dying Sayings, and his Dying Advice to his Congregation.

Considerably advanced at the press, and soon will be published, *Anti-Miseria, the Pleasures of Human Life investigated, elucidated, and promulgated, philosophically, satyrically, and luminously, consisting of a dozen dissertations on male, female, and neuter pleasures*, by Hilaris Benevolus and Co. members of the *Literarium Lasorium Londinense*.

New editions in octavo and duodecimo of the Works of the Rev. John Newton, rector of St. Mary Woolnoth, London, are in preparation.

The Rev. John Brown, of Whitburn, is about to publish a second edition of the *Memoirs of the Rev. James Hervey*. He would feel himself particularly obliged to any person who could communicate unpublished letters, or authentic anecdotes of Mr. Hervey.

Mr. Weber has in the press the second volume of his interesting *Memoirs of the late Queen of France*; it will appear in the course of January.

Dr. Calcott announces, in the preface to his *Musical Grammar* lately published, that he has not abandoned the design formed some years since of compiling a *Musical Dictionary*. His original plan merely professed to comprehend an abridgement of Walther, Rousseau, &c.; but when the friendship of Mr. Kollman (organist of the chapel at St. James's) had assisted him with some valuable treatises, he found it necessary to relinquish the idea of immediate publication: but unwilling that many more years should elapse without shewing the world in what manner his researches had been conducted, he has published his *Musical Grammar*.

AMERICA.

Messrs. Poyntell and Co. have just issued from their Classical Press in Philadelphia, in a neat and correct style, the first American edition of Xenophon's *Cyropædia* in eight books. The American editors have copied from Hutchinson's London edition, and announce, that under the critical inspection of Mr. John Watts, they have corrected many errors of that edition.

CHINA.

The Directors of the East-India Company, some time since, sent orders to their supercargoes to procure, if possible, some elementary books of the Chinese language, for the use of their college at Hertford. Mr. L'Amiah has been particularly zealous

in his endeavours to obtain some books of this description from Pekin, but without effect, for the government, whose suspicions are excited on the slightest occasion, has prohibited their exportation under the severest penalties.

FRANCE.

On account of the late changes in foreign relations, as well as the internal affairs of various countries, many alterations, both with regard to authorized codes of law and national catechisms, which deserve notice, will soon take place. Among these, the New French Civil Codex will be introduced without exception into the kingdom of Italy, as soon as the Italian translation thereof shall have been completed, and will also probably be extended to the kingdom of Naples. Some advices seem to lead to a supposition that this Code will also be introduced into the States of the Rhenish Confederacy. Whether the New French Catechism will be introduced into the other Catholic Confederate States is not yet so certain. So great a demand for the Catechism was expected, that it is printed in stereotype. A bookseller has given 25,000 dollars for the copy right.

At Strasbourg, M. J. P. Graffenauer, has published an *Economico-technical account of the Mineralogy of ci-devant Alsace*; his plan is, 1. To notice the essential, natural and chemical characters of each substance. 2. To present an account of the veins and strata of the minerals. 3. To detail the labours of the workmen, the mode of operation, and produce. 4. To specify the different uses to which those articles are applied. (*Essai d'une minéralogie alsacienne économico-technique des départements du Haut et Bas-Rhin, formant la ci-devant Alsace*. 1 Vol. 8vo. with a mineralogical map of Alsace, 6 fr.)

M. D—— has published a work on History, entitled *Le Guide de l'Histoire*, it is adopted in the Libraries of the Lyceums, in France; it consists of a selection of treatises on this science, and on subjects connected with it, by authors of acknowledged merit.

Mons. de Labouliniere, General Secretary of the Prefecture of the department of the Upper Pyrenees, at Jarbes, has received from the Academy of Sciences and Arts at Lyons, a Prize for his answer to the question, "What means can a government employ to make the extension which a great revolution gives to the ideas, and the strength which it infuses into the character, useful for the improvement of agriculture, commerce, and the arts?"

Among the questions relating to various

sciences, the following is proposed by the Class of Literature of the Society of Sciences and Arts at Montauban: "To what degree is severe criticism hurtful to the progress of talents?"

Extract from the 265th Number of the Mercure de France.

"The Holy Crown of Thorns, given by Baldwin, Emperor of Constantinople, to St. Lewis, in 1238, and which was preserved untouched through the revolutionary fury of 1793, will be solemnly transferred to the metropolitan church of Paris, on Sunday, Aug. 10. This relic will be exhibited, for the adoration of the devout, in a gilt frame, representing the terrestrial globe surmounted by a cross, at the foot of which was sculptured the lion of the tribe of Judah, with this inscription: *Vicit leo de tribu Juda.*"

A colossal statue of General D. ssaix will be erected in the course of this year in the Place de Victoire.

A historical column is to be erected in the Place Vendôme: it is to be one hundred and twenty feet high, and entirely covered with bronze: it will display the most memorable events of the campaign of 1805 in basso relievo. The subjects intended to be represented will be distributed to different artists, who will furnish designs. The pedestal of this column is already commenced. It will be entitled, *The Column of Austerlitz.*

GERMANY.

M. Bernard Körner announces, that a learned academician, whose name will stamp a value on his work, is engaged by him to compose a Statistical Account of the states of the Rhenish Confederacy, which will be published as soon as the political relations are sufficiently arranged: it will be accompanied by a neat and correct Map.

PERIODICAL PUBLICATIONS.

Of the literary journals published in Germany, that of Halle is the most read; after this, that of Jena.

Of other periodical works, the Free-thinker (*Das Freymüthige*) is most in request. and after that the Gazette for the elegant world (*Zeitung für die elegant welt.*)

The *Minerva* of the lively and industrious Arebenholtz, which, since the breaking out of the last war, contains many pertinent remarks and sentiments of serious import relative to Austria, is read with much approbation.

The Gazette of Neuwid retains its former estimation, and notwithstanding much superficial reasoning, enjoys a great reputation among the higher ranks.

M. Vallkampff, Prothonotary of the Imperial Chamber of Wetlar, has commenced a periodical publication, entitled, Political and Historical Views, occasioned by the Changes in the Constitution of the German Empire. The first number has just appeared, consisting of five sheets, pr. 36 kr. 1s. 4d. English.

The Gazette of and for Hungary, edited by Schedius, appears in the present state of the commerce in books, not likely to be soon resumed.

Bredlyky's *Contributions to the topography of Hungary*, which contain many excellent things, is not relinquished, but will be concluded with the fourth volume.

The industrious Kovachich continues very active in the history and literature of his country; he is now occupied with the idea of a new edition of the *Corpus juris Hungarici*, much augmented by many happily discovered old imperial statutes.

The historian, Von Engel, appears to have relinquished his historical character.

Schwartner is silent; and if the times do not soon improve, by and by every thing will be silent, but it will be the silence of the tomb.

The patriotic journal of M. André, counsellor of education, at Braun, ceased with the month of June 1805, M. André having been invited into Bavaria. A competent successor to continue this useful and much read journal has not been found.

A Journal, which M. Von Hanke, in Olmutz, intended to have published, under the title of *Slawenka*, and of which one number appeared in 4to. in 1804, from the University Press, at Buda, is interrupted by his death. This number contained a critical account of a copy of an old Slavonian Bible, in possession of the editor's family, which is by no means a masterpiece of criticism; and evinces no fundamental knowledge of the Slavonian language.

A Journal is published at Prague, entitled *Slavin*, "a Message from Bohemia to all Slavonian Nations," by Joseph Dobrowski, member of the Royal Bohemian Society of Sciences at Prague, and of the learned Society at Warsaw. In 8vo. 2 numbers cost 1 florin.

Another Journal is likewise published at Prague quarterly, under the title *Hlasatel Cechy*, "the Bohemian Prophet," by Mr. John Negedly, Doctor of Laws, and Professor of the Bohemian Language and Literature in the University there. The intention of this publication is to combine entertainment with information, but especially to promote and perfect the Bohemian

nian language and literature. Two numbers have appeared, whose contents correspond with this object. They include translations of select pieces from Lucian, Cicero, Pope, and the Messiah of Klopstock. The editor is assisted by Witsch Ngedly, J. Mysliwecki, Joseph Jungman, and others.

M. Stephen Kultsar has entitled his paper, published at Pest, in the Hungarian language, *Hazai tudósítások*, "Advices of our Native Country." He has already more than 200 subscribers; and the Committees wish to remove the prohibition, by which he can insert nothing but domestic Hungarian articles. A sheet is published twice a week, since July 2. Price for the half year 4 florins. M. Kultsar, formerly Professor of Elocution, and tutor to the young Count Feterits, writes a pure Hungarian style. This journal finds its way into the neighbouring countries, as Servia, Bosnia, Moldavia, and Wallachia.

For some time there was expectation of the appearance of a journal, under the title of Austrian Leaves (*Oesterreichische Blätter*) which was to embrace much, but at present nothing is said about it.

There are some appearances as if the Censurate here would imperceptibly become milder, at least many free spoken words in the foreign newspapers receive the "toleratur," if not the "admittitur."

Fifteen booksellers were declared insolvent at the September Fair, and it is feared that fifty more will follow them at Easter. The last catalogue contained in all 3,077 articles, among which were

Theology - - - - -	257
Jurisprudence, including Political Economy - - - - -	231
Philosophy - - - - -	66
Education - - - - -	177
Natural History - - - - -	59
Mathematics - - - - -	88
Geography, including Voyages and Travels - - - - -	77

HOLLAND.

Nine Answers to the following Prize Question of the Amsterdam Society for the Increase of Religious Knowledge have been received: "How comes it, that in our dark and sorrowful times, insensibility is so great, and a sufficient attention to the dispensations and judgements of God is so little observable? And what are the best means, and most applicable, to counteract the spreading of that insensibility?" The answer of M. C. A. van der Broeck, preacher, at Oud-Beizerland, has obtained the prize.

HUNGARY.

Professor N. Revai has published the first division of the second volume of his *Grammatica Hungaricae elaboratio*: it relates to the Verbs.

At Pest, M. Tanarki has published a Hungarian translation of Tasso's Jerusalem delivered.

M. Francis von Pusposky, Canon of Grosswardein, in Hungary, by his last will appointed the sum of 24,000 florins to be applied to charitable uses: his executor has disposed of this legacy as follows:

5000 florins for the erection of a hospital for the sick at Grosswardein, for the use of all religions and classes, in the county of Bihar: the care of establishing this is undertaken by Mr. Sandorffi, an active physician in the county.

10000 florins for the support of village schools in the diocese of Grosswardein.

7000 florins for the increase of salaries to local ministers.

1000 florins for philosophical experiments in the royal academy at Grosswardein.

1000 florins for reward-books to children, who answer best in the parish catechisms.

The number of students who have attended the catholic *Padagogia* in the five literary circles of Hungary, in the course of the year 1804, amounts to 11,832, out of which 4553 were pupils to the Piaristes; 1228 to the Benedictines, Cordeliers, and Minorites; and 6047 were educated in those colleges where the instruction of youth is committed to the care of lay professors.

NORWAY.

In 1803, Mr. Tank, a merchant of Bergen, bequeathed to that city 60,000 crowns, for the foundation and support of a primary school. In 1805, a glover of Odensee, named Kahn, bequeathed his own dwelling-house and 50,000 crowns for the establishment of an asylum for orphans, and other destitute children. M. Glarup, of Copenhagen, in the same year, left legacies for the relief of the poor, and for the support of the school-masters of the little island of Gloel.

PRUSSIA.

The following is said to be a correct Statement of Works printed in the year 1805, in all the provinces of the Prussian States; the provinces of Anspach and

Cleves excepted, and likewise all political news-papers, intelligencers, almanacks, and academical dissertations.

Subjects.	Number of Works. Sheets.	
Fine arts, romances, plays, music - - - - -	145	2691
Miscellaneous works, journals, &c. - - - - -	62	2335
Theological works - - - -	108	2112
Medicine and surgery - - -	80	1694
Oeconomics - - - - -	65	1446
History and biography - -	55	1363
Geography, statistics, voyages, &c. - - - - -	49	1187
History of literature - - -	5	831
Politics - - - - -	42	780
Physics and chemistry - -	32	767
Jurisprudence - - - - -	33	747
Books for youth - - - - -	58	689
German and other living lan- guages - - - - -	24	505
Ancient and extra European languages - - - - -	6	114
Mathematics, arithmetic, &c.	23	489
Philosophy, ethics, &c. - -	27	474
Technology, trade, and com- merce - - - - -	18	367
Natural history and botany -	21	349
Military science - - - - -	11	239
Greek and Roman classics -	12	239
Greek and Roman antiquities	6	122
Pædagogic and school books -	13	114
Coins and medals - - - - -	2	61
Political writings - - - - -	6	48
Astronomy - - - - -	3	38
Freemasonry - - - - -	1	10

Total 907 19791

Proportion, by Provinces.

Electorate of Brandenburg -	357	8318
Provinces of Lower Saxony -	238	5369
Silesia - - - - -	143	3402
Bayreuth - - - - -	64	1095
South and New East Prussia -	42	536
East Prussia - - - - -	31	460
Neumark - - - - -	14	320
West Prussia - - - - -	15	232
Pomerania - - - - -	3	56

Total 907 19791

RUSSIA.

Several periodical works have very recently commenced in Russia. One, entitled *Notices of the North*, is edited by M. Martignon, well known for his translation of Longinus. It will exhibit the history of learning and civilization in Russia, with the lives of its most illustrious men.

Another Journal appears at Moscow, under the direction of M. Kutusof, ancient Curator of the University, entitled, *The Friend of Illumination, or Journal of the Arts and Sciences*.

M. von Murr, of Nuremburg has sent to his majesty the Emperor of Russia, three manuscripts of the great mathematician Johannes Regiomontanus, together with some rare printed works of the same author. They have been placed in the Imperial Library, and M. von Murr has been honoured by his majesty with a present of a superb brilliant ring.

SPAIN.

The Admiralty is in possession of an immense collection of observations and ships' journals of the most interesting kind. It is only within a very short period that these treasures have been employed to advantage. In 1797, an idea was first entertained of erecting an office called *the Hydrographic Archives*, where all observations are collected, arranged, and numbered, for the purpose of projecting the best maps and charts from them. This capital institution, which properly commenced only in 1798, will soon become very extensive; as the directors are men of the greatest talents, zealous, and indefatigable. This is proved by the number of maps which have already been published in so short a time.

Don Ventura Barcaistegui began in 1791 a map of the Philippine Islands, which are said to amount to 1100. They were discovered by Magellan in 1540, and have been described by Le Gentil, La Pérouse, and Malespina. In the Indian Record Office there are numerous MSS. relating to the Philippines, with the voyages of Fernando de la Torre, Garcia Escalante, Martin de Yslares, and many others, which partly relate to the voyages of Ruy Lopez de Villalobos in 1542.

SWEDEN.

In the Swedish province of Smaland, the birth place of the famous Linæus, a subscription is opened for the purpose of erecting a monument to his memory.

The Academy of Sciences of Stockholm publishes its Transactions yearly, in one volume 8vo.

The Royal Academy of Belles Lettres publishes likewise one volume annually.

The *Journal Economique* is continued by the Patriotic Society, and forms six numbers yearly.

ART. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

COMMUNICATIONS to the Board of Agriculture on Subjects relative to the Husbandry and internal Improvement of the Country. Vol. 5, Part 1. 12s.

ANTIQUITIES.

No. I. of the Beauties of Antiquity; or, Remnants of Feudal Splendor and Monastic Times. By J. Hassell, Esq. 2s.

CHEMISTRY.

A System of Chemistry. by J. Murray, vol. 1 and 2. 8vo. 1l. 1s. to be completed in four volumes.—The third and fourth volumes, which complete the work, will be published in the course of the winter.

CLASSICAL LITERATURE.

A new Translation of Persius, with the original Latin and Notes, 8vo. 7s. 6d. royal paper, 10s.

GEOGRAPHY.

Part L. of a new Gazetteer, on a more correct and copious plan than any hitherto published, with Maps and Plates. 2s. 6d.

A General and Classical Atlas, with blank Duplicates of each Map, and a Treatise on the Principles of Geography; by the Rev. Edward Patterson, M. A.—This work is published in the following forms, and at the prices annexed.

1. Fine paper, full coloured and hot-pressed, with blank duplicates of each map, 3l. 12s.

2. Ditto ditto, without the blank map, 3l. 3s.

3. Inferior paper, outlined with colour, with blank duplicates, 1l. 16s.

4. Ditto ditto, without the blank maps, 1l. 11s. 6d.

N. B. Any desired number of blank sets may be had with one set of the full maps, price coloured, 9s. per set, plain, 5s.

HISTORY.

Sir John Froissart's Chronicles of England, France, Spain, &c. vol. 10, 11, and 12, from the French. By Thomas Johnes, 1l. 16s.

Hollinshead's Chronicles of Scotland, a new edition in 4to. 2 vols. plates, boards, 1l. 10s.

LAW.

Reflections on the Administration of Civil Justice in Scotland, and on the Resolutions of the Committee of the House of Lords relative to that Subject. 2s. 6d.

An Elementary Treatise on Pleading in Civil Actions, by E. Lawes. 7s. 6d.

A Faithful Account of an important Trial in the Court of Conscience, by J. Jamieson, L. L. D. 2s. 6d.

MEDICINE.

Practical Observations on Urinary Gravel, and Stone; on Diseases of the Bladder, and Prostate Gland; and on Strictures of the Urethra. By Henry Johnston, Fellow of the Royal College of Surgeons, Edinb. 8vo. 5s.

Esculapius; or, the Pocket Physician, a Collection of scarce and curious Receipts in Medicine and Surgery. 2s. 6d.

Observations on Indigestion; in which is satisfactorily shewn the efficacy of Ipecacuanha, in relieving this, as well as its connected train of Complaints peculiar to the decline of life. Translated from the French Memoir of M. Daubenton, Member of the Royal Medical Society at Paris. 8vo. 1s. 6d.

A Treatise on Insanity; in which are contained, the Principles of a new and more practical Nosology of Maniacal Disorders than has yet been offered to the Public; exemplified by numerous and accurate Historical Relations of Cases, from the Author's public and private Practice. With Plates illustrative of the Craniology of Maniacs and Ideots. By Ph. Pinel, Professor of the School of Medicine at Paris, Senior Physician to the Female National Asylum La Salpêtrière, &c. Translated from the French by D. D. Davis, M. D. Physician to the Sheffield General Infirmary. 8vo. 9s.

MISCELLANIES.

A Letter to the Earl of Moira, containing a Review of the Libellous Pamphlets, by a Barrister. 2s. 6d.

Third Report of the Society for the Suppression of Vice. Distributed gratuitously.

Dialogues, Letters, and Essays, on various Subjects, by A. Fuller. 3s. 6d.

Tales for Domestic Instruction, by H. Ventum. 1s. 6d.

Christmas Holidays; or, the Young Visitants, a Tale. 1s. 6d.

The Vase of Fancy; or, Happy Association of Mirth and Ingenuity. 1s. 6d.

Orlando Herbert; or, the Runaway, a Tale. 4s.

The Laundress's Check Book; or, Complete Family Washing Book, for keeping a

regular Account of Linen, &c. given out to Wash, Iron, or Mangle, for the Year 1807. 1s. 5d.

The Invention, Principles of Construction, and Uses, of Unimmergible Boats, stated in a Letter to his Royal Highness the Prince of Wales, by L. Lukin. 1s. 6d.

Desultory Observations on the Public Securities, and Hints on Taxation, by a Revenue Officer. 2s.

An Instructive and Entertaining Medley, in Eight Lessons. 6d.

Canine Gratitude; or, a Collection of Anecdotes illustrative of the faithful Attachment and wonderful Sagacity of Dogs. By J. Taylor. 3s.

PHILOLOGY.

The British Indian Monitor; or, the Anti-Jargonist, Strangers' Guide, Oriental Linguist, and various other Works, compressed into a Series of portable Volumes on the Hindoostanee Language; with Information respecting Eastern Tongues, Manners, Customs, &c. By the author of Hindoostanee Philology, &c. Vol. I. 2l.

POETRY.

The Chimney Sweeper's Complaint, a Poetic Tale. 9d.

A Monody, occasioned by the Death of the Right Hon. Charles James Fox, with Notes, Political and Biographical. 2s. 6d.

An Elegy on the Death of H. K. White, who died at St. John's College, Cambridge, Oct. 19, 1806. 1s.

The Seasons in England, Descriptive Poems, by the Rev. W. C. Taylor, A. M. 4s.

POLITICS.

A genuine and corrected Report of the Speeches of the late Right Hon. W. Pitt, in the House of Commons, from his entrance in Parliament in 1781 to the close of the Session in 1805. 4 vols. 8vo. 2l. 2s.

Napoleon, and the French People under his Empire. From the German. 8vo. 9s.

THEOLOGY.

The Goodness of God; to which are added, Pious Meditations; with important Considerations, and Advice to the Young unmarried Man and Woman. By W. N. Hart, Esq. 8vo. 10s. 6d.

The Leading Features of the Gospel delineated. By the Rev. N. Sloan. 8vo. 7s. 6d.

A Sermon delivered in the Parish Church of St. Benet, Gracechurch Street, by G. Gaskin, D. D. 1s.

The Superintending Agency of God a Source of Consolation in Times of Public and Private Calamity; a Discourse delivered to the United Congregations of Protestant Dissenters in Exeter, Nov. 2, 1806. By Lant Carpenter. 1s.

TRAVELS.

A Tour through some of the Islands of Orkney and Shetland, with a View chiefly to objects of Natural History, but including also Occasional Remarks on the State of the Inhabitants, their Husbandry, and Fisheries; with an Appendix, containing Observations, Political and Economical, on the Shetland Islands, a Sketch of their Mineralogy, &c. By Patrick Neill, A. M. Secretary to the Natural History Society of Edinburgh. 8vo. 5s.

TO CORRESPONDENTS.

We have to thank many friends for various hints and communications which will be suitably regarded.

In compliance with the wish of a correspondent, who signs F. R. S. we insert his "attempt to translate Catullus's inimitable lines, quoted Ecl. Rev. ii. p. 901." Though it should be admitted, that "the ideas are accurately preserved, and the simplicity not wholly lost," he must be aware that a measureless distance remains, in point of gracefulness and expression, between the original and the copy. This difference, perhaps, may be reduced to its lowest terms, by taking the epithets *desiderato* and *long a-for* as its exponents.

"O, what more blissful than release from cares!
When the tired mind her load throws off; and wroth
With toils abroad, we reach our own own home,
And sink to slumber in the long'd-for bed."

We regret that Mr. Satchell's Strictures on the Review of Thornton Abbey, Ecl. Rev. ii. p. 1029, came too late to receive due attention in the present Number.

ERRATA.

Vol. II. p. 344, l. 25 from bottom, for *litis*, read *lites*.

p. 723, l. ult. after *good*, insert *health*.

p. 1016, l. ult. for *egregious*, read *egregious*

p. 1042, l. 2, for *warrant*, read *warrants*.

THE ECLECTIC REVIEW,

For FEBRUARY, 1807.

Art. I. *The Principles of Moral Science.* By Robert Forsyth, Esq. Advocate. Vol. I. 8vo. pp. 520. Price 10s. 6d. boards. Edinburgh. Bell and Bradfute; Longman and Co. London. 1805.

ON a subject of so much importance to mankind as moral science, our attention could not fail to be considerably awakened, when this volume came before us; and indeed we began the perusal of it with a strange persuasion, that the author was in reality an 'Advocate' for *virtue, morality, and religion*. We should feel ourselves happy in announcing to the world that this expectation had been fully realized; and that at least, if the author had advanced nothing new, on a subject which has been so fully investigated by many of our most acute reasoners, we should have found such a judicious selection of excellences, as would in some measure have atoned for the want of originality. On either of these grounds we should have availed ourselves of his labours with pleasure, and have warmly recommended the publication to the notice of every serious inquirer after truth. But unfortunately, instead of finding *Mr. Forsyth* an *Advocate* for those truths which are the foundation of virtue and happiness in time, and of our expectations in eternity;—truths, on which the virtuous rest their hopes, and from which the guilty derive their fears;—we are compelled to behold him as a feeble Advocate for those principles of infidelity, with which Christianity has been so ineffectually assailed, from the days of Porphyry and Julian to those of Robert Forsyth, Esq. In a scientific view, indeed, his work is perfectly "toothless," and does but little more than flutter in the rear of the army of scepticism, or swell the catalogue of those books which rally round the writings of Diderot, D'Alembert, Hume, and Voltaire.

St. Paul has told us, *That all have sinned, and come short of the glory of God* (Rom. iii. 23); but Mr. Forsyth tells us (p. 410) "That in truth there is no such thing as moral evil to be found

VOL. III.

I

in the creation of God. The former has assured us, that "*It is appointed for men once to die, and after death the judgement* ; but this strange "Advocate" assures us, with all the plainness that either truth could express, or confidence assume, (p. 407) "that, from the present state of the world, we have not the smallest reason to expect a future state of what *are* called judicial rewards and punishments ; that is, of rewards to which the virtuous have a just claim, and of punishments which must necessarily, and as an act of justice, be inflicted on the guilty."

From the sacred Volume we have been taught to believe, that *God is loving to every man, and that his tender mercies are over all his works* ; but, by the principles of this author, we learn, that the whole is a gross deception ; hence he tells us (p. 379), "that what we call goodness or benevolence, cannot be regarded as a primary or ruling principle of action with the Deity ; nor can it perhaps be said with propriety *that he loves his creatures*." Moses has instructed us, that, *In the beginning, God created the heavens and the earth* ; but this, we are now given to understand, is a falsehood ; for our Advocate assures us (p. 369) "he has no doubt that the universe, in some shape or other, has existed, and will remain, as perpetually as its *Author* *"

St. Paul has asserted (Rom. iii. 12) *that we are all gone out of the way, that we are together become unprofitable, and that there is none that doeth good, no not one*. But Mr. Forsyth has now detected the fallacy, and (in p. 412) expressed his sentiments on the occasion, in the following words : "*Man is as good and as perfect in all cases, as the Author of his nature intended him to be. He is therefore liable to no censure or reproach*." St. Paul has assured us, that *the carnal mind is enmity against God*. But this gentleman has corrected the error in p. 412, and confidently declared, that "in the universe, there is no such thing as enmity against God." The former has asserted, that *the whole world is become guilty before God* ; but the latter (p. 412) positively declares, that there is no such thing as *guilt or moral evil*."

From these detached sentences, which we have fairly selected from this author's pages, it is undeniably evident, that

* It is really curious to hear this writer call God the "*Author of the Universe* ;" and more particularly so, to find the term introduced into an expression in which he is contending that the universe is eternal ! We may at least ask this plain question, If God be the *Author of the universe, how can it have existed as perpetually as its Author* ? And if God be not its Author, what is become of the writer's assertion ? But we will not animadvert upon trifles !

the sacred writers, and "Robert Forsyth, Esq. Advocate," are fairly at issue; and it is not improbable that we may find, hereafter, some occasion for determining who is right.

But it is not against the sacred writings alone, that this gentleman has declared war. He has entered his protest against Dr. *Samuel Clark*, against *Wollaston*, in his "Religion of Nature delineated," against *Shaftesbury*, and against *Godwin*, and pronounced their respective systems both defective and erroneous. "Propriety, utility, fitness, truth, or justice," he observes, (p. 50) "can never be the foundation of a system of morality, or become objects of pursuit; because they are nothing in themselves, being merely relative terms which allude to something else. That conduct is proper, useful, or fit, which is proper, useful, or fit for producing some effect. The effect, then, is the important object to be pursued, and not the utility, fitness, or propriety, which mean nothing in themselves." In this passage the author has completely lost sight of his subject, and conducted the views of his readers beyond the frontiers of moral science, to the ultimate end for which alone *moral science* can be cultivated. And so enamoured does he appear with his own perspective, that all previous qualifications, in which alone moral science can be said to consist, are almost totally discarded; and we are told, in the most unequivocal language, that "*propriety, utility, fitness, truth, and justice, can never be the foundation of a system of morality, or become objects of pursuit.*"

Neither is it merely with those immutable distinctions which subsist between good and evil, independently of all law, and the moral fitness of things, according to *Clark*, nor with the immutability of truth, as asserted by *Beattie*, and applied universally by *Wollaston*, that Mr. Forsyth is at variance. His dexterity at contradiction is employed in other quarters; and he attacks his own pages with as little ceremony as he assails Revelation. We will select a few specimens of his adroitness, and place them before the reader, before we proceed to a more regular investigation of some chapters of his work.

In page 405, he says, "*It is not true, that any thing can appear right to the Deity which appears wrong to us*, when we are rightly instructed as to the state of the case." But, in p. 378, we are told, that, "*To man, in a certain degree, pleasure is a good, and pain is an evil*; while, in p. 382, we are positively told, that "*The Deity is the author of all action or exertion.*"

P. 12. "It is a singular truth, that the degree of happiness which nature bestows upon us, cannot be increased by our exertions." P. 23. "We are led to exertion by the hope of pleasure; but the pleasure we

receive terminates with the exertion." "Thus our exertions produce pleasure."

P. 87. "The will is frequently employed in obedience to the appetites and most *absurd passions*." (390) "When man acts under the influence of his affections and passions, then his conduct ought to be regarded as the work of that being who produced passions in his breast." (87) "A Being possessed of boundless intelligence, &c. can only exert his will or voluntary energies in the accomplishment of what is most *rational and excellent*."

87. "There can be no such thing as an eternal or necessary truth, that does not consist of a description of the Divine character and nature; for nothing else is eternal or *necessary*." (176) "The whole is greater than a part; and we ought to perceive its reality, and how and why *every possible objection to it must necessarily be false*."

P. 16. "*This world is not formed to render us happy, &c.* (P. 13) "*We cannot be more than fully blest.* The minds of men differ widely in point of intellectual worth, but they differ little in point of happiness. A happy child does not enjoy less pleasure than a happy man; and a happy fool is as blessed as a happy philosopher." "It is not possible, however, for a man of mature age to be as happy as a child."

P. 177. "The perfection of an intelligent being, consists, in every individual, not in having the memory stored with propositions, but in the capacity of discerning *truth* by the proper energy of his own mind." (P. 50) "Even the word *truth* expresses no real object, and only refers in general to the actual past, present, or future state of the objects which the universe contains."

P. 180. "In whatever relates to the condition of man in this world, there is no other means of obtaining to the knowledge of *absolute truth*, than that of observing the variety of forms which the human mind is capable of assuming in every possible situation." (P. 178.) "It ought to be remembered that any *truth which we can discover, is not absolute, but relative*."

P. 185. "The objects of physical science being the parts of the *solid globe* upon which we tread, *are passively* placed in our hands, and may be disposed of without injury or inconvenience in every possible way." (P. 421.) "Enough seems known to prove that *Matter is neither a solid nor an inactive substance*." (P. 422.) I am upon the whole inclined to believe, that there is, in truth, only one substance in the universe; that *this substance is mind*; and that thus God is indeed *ALL and in all that exists!*"

P. 211. "The *vice of sensuality* is apt to commit ravages even upon very valuable minds." (410.) "No such thing as *moral evil* is to be found in the creation of God." (P. 211.) "It is also said to be owing to this *vice* (i. e. sensuality) that so small a proportion of the dignified clergy, now possess a distinguished literary reputation." (P. 208.) "Nature *excites and cherishes our passions*; but it is our *duty as rational beings to subdue and restrain them*. In this we may seem to contend against nature; but in truth we fulfil *her purpose*, which is that of exciting us to action by motives, and of teaching us skill and self-command by appreciating and subduing these motives."

Such, according to this curious system, are some of the freaks and inconsistencies both of Nature and Nature's God! The passage last quoted directs us to believe, that Nature excites and cherishes our passions; and excites us to action by those very motives which she instructs us to subdue!

P. 203. "Our *appetites*, affections, and passions, are not originally implanted in our constitution; but it is evidently the intention of nature that they should grow up in the human character." (P. 217.) "The conjugal affection is founded upon an animal *appetite inherent in our nature.*"

P. 228. "The pleasure arising from activity, which was the original source of benevolence, would always *indeed remain*; but the affections are merely the result of an association of ideas rendering us fond of those persons who recal the memory of *past pleasures* enjoyed in their society." (P. 23.) "We are led to exertion by the hope of pleasure; but the pleasure we receive *terminates* with the exertion."

P. 229. "Our affections are so contrived by nature, that they produce a preponderance of *good*; but as they are blind and indiscriminating, they produce much *evil* also if *left to themselves.*" (P. 230.) "Our affections grow up spontaneously, and *require no culture.*"

Yet in pp. 20, 21, and 22, *physical evil* is totally denied; and in p. 410, we are expressly told, that "There is no such thing as *moral evil* in the creation of God.

P. 235. "The malevolent passions are even at all times productive of advantage, from the protection which they afford to the personal respectability of individuals, and from their consequent tendency to polish the manners of men*." (P. 236.) "It becomes a different question how far they do not degrade the character of the individual who indulges in them, and how far it is a moral duty to resist their power over the mind."

P. 292. "This passion (self-love) is the terrible instrument provided by Providence to rectify every great *moral evil* that may find its way into the world." (407.) "The Author of the universe is the Author of whatever occurs within its wide circuit." (410.) "There is no such thing as *moral evil* in the creation of God." (411.) "Bad men are defective beings who blindly obey their passions."

P. 369. "I have no doubt therefore that the universe, in some shape or other, *has existed, and will remain, as perpetually as its Author.* Taking it for granted, then, that *this world is the production* of a skilful and powerful mind, I proceed to consider the character or peculiar qualities of that mind." (P. 381.) "When a man sets about making a machine, he finds materials already provided, that possess powers or energies in themselves, whose force he only directs and takes advantage of. But the Cause of all things is in a very different situation. He can have *no materials* provided for him before hand."

* Witness their polishing effect on ferocious animals!.....*Rev.*

P. 389. "Our *perceptions* are the causes which produce *all our actions*." "Human actions proceed from four sources; from *appetites, passions, reason*, or from some modification or mixture of these three principles."

P. 408. "The *bad* man is far from being miserable according to the measure of his *wickedness*." "The Author of the universe is the Author of whatever occurs within its wide circuit." (410.) "There is *no such thing as moral evil*." (412.) "Man is in all cases as *good* and as *perfect* as the Author of his nature intended him to be. He is therefore liable to no censure or reproach."

P. 413. "But although men cannot properly be considered as possessing either merit or guilt towards their Maker, yet they may very readily be guilty towards each other, and become just objects of punishment." This may seem paradoxical; but it is true. Nature has created certain animals in a state of hostility to each other. The wolf is at war with the lamb, and the hawk with the partridge." (407.) "The Author of the universe is the Author of whatever occurs, &c."

P. 432. "Indolently and tamely to endure cold, or any other hardship in life, and to make no effort to avoid it, would not be resignation, but opposition to the Divine will." (P. 422.) "God is *indeed All, and in All that exists*."

P. 89. "Pleasure and pain are mere involuntary feelings." (P. 90.) "In most cases, the pleasure is proportioned to the degree of attention, that is, of *voluntary power*, which is exerted."

P. 324. "Our passions are given, not to produce felicity, but to stimulate us to exertion, during the infancy of the understanding." (291.) "His passion commenced with an exertion of the understanding."

P. 185. "When men do violently attempt to make moral experiments, by violating the established order of society, from the hope of producing greater good, they always incur a *very serious responsibility*." (P. 107.) "From the present state of the world, we have not the smallest reason to expect a future state of what *are* called judicial rewards and punishments."

P. 424. "The employment which the Deity has contrived and appointed for us in this world, is to acquire and to diffuse knowledge." (P. 409.) "At times we see individuals not only careless of their own improvement, but even eagerly striving to prevent the diffusion of knowledge among mankind, and attempting to perpetuate the reign of ignorance and delusion over the human race." (407.) "The Author of the universe is the Author of whatever occurs, &c." "Neither moral nor physical evil has any existence; and man is as perfect and as good as God intended him!"

From this chaos of inconsistencies, this strange combination of contradiction and absurdity, which we have selected, it must be obvious to every reader, that the volume before us holds no very exalted rank in our estimation. The arguments which the author has adduced in favour of various propositions, are frequently weak and inconclusive in themselves,

and conduct the mind into that confusion and error, to which false premises must inevitably lead. Sometimes indeed he has founded his observations upon a solitary feature of the human character; and unfortunately inferred from thence a general conclusion, which spreads both heaven and earth with a melancholy gloom. But such instances we shall notice hereafter.

It has been through an attempt to account for the vices and absurdities which are connected with human actions, and to reconcile them with a denial of moral evil, and with the perfections of the Deity, that he has plunged himself into that abyss of blunder which yawns through his pages. A few of his inconsistencies we have pointed out; but the catalogue might be swelled with ease to double the amount. Declining this tedious task, we shall proceed to give some general outline of the author's theory, confining our observations chiefly to the *third part* of his volume, which professedly treats of *Religion*.

That Mr. Forsyth, from the specimens already quoted, should attempt to speak of religion, or of religious duties, will, in all probability, appear exceedingly strange. But difficulties which may occur on this topic he has already anticipated, and perhaps we may add already obviated, in page 355. Speaking of religion in general, he observes, "*The Birmans are idolaters, and worship the image of one favourite deity, called Budho. They have few or no religious ceremonies. Religion sits as lightly upon them, as upon Protestant Christians, and they persecute nobody for religious opinions or practices.*" In the same page he observes, "*Their religion, like that of the Hindoos, prohibits the use of animal food, but only as a moral precept, in the same manner as drunkenness is prohibited by the Christian religion.*" By whom was Mr. Forsyth informed, that drunkenness was viewed by Christianity with an eye of so much indifference, that its prohibition was nothing more than a mere moral precept? St. Paul (Gal. v. 21.) has placed it in company with the most atrocious of human enormities; in the preceding verses he has compared it with *adultery*, which Mr. F. has acknowledged to be the worst of evils; and in the verse quoted, he ranks it thus, "*Envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God.*" Such is the language of St. Paul. And yet Mr. Forsyth compares Christianity to the Idolatry of India; triumphs that it sits lightly on us, and exults in a fancied affinity, which he

imagines he has discovered, between that Idolatry which he so justly reprehends, and the Religion of Jesus Christ. Thus availing himself of the shelter which Idolatry has afforded, he treacherously endeavours to undermine the Religion of his country, which, in a subsequent chapter, he professes to applaud.

Mr. Forsyth has divided the contents of his volume into three distinct parts. The first treats of *General Principles*; the second, of the *Private Duties of Men*; and the third, of *Religion*. These general divisions are again subdivided into their subordinate branches; the whole of which are made subservient to the author's primary design and ultimate object; and hence he proceeds to conclusions which we have in part already noted, but of which we now proceed to take a more particular survey.

Avowing himself an advocate for destiny in the most rigorous acceptance of the term, he makes "God the author of every thing that is in existence," (407); declares, "that man is as good and as perfect as God intended him to be," (412); and consequently, that "there is no such thing as moral evil to be found within the empire of creation." (410.)

In his first chapter, Mr. Forsyth directs our attention to what he has denominated "the ultimate object of human pursuit." On this point, he delivers himself in the following most unequivocal language.

"It appears to me, then, that the great object which the human race ought to pursue, and the attainment of which they ought to regard as the business of their lives, is not to produce happiness, felicity, or pleasure, in themselves or others; but, on the contrary, the end for which they were formed, and which *alone* they can pursue with success, is the improvement of their whole intellectual faculties, whether speculative or active. In one word, it is the business of man in this world to endeavour to become an excellent being, possessing high powers of energy and intelligence. *This is his chief good*, and ought to be the great and ultimate object of his pursuit, to which *every other consideration ought to be sacrificed.*" p. 9.

Such are the sentiments of this gentleman on the ultimate object of human pursuit! Neither *justice, probity, truth, virtue, chastity*, nor *honour*, forms any part of his system. These are not merely passed over with unconscious silence; they are tacitly excluded. Energy and intelligence are the chief good of man; these are the ultimate object of human pursuit, to which, not merely a few, but *every other consideration ought to be sacrificed.*" "Morality," he has told us, in his first sentence, "is that branch of science which proposes to regulate the actions of men." But how *morality* can exist, to

the utter exclusion of the *moral virtues*, appears somewhat paradoxical. Probably it is the first time, that, in an investigation of *moral science*, those virtues which are essential to the very existence of *morality* were tacitly rejected, or that ever the rulers of nations were informed, as they are in the next paragraph, "that they misapply their labour, and mistake their duty, when they imagine that their proper business consists in conferring felicity upon their fellow creatures." Let us only imagine to ourselves for a moment, that the principles of this author were actually carried into practice; what scenes of villany and licentiousness would desolate the world! All confidence in established integrity must immediately disappear; truth must forsake the human bosom; justice and injustice must be confounded; and mental and practical anarchy must triumph in eternal dominion.

But why, it may be asked, is Mr. Forsyth induced to make energy and intelligence the chief good of man, to which every other consideration ought to be sacrificed? It is to oppose the long established opinion, that man was formed for happiness. "The degree of happiness," he tells us (page 12) "which nature bestows upon us, cannot be increased by our exertion." (P. 16.) "This world is not formed to render us happy." (P. 17.) "The very form of our world is hostile to the idea that its Author created it for the purpose of producing happiness to the human race. Else why are vast regions near the poles rendered uninhabitable by the cold?" In short, "Rocks, deserts, frozen seas, and burning sands, wild haunts of monsters, poisons, stings, and death," afford to this gentleman decisive evidence, that happiness never can be the ultimate object of human pursuit.

Of a felicity resulting from a union with the source of power, felicity, and perfection, he seems to have no conception; and finding no alternative beside the happiness which this world can afford, and the acquirement of a "vigorous character," he has abandoned the former, because men are not happy in the present life, and adopted the latter, at the dreadful expense of every thing that is dear and sacred to the virtuous mind.

That a consummation of felicity is not to be obtained in the present life, has uniformly been admitted by those who have contended that God created man with a design to make him happy. This circumstance has been, with the wise and considerate, surveyed as a connective link which unites time with eternity; and through this fact, when united with that justice which is inseparable from God, the virtuous have been taught

to "rest and expatiate in a life to come." In fine, the disorders, inhumanities, injustice, oppressions, and wrongs, which are so visible in the present life, have been thought to afford an unanswerable argument in favour of a future state.

But this argument is far from being conclusive with Mr. Forsyth. He has not indeed presumed to pass it over in silence; but in pp. 20, 21, animadvert upon the general proposition in the following manner.

'The Persians asserted that there are two Gods, the one good, and the other evil. The story among the Greeks, of the box of Pandora, is a contrivance of the same kind; and our European ancestors very sagely ascribed all the mischief that occurred in their times, to the Devil, and his associates, the Witches.'

'But the mode in which men have most generally attempted to reconcile the existence of physical evil with the supposed purpose of creation, is this: they have added a second supposition to the first. They confess, that, by some cross accident, the Author of nature has not succeeded in his benevolent plan of producing happiness in this world; but they alledge that he will certainly produce another world, or a future state of existence, after this shall have terminated, in which every error shall be rectified; those who are now the disturbers of human happiness will be punished, and the rest will enjoy perfect felicity.

'It must be confessed, however, that this account of matters is very unsatisfactory. We know the Author of nature *only from his works*; and if He has not succeeded in the plan upon which he formed this world, it is evident He may fail in his plan of making a better world.'

Revelation thus plainly and positively denied, it will be folly to adduce arguments from that source, in favour of a future state of rewards and punishments beyond the grave. But we may surely, without the fear of reprehension, assume the question upon the author's own ground, namely, "that the Author of nature is known from his works." And if so, the intellectual powers and faculties of the human soul must necessarily form a part. Whatever therefore is a dictate of reason, must be admitted; and he has told us (p. 405) "that nothing can appear right to the Deity, which appears wrong to us." Now we appeal to the world, whether a denial of the existence of moral evil;—a denial of a future state of punishments and rewards;—a belief that benevolence is not requisite to the perfection of any intelligent being;—a belief that whatever occurs within the wide circuit of the universe, must be attributed to God;—that in the universe, there is no such thing as enmity against God;—that man is, in all cases, as good and as perfect as the Author of his being intended him to be;—that neither truth nor justice can be made the foundation of a system of morality; and finally, that God is neither

good in himself nor does he love his creatures,—are not positions which appear wrong to us when we are fully instructed in the nature of the various cases? These questions can admit of but one answer. The general suffrages of mankind revolt at the author's daring positions, and unite to tell us that there must be another and a better world.

But what reasons, it may be asked, has the author adduced to support a system which even metamorphoses absurdity into a monster? He answers, p. 16.

‘The world is accurately and skilfully contrived for improving our intellectual nature; it will therefore follow that this is the object for which we were created; and consequently, that our Creator points out this as our most valuable pursuit, and as an object, which, if we do not attain, he will have formed us in vain.’ p. 21. ‘If we consider this world as formed not to confer felicity, but to train up beings to intellectual energy and excellence, every difficulty vanishes; the propriety of our situation becomes obvious; and the works of the Author of Nature appear complete and perfect. Considered in this point of view, care and toil are no evils, as they are justly numbered among the best means of moral improvement. The cold and sterility of the polar regions, the burning heat of the tropical sun, the dry desert, the rugged mountain and the devouring ocean, are valuable engines for calling forth the intrepidity, the perseverance, the skill, the foresight, and all the best energies of the human mind.’

Hence the author proceeds to inquire.

If plagues and earthquakes break not heaven's design;
Why should a Borgia or a Cataline *?”

From the inanimate parts of creation he proceeds to transfer his theory to man, and thus enforces it in p. 393.

“Human actions can only be produced by the appetites, the affections, or the understanding of Man. But as these are all the workmanship of the author of the universe, who formed the constitution of man, and prepared this world for his habitation, it is obvious that when we act in consequence of any of these, our actions are truly and ultimately produced by the first cause of all things, and form a part of the divine operations. Man therefore in his lowest state, when led captive by mere appetite and blind affection, is ruled by that superior power which contrived the human constitution and its present situation.”

Such are the principles of this philosophical “Advocate,” and such are the assertions (for we dare not call them arguments) by which he attempts to give them support! Confident in himself that neither *happiness*, *truth*, nor *justice*, can be the ultimate object of human pursuit, because they have not been attained in general perfection, he has rejected them altogether; and has substituted vigour and energy in the room of all. But

* Such are Mr. Forsyth's *saints* !.....*R. & V.*

here a plain question arises ; will not the same reasons which induced this author to reject happiness, truth, and justice, compel us even on his own principles to discard that vigour and energy of character, and that intellectual improvement, which he has substituted ? From the latest survey that has been taken, the population of the Earth is stated as follows ; Europe contains 153 Millions, Asia 500, Africa 150, America 150, total 953 Millions. Of these more than six hundred millions are at this moment wallowing in the very dregs of ignorance, a prey to vice, and the dupes of idolatrous superstition. And if to these we add the multitudes in Europe and America, upon whom "*religion does not sit lightly*," probably this author will join with us in asserting, that darkness envelopes by far the greater part of the human race. And consequently, as but little intellectual improvement has been made, we have not so much reason to believe that "*this is the chief good of Man ;—that it is the ultimate object of human pursuit, to which even justice, truth, and honesty*," nay, "*every other consideration, ought to be sacrificed*."

"Propriety, utility, fitness, truth or justice" the author tells us, p. 50. "can never be the foundation of a system of morality, or become objects of human pursuit, because they are nothing in themselves, being merely relative terms which allude to something else." And will not the same objection lie against those "*high powers of energy and intelligence to which every other consideration ought to be sacrificed ?*" Does not the CUI BONO inevitably recur ? Is intelligence even a definite term ? The Deity, as seen in his works, we are told (p. 437) is the great standard by which we are to measure our improvement, and which we are called to imitate. But here the same objections occur, which the author has assigned as reasons for rejecting former systems of morality. The intelligence of the Deity is infinitely superior to any thing we can either conceive or attain ; and that which is at an infinite distance from us, can never be the standard of finite perfection, or become an object of finite imitation. Intelligence, undirected by truth, integrity, and justice, is nothing better than an engine of oppression, devastation, and wrong ; and the utmost that can be said in behalf of a character thus endowed is, that he has made intellectual improvements to practice in the science of iniquity ; he is the terror of the living, and the disgrace of his species.

In his second chapter, Mr. Forsyth proceeds to define those qualities which constitute perfection. He tells us in p. 39, "That the perfection of the human mind consists in a capaci-

ty to judge or to think clearly, and in a capacity to act vigorously." The word *Virtue* he rather discards from his system, because it has (he observes p. 44.) an ambiguous signification. In p. 50. *Truth, Justice, and Propriety*, submit to the same fate, and he closes his chapter with this declaration, "That our private duties consist of the various efforts which it is in our power to make for our own improvement as individuals."

In his next chapter the author investigates "the human understanding and its subordinate faculties," and it must be acknowledged that the doctrines he inculcates, are in perfect union with those which he has taught in his preceding chapters. "The senses" he tells us (p. 58.) "which incite us to exertion, are Hunger, Thirst, and *Lust*. They usually receive the appellation of appetites, in consequence of the tendency which they have to urge the mind to make efforts for their gratification." When we take this passage in connection with those which we have already quoted;—when we hear the author avowedly declare that *moral evil has no existence*;—that neither *truth nor justice* can be the foundation of a system of morality; that man is as good and perfect as the author of his nature intended him to be;—that man in his lowest state, when led captive by mere appetite and blind affection is ruled by the Supreme Power;—that his chief good is energy and intelligence, to which *every other consideration ought to be sacrificed*;—and finally, that *Lust* as well as *hunger* and *thirst* incites us to exertion, and urges the mind to make efforts for its gratification:—we cannot be at a loss to discover the fatal tendency of this pernicious system, however much we may be at a loss to account for that daring effrontery, which has presumed to 'flaunt it in the face of day.'

The next chapter of Mr. Forsyth, treats of the imagination; of which we have only to observe *that it is a chapter of the imagination*.

Hence, the author hastens in his ensuing chapter, to direct our views to "the arrangement and formation of Language." In this chapter we have found but little erroneous, and but little original. The striking conformity which is visible in these pages to the acute analysis of Mr. Harris, in his *Hermes*, even entitles it to respect.

In an appendix to the preceding chapter, the author descends to wander among the intellectual faculties of the inferior animals, and thence to investigate taste as it applies to the human mind. "Taste," he tells us, p. 153. "is not an arbitrary sentiment, but an exertion of sound judgement. To acquire good

taste is to acquire skill in any art, and want of taste implies ignorance or want of discernment." We have only to observe on this passage, that taste and judgement are here evidently confounded, and made of synonymous import with each other.

In the next chapter he proceeds to develop the causes of error in science, and in that which succeeds, he marks their relative importance to one another. In some instances he has been successful in his attempts, in others his remarks have a strong affinity to the leading features of his volume. But we cannot enter into particulars.

From the sciences and their relative importance, Mr. F. turns, in the succeeding chapter, to intellectual amusement and fatigue; and observes of the passions in general, (p. 203,) "They are not originally implanted in our constitution; but it is evidently the intention of nature that they should grow up in the human character." We have only to observe, that such is the author's *opinion* respecting our appetites and passions. When speaking of the animal appetites (p. 209.) he observes that "their regulation or due restraint has been denominated temperance. Its chief object is the preservation of health which is liable to injury by their irregular indulgence." "The true *practical* light in which the appetites ought in general to be regarded (he adds in the same page) is that of an index to explain the state and the wants of our constitution." This it seems is the *practical* and not *speculative* light in which the appetites ought to be surveyed! On the whole we feel no hesitation in pronouncing this a most despicable and pernicious chapter. It inculcates principles which naturally open the way to sensuality, by forbidding morality to become the guardian of virtue. Local and temporary conveniences, which are selfish and mean, are here the primary motives which should induce us to cherish the virtues of temperance, and when these cannot operate, which must be the case perpetually, there is no security, nor occasion for security, against sin. If the author has either a sister or a daughter, we only ask him, if he would seriously wish her to become a practical commentary on his own practical principles? If he would not, his professions are hypocritical and insincere; if he would, we declare without reluctance that he is unworthy to sustain the relation of *husband*, *parent*, or *brother*.

After having asserted, in p. 223. "that benevolence is favourably interpreted, when said to be neither *virtuous* nor *vicious*," he observes, p. 227. "that we are placed amidst society, that by studying knowledge in different branches, and by communicating our thoughts or discoveries, our progress may

be hastened or facilitated. Yet to that society we would pay no attention, were not the one half of the species made objects of *sensual gratification to the other*; and were we not so formed, that one generation, as it were, *creates the succeeding one*, and supports it during a considerable period of its existence."

What shall we say to sentiments like these? Especially when we connect them with that *practical light in which the appetites ought to be surveyed*;—when we suppose *moral evil to have no existence*;—that *benevolence is not a virtue*;—and that when impelled by our passions and appetites, we are ruled by God? They usher the mind to the vortex of sensuality, and provide for the slumbers of a terrified conscience, by soothing it in the practice of iniquity, and stifling the pangs of remorse.

From the benevolent affections Mr. Forsyth calls our attention to the malevolent passions, and thus delivers his sentiments on duelling.

P. 240. 'In the case of certain personal injuries, in consequence of the ancient barbarous Laws of Europe, a custom has been established, by which, if men in particular stations in society, were to have recourse to that sort of redress which legal authority now affords, they would be rendered for ever afterward utterly incapable of fulfilling the most important duties of life. If a military officer should suffer falsehood to be publicly ascribed to him, or the slightest violence to be offered to his person, without solemnly defying and encountering his antagonist in single combat with mortal weapons, he would instantly by our customs be disqualified from serving his country in the station to which he had been educated, and his family might be reduced along with him to poverty and shame. In such a situation the most virtuous and rational man has no choice left with regard to the conduct he is to adopt. If nations wish to extinguish this barbarous practice, they ought not to enact laws, absurdly menacing, with equal punishment the injured individual who reluctantly protects his own personal respectability, and him who wantonly brings that respectability into hazard.'

In this paragraph the author seems entirely to have forgotten, that the violation of those laws which forbid duelling, constitutes an offence, and makes that person guilty who was innocent before. And when to this we add the crime of murder, the culprit really demands an able apologist to prove that guilt has no existence. But "the most virtuous man has no choice left." What then, must the virtuous man obey the dictates of lawless passion, and act in open violation of those laws which he has sworn to obey? Can that be a virtuous man, who would rather obey his passions than his country? If so, is there a crime that can be mentioned, for which a similar apology may not be made? The truth is, the laws are adequate to redress the evil, but unfortunately they are

not carried into effect ; and, under similar circumstances, every law that could be enacted would be defeated of its purpose. Till juries dare to make religion, instead of honour, the standard of their opinions, legislative provisions, and judicial integrity, must continue to prove ineffectual.

(To be concluded in our next Number.)

Art. II. Sir W. Forbes's *Account of the Life and Writings of Dr. James Beattie, &c.*

(Concluded from p. 10.)

THIS brings us, as we conceive, to the middle of our song.

Now heavily comes on in clouds the day,
The great, th' important day, big with the fate——

But it was a much better fate than that of our old friend Cato. After many preparatory solemnities, Dr. Beattie was introduced to their Majesties ; but a reverential awe forbids us to intrude our remarks on what passed in the royal sanctuary. We wait near the entrance till the bold adventurer returns, to display his acquisitions and his honours, a kind of *spolia opima*, similar to what Johnson, another great literary hero, had carried off sometime before, and often, as his historian tells, triumphantly exhibited to the wonder and envy of his numerous acquaintance. At Dr. Beattie's return, however, we find him so beset with a crowd and mob of zealous friends, that we are glad to make our escape from the bustle, and can only say, that at length he went back to Scotland with an annuity of 200*l*. Highly appreciating the Royal bounty, he ever afterward testified the liveliest gratitude ; and his attachment was naturally increased by the very flattering marks of friendship which he received from their Majesties, on subsequent occasions.

During this visit he was introduced to the distinguished persons whose letters are here intermixed with his own. Our remarks on the whole collection must be brief and general. Together with a great deal that ought to have been omitted, as neither having any intrinsic value, nor supplying any additional illustration of the Doctor's qualities, they contain much good sense, easy writing, and frank disclosure of character. There is also a respectable share of true criticism ; but we own there are not many passages that appear to us to reach the depths of either criticism or philosophy, which indeed are the same. The variety of the descriptions generally bears the marks, of the poet and the man of taste. The references to subjects of domestic tenderness present him in so amiable a light that we deeply sympathise with the melancholy which

accompanied every recollection of the state of his family ; and it must have been inevitable to a man like him, to have that recollection almost continually in his mind. The direct allusions, however, are not often repeated, and with much propriety Sir William has no doubt omitted many paragraphs relating to the subject.

Dr. Beattie's style is singularly free and perspicuous, and adapted in the highest degree to the purpose of familiar lecturing to his pupils ; but for an author, we should deem it something less than elegant, and something less than nervous. In early life he took great pains to imitate Addison, whose style he always recommended and admired. But Addison's style is not sufficiently close and firm for the use of a philosopher, and as to the exquisite shades of its colours, they can perhaps never be successfully imitated. We were rather surprised to find the enthusiastic admirer of Addison preferring the old Scotch version of the Psalms to every other ; and the opinion of so respectable a judge put our national partialities in some degree of fear. But we soon recovered our complacency in our own venerable Sternhold and Hopkins, who, in point of harmony and elegance, richness and majesty, and all the other high attributes of poetry, have surely beaten their northern rivals.

Sir William acknowledges that Dr. Beattie's talent for humour was less than he was willing it should be thought ; but the first part of the following letter is not a bad specimen, while the latter part is a piece of lively and discriminative criticism.

' My hopes and my spirits begin to revive once more. I flatter myself I shall soon get rid of this infirmity ; nay, that I shall ere long be in the way of becoming a *great man*. For have I not head aches like Pope ? vertigo, like Swift ? grey hairs, like Homer ? Do I not wear large shoes, (for fear of corns) like Virgil ? and sometimes complain of sore eyes, (though not of *lippitude*) like Horace ? Am I not, at this present writing, invested with a garment, not less ragged than that of Socrates ? Like Joseph the patriarch, I am a mighty dreamer of dreams ; like Nimrod the hunter, I am an eminent builder of castles (in the air). I procrastinate, like Julius Cæsar ; and very lately, in imitation of Don Quixote, I rode a horse, lean, old, and lazy, like Rosinante. Sometimes, like Cicero, I write bad verses ; and sometimes bad prose, like Virgil. This last instance I have on the authority of Seneca. I am of small stature, like Alexander the Great ; I am somewhat inclinable to fatness, like Dr. Arbuthnot and Aristotle ; and I drink brandy and water, like Mr. Boyd. I might compare myself, in relation to many other infirmities, to many other *great men* ; but if fortune is not influenced in my favour by the particulars already enumerated, I shall despair of ever recommending myself to her good graces. I once had some thought of soliciting her patronage on the score

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of my resembling great men, in their good qualities ; but I had so little to say on that subject, that I could not for my life, furnish matter for one well rounded period : and you know a short ill turned speech is very improper to be used in an address to a female deity.

Do you not think there is a sort of antipathy between philosophical and poetical genius ? I question whether any one person were ever eminent for both. . . . Lucretius lays aside the poet when he assumes the philosopher, and the philosopher when he assumes the poet : In the one character he is truly excellent, in the other he is absolutely nonsensical. Hobbes was a tolerable metaphysician, but his poetry is the worst that ever was. Pope's "Essay on Man" is the finest philosophical poem in the world ; but it seems to me to do more honour to the imagination than to the understanding of its author : I mean, its sentiments are noble and affecting, its images and allusions apposite, beautiful, and new : its wit transcendantly excellent ; but the scientific part of it is very exceptionable. Whatever Pope borrows from Leibnitz, like most other metaphysical theories, is frivolous and unsatisfying : what Pope gives us of his own is energetic, irresistible, and divine. The incompatibility of philosophical and poetical genius is, I think, no unaccountable thing. Poetry exhibits the general qualities of a species ; philosophy, the particular qualities of individuals. *This* forms its conclusions from a painful and minute examination of single instances ; that decides instantaneously, either from its own instinctive sagacity, or from a singular and unaccountable penetration, which at one glance sees all the instances which the philosopher must leisurely and progressively scrutinize, one by one. This persuades you gradually, and by detail ; the other overpowers you in an instant by a single effort. Observe the effect of argumentation in poetry ; we have too many instances of it in Milton : it transforms the noblest thoughts into drawling inferences, and the most beautiful language into prose : it checks the tide of passion by giving the mind a different employment in the comparison of ideas.' pp. 92—95. (Vol. I.)

The soul of the minstrel breathes in the following passage : describing the effect produced on his mind by a transition from the toil of abstract studies to the reading of some of the great works of romantic imagination, he says,

' I am like a man who has escaped from the mines, and is now drinking in the fresh air and light, on the top of some of the mountains of Dalecarlia. These books put me in mind of the days of former years, the romantic æra of fifteen, or the still more careless period of nine or ten, the scenes of which, as they now stand pictured in my fancy, seem to be illuminated with a sort of purple light, fanned with the softest purest gales, and painted with a verdure to which nothing similar is to be found in the degenerate summers of modern times. Here I would quote the second stanza of Gray's "Ode on Eton College," but it would take up too much room, and you certainly have it by heart.' Vol. I. p. 153.

We have never seen a complex variety of descriptive circumstances more finely harmonized into one effect, than in

the sensible observations on *second sight*, in a letter to Mrs. Montague.

All our Highlanders believe in this second sight; but the instances in which it is said to operate, are generally so ambiguous, and the revelations supposed to be communicated by it so frivolous, that I cannot bring myself to acquiesce in it. Indeed this same historian has made me more incredulous than I was before; for his whole book betrays an excess of folly and weakness. Were its revelations important, I should be less inclined to unbelief; but to suppose the Deity working a miracle, in order to announce a marriage, the arrival of a poor stranger, or the making of a coffin, would require such evidence as has not yet attended any of these tales, and is indeed what *scarce* any kind of evidence could make one suppose. These communications are all made to the ignorant, the superstitious, and generally to the young; I have never heard of a man of learning, sense, or observation, that was favoured with any of them; a strong presumption against their credibility. I have been told, that the inhabitants of some parts of the Alps do also lay a claim to a sort of second-sight: and I believe the same superstition, or something like it, may be found in many other countries, where the face of nature, and the solitary life of the natives, tend to impress the imagination with melancholy. The Highlands of Scotland are a picturesque, but gloomy region. Long tracts of solitary mountains covered with heath and rocks, and often obscured by mist; narrow vallies thinly inhabited, and bounded by precipices that resound for ever with the fall of torrents; a soil so rugged, and a climate so dreary, as to admit neither the amusements of pasturage, nor the cheerful toils of agriculture; the mournful dashing of waves along the friths and lakes that every where intersect this country; the portentous sounds, which every change of the wind, and every increase and diminution of the waters, is apt to raise in a region full of rocks, and hollow cliffs, and caverns; the grotesque and ghastly appearance of such a landscape, especially by the light of the moon;—objects like these diffuse an habitual gloom over the fancy, and give it that romantic cast, that disposes to invention, and that melancholy, which inclines one to the fear of unseen things, and unknown events. It is observable too, that the ancient Scottish Highlanders had *scarce* any other way of supporting themselves, than by hunting, fishing, or war; professions that are continually exposed to the most fatal accidents. Thus, almost every circumstance in their lot tended to rouse and terrify the imagination. Accordingly, their poetry is uniformly mournful; their music melancholy and dreadful, and their superstitions are all of the gloomy kind. The fairies confined their gambols to the Lowlands; the mountains were haunted with giants and angry ghosts, and funeral processions, and other prodigies of direful import. That a people, beset with such real and imaginary bug-bears, should fancy themselves dreaming, even when awake, of corpses, and graves, and coffins, and other terrible things, seems natural enough; but that their visions ever tended to any real or useful discovery, I am much inclined to doubt. Not this I mean to deny the existence of ghosts, or to call in question the accounts of extraordinary revelations, granted to individuals, with which both history and tradition abound. But in all cases, where such accounts

are entitled to credit; or supported by tolerable evidence, it will be found, that they referred to something which it concerned men to know; the overthrow of kingdoms, the death of great persons, the detection of atrocious crimes, or the preservation of important lives.' Vol. I. pp. 221. 223.

Our readers will be pleased with the good sense and spirited language of one of the letters to Mr. Arbuthnot.

LETTER CXXXVI.

Dr. Beattie to Robert Arbuthnot, Esq.

Mr. Boswell's book is arrived at last, and I have just gone through it. He is very good to me, as Dr. Johnson always was; and I am very grateful to both. But I cannot approve of the plan of such a work. To publish a man's letters, or his conversation, without his consent, is not, in my opinion, quite fair: for how many things in the hour of relaxation, or in friendly correspondence, does a man throw out, which he would never wish to hear of again; and what a restraint would it be on all social intercourse, if one were to suppose that every word one utters would be entered in a register! Mr. Boswell indeed says, that there are few men who need be under any apprehension of that sort. This is true; and the argument he founds on it would be good, if he had published nothing but what Dr. Johnson and he said and did: for Johnson, it seems, knew, that the publication would be made, and did not object to it; but Mr. B. has published the sayings and doings of other people who never consented to any such thing; and who little thought, when they were doing their best to entertain and amuse the two travellers, that a story would be made of it, and laid before the public. I approve of the Greek proverb, that says, "I hate a bottle companion with a memory." If any friend after eating a bit of mutton with me, should go to the coffee-house, and there give an account of every thing that had passed, I believe I should not take it well.

Of Dr. Johnson himself, as well as others, many things are told which ought to have been suppressed; such, I mean, as are not in any respect remarkable, and such as seem to betray rather infirmity or captiousness, than genius or virtue. Johnson said of the "Man of the World," that he found little or nothing in it. Why should this be recorded? Is there any wit in it; or is it likely to be of any use? The greatest dunce on earth is capable of saying as good a thing. Of a very promising young gentleman, to whom Dr. Johnson was under the highest obligations, (for he had risked his life in Johnson's service) and who, to the great grief of all who knew him, unfortunately perished at sea about ten years ago, Dr. Johnson said, that it was a pity he was not more intellectual. Why should this be recorded! I will allow, that one friend might, without blame, say this to another in confidence; but to publish it to the world, when it cannot possibly give pleasure to any person, and will probably give pain to some, is, in my opinion, neither wit nor gratitude: and I am sure Mr. Boswell, who is a very good-natured man, would have seen it in this light, if he had given himself time to think of it. At Aberdeen the two travellers were most hospitably entertained, as they themselves acknowledge; and when they left it, they said to one another, that they had heard at Aberdeen nothing which deserved attention. There was nothing in saying this:

but why is it recorded? For no reason that I can imagine, unless it be in order to return evil for good. I found so many passages of this nature in the book, that upon the whole it left rather a disagreeable impression upon my mind; though I readily own there are many things in it which pleased me." Vol. II. pp. 176. 178.

In many parts of these letters, we are constrained to perceive a degree of egotism inconsistent with the dignity of a philosopher or a man. The writer seems unwilling to lose any opportunity of recounting the attentions, the compliments, the testimonies of admiration, which he has received from individuals or the public. The complacency with which he expatiates on himself and his performances, is but imperfectly disguised by the occasional and too frequent professions of holding himself and those performances cheap. This is a very usual but unsuccessful expedient, with those who have reflection enough to be sensible that they have rather too much ostentation, but not resolution enough to restrain themselves from indulging it. It will unluckily happen sometimes, that these professions of self-disesteem will be brought into direct contrast with certain things that betray a very different feeling. There is an instance of this in the second volume, p. 173, where the expression, "you have paid too much attention to my foolish remarks," is printed in the same page with this other expression, "poor Mr. Locke."

Another conspicuous feature of this correspondence, is the gross flattery interchanged between Dr. Beattie and his friends. The reader is sometimes tempted to suspect, that he has been called to be present at a farce, where the principal persons are flattering for a wager. During the perusal, we have been obliged again and again to endeavour to drive out of our imagination the idea of a meeting of friends in China, where the first mandarin bows to the floor, and then the second mandarin bows to the floor, and then the first mandarin bows again to the floor, and thus they go on till friendship is satisfied or patience tired. In his letters to one individual, a Duchess, the Doctor felt it his duty to take some notice of person as well as abilities and virtues. But we should conclude that all the other gentlemen of her acquaintance must have been very sparing of compliments to her beauty, if she could be gratified by such as those of the professor.

If it is *not* gross flattery that abounds in these letters, we have the more cause to be sorry for having come into the world some years later than Dr. Beattie and Sir W. Forbes. There have been better times than the present, if, during the main part of this correspondence, every gentleman was an accom-

plished scholar, every person of opulence and power was humble and charitable, and every prelate an apostle. Astraea must have left the earth much later than report has commonly given out.

The letters of the Doctor's friends constitute the smaller, yet a considerable proportion of the series. Those of Mrs. Montagu are greatly superior to the rest, and excel in some respects those of Dr. Beattie himself. The general praise of good language is due to the whole collection. It may appear a caprice of our taste, to dislike the frequent recurrence of the words *credit* and *creditable*. "Highly creditable to his understanding and his heart," "does equal credit to his talents and his character," &c. &c. are phrases returning so often, that they become disagreeable intruders on the eye and ear. The sameness of phrase is however strikingly relieved by novelty of application, in a letter of condolence from a learned prelate to Dr. Beattie, after the death of his second son. Vol. II. p. 309. The mourning father is told that, "The faith, the piety, the fortitude, displayed by so young a man, on so awful an occasion, do infinite *credit* to him." As if dying were a matter of exhibition, to be performed handsomely to please the spectators.

Among the sensible and entertaining pieces of criticism to be found in the Doctor's letters, we might refer to his observations on the novel of *Clarissa*, Ossian's poems, the *Nouvelle Eloise*, *Metastasio*, *Tasso*, *Cæsar's Commentaries*, the diction of the *Oriental*s, and the *Henriade*. In connection with the subjects of criticism, are the curious remarks on the character of *Petrarch*, and the truly fantastic picture of *Lord Monboddo*. A selection of about one third of the materials composing these volumes, would make a very interesting and instructive book.

Though we have complained of the mass of extraneous matter, yet some of the facts incidentally related, are such as ought not to have been lost. The account of the excellent lady, whose husband, with all his property, perished at sea, and who was niece to the once celebrated Mrs. Catharine Cockburn, would be very interesting, were we not convinced, from the internal evidence, that it is most incorrectly stated. According to this account she lived, till that late period when Mrs. Montagu settled on her an annuity for the short remainder of her life, in great penury; insomuch that it was a matter of wonder how she contrived to preserve a tolerable appearance in respect of clothing. Now this must be an utter mistake or misrepresentation; for we are told that she was well known to many persons of eminent rank, and in

particular was highly esteemed by the Duchess of Gordon, the possessor, as we learn from Dr. Beattie, of every beneficent virtue, as well as every charm, under heaven. The transport of surprise and gratitude displayed by the aged sufferer, on being informed what Mrs. Montagu had done, and which the narrative of Dr. Beattie and Sir W. Forbes would really leave us to attribute to her having never experienced much bounty before, was owing unquestionably to a very different cause. It was her benevolent joy that a part of the ample supplies which she had received from her former munificent patrons and patronesses, and especially the Duchess, might now be applied to the support of other deserving persons in distress. While remarking on the error of the statement, it strikes us as equally singular and meritorious, that *we*, who were never honoured with a smile or nod from a peer or peeress, that we, in our obscure garrets, labouring at our occupation during the day by the few glimpses of light that can steal through windows almost stopped up with old hats and bits of board to keep out the rain, and during the night by the lustre of farthing candles, should be more solicitous about the reputation of people of high rank, than Sir W. Forbes, the intimate friend of so many of them, appears in this instance to have been. We hope that this our virtue, in default of other recompense, will be its own reward; and we trust it will be a pledge, that, whatever culpable dispositions may belong to reviewers, they feel no inclination to speak evil of dignities.

We could have wished to entertain an unmingled respect for the moral habits and religious views of Dr. Beattie; and it is an ungracious thing to detect any signs of a moral latitude inconsistent with the religion which he wished to defend. One of these signs is his passion for the theatre. Who would ever dream, on reading the following passage, that it could have been written by a zealous friend of the religion of Christ?

I rejoice to hear that Mr. Garrick is so well as to be able to appear in tragedy. It is in vain to indulge one's self in unavailing complaints, otherwise I could rail by the hour at Dame Fortune, for placing me beyond the reach of that arch-magician, as Horace would have called him. I well remember, and I think I can never forget, how he once affected me in *Macbeth*, and made me almost throw myself over the front seat of the two shilling gallery. I wish I had another opportunity of risking my neck and nerves in the same cause. To fall by the hands of Garrick and Shakespeare would ennoble my memory to all generations. To be serious, if all actors were like this one, I do not think it would be possible for a person of sensibility to outlive the representation of *Hamlet*, *Lear*, or *Macbeth*: which, by the bye, seems to suggest a reason for that mixture of comedy and tragedy of which our great poet was so fond, and which the Frenchi-

fyed critics think such an intolerable outrage both against nature and decency. Against nature, it is no outrage at all; the inferior officers of a court know very little of what passes among kings and statesmen; and may be very merry, when their superiors are very sad; and if so the Porter's Soliloquy in *Macbeth* may be a very just imitation of nature. And I can never accuse of indecency the man, who, by the introduction of a little unexpected merriment, saves me from a disordered head, or a broken heart. If Shakespeare knew his own powers, he must have seen the necessity of tempering his tragic rage, by a mixture of comic ridicule; otherwise there was some danger of his running into greater excesses than deer-stealing, by sporting with the lives of all the people of taste in these realms. Other play-wrights must conduct their approaches to the human heart with the utmost circumspection, a single false step may make them lose a great deal of ground; but Shakespeare made his way to it at once, and could make his audience burst their sides this moment, and break their hearts the next—I have often seen *Hamlet* performed by the underlings of the theatre, but none of these seemed to understand what they were about. *Hamlet's* character, though perfectly natural, is so very uncommon, that few, even of our critics, can enter into it. Sorrow, indignation, revenge, and consciousness of his own irresolution, tear his heart; the peculiarity of his circumstances often obliges him to counterfeit madness, and the storm of passions within him often drives him to the verge of real madness. This produces a situation so interesting, and a conduct so complicated, as none but Shakespeare could have had the courage to describe, and none but Garrick will ever be able to exhibit.—Excuse this rambling; I know you like the subject; and for my part I like it so much, that when I once get in, I am not willing to find my way out of it." Vol. I. pp. 218 — 220.

We may also be allowed to ask, how it consisted with that full approbation which he uniformly avowed of the established church of England, to spend the Sabbath in a convivial party with Sir J. Reynolds, Baretti, and other persons, some of whom would most likely have laughed at him, had he hinted any recollection of the duty of public worship. This was not a singular offence with him.

Religious opinions, in the strict sense, are scarcely disclosed, in any part of the work, except occasionally by implication, as in the following sentence: "The virtue of even the best man must, in order to appear meritorious at the great tribunal, have something added to it which man cannot bestow." We were sincerely grieved to meet with so grand a mistake of the nature of Christianity. On the whole, we fear Dr. Beattie conformed in his moral principles too much to the fashion of reputable men of the world, and in his religious ones too much to the fashion of scholars and philosophers. This fear was in no degree obviated, by our finding the first of his precepts to a young minister of the gospel to be exactly this,—"Read the classics day and night." We were forcibly re-

mind, by contrast, of the injunctions given to Timothy by the prince of the apostles.

We question too, whether the Doctor, in another instance, acquitted himself very uprightly as a "Soul-doctor," (for thus he terms himself;) we refer to his prescription for a noble Duchess, whose name occurs very often within these pages. There was a period, we find, when that lady was disposed to solitude and reflection; one of those awful periods at which the destiny of an individual seems oscillating in suspense, and a small influence of advice, or circumstance, has the power to decide it. How Dr. Beattie used this entrusted moment, may be seen from the following admonitions.

'Seasons of recollection may be useful; but when one begins to find pleasure in sighing over Young's "Night Thoughts" in a corner, it is time to shut the book, and return to the company.... Such things may help to soften a rugged mind; and I believe I might have been the better for them. But your Grace's heart is already "too feelingly alive to each fine impulse;" and, therefore, to you I would recommend gay thoughts, cheerful books, and sprightly company.' Vol. II. pp. 28, 29.

We are doubtful which most to admire, the rigid friendship of the adviser, or the notorious docility of the pupil; the degree in which they both exemplify the predominance of a devotional spirit, appears to be nearly equal.

Here our remarks must be concluded. The closing part of Dr. Beattie's life is as affecting as any tragedy we ever read, and will appeal irresistibly to the sympathy of every reader who can reflect or feel. His health had been ruined by intense study, and the hopeless grief arising from the circumstance already mentioned. Under the loss of his nearest relative by what was far worse than her death, his elder son, an admirable youth, became the object of unbounded affection. At the age of twenty-two he died. A few years after, his remaining son, not equally interesting with the other, but yet an excellent young man, died also. The afflicted parent manifested a resignation to the divine will which cannot be surpassed. But nature sunk by degrees into a state, from which his friends could not but congratulate his deliverance by death.

* * Since this article was prepared for the press, we have learnt that Sir W. Forbes is dead. If while writing any part of it we had been conscious of violating the principles of critical justice, the feelings awakened by such a serious event would have constrained us to alter it.

Art. III. *An (A) Historical View of the Rise and Progress of Infidelity ; with a Refutation of its Principles and Reasonings : in Sermons preached for the Lecture founded by the Hon. Mr. Boyle, from 1802 to 1805. By the Rev. William Van Mildert, M. A. Rector of St. Mary Le Bow, London. 2 vols. 8vo. pp. xxvii, 495, 495. Price 16s. Rivingtons. 1806.*

WE feel more than common pleasure in devoting our pages to the notice of works, whose tendency is to promote the best interests of human kind ; which detect and expose error in its diversified forms, maintain the essential importance of Revealed Religion, and contend for its distinguishing principles. Of this description are the volumes now before us, which with much satisfaction we introduce to our readers.

Mr. Van Mildert assigns, as an inducement for the publication of these volumes, a desire to recall general attention to the Institution founded by that great and good man, the Hon. Robert Boyle. We observe with some concern, that, during a period of great exertion and hostility on the part of Infidels, the Sermons preached by the Boylean Lecturers were confined to the congregations before which they were delivered. The last of those which have been printed, were published in the year 1783. Mr. V. M.'s motive is entitled to our approbation, and we shall be glad to find that his wish and example are not expressed or given in vain.

These volumes contain twenty-four Sermons ; in which it is proposed to treat Infidelity systematically ; to exhibit it in its true and proper light, as the work of that evil Spirit who was a murderer from the beginning ; to shew its invariable tendency to evil, and its repugnance to the happiness of mankind.

In the first volume, the author takes a comprehensive view of the attempts made to counteract the revealed will of God, in the times antecedent to the Christian dispensation, by the introduction and prevalence of Idolatry ; and considers the opposition of Jews and Gentiles to the Gospel, and their various efforts to overthrow it, to the downfall of Paganism in the Roman empire ;—The rise and progress of Mahometanism ;—The Papal usurpations ;—The state of Infidelity during the middle ages ;—The Reformation, and the efforts made to overthrow it ;—The origin of Deism, and its history to the present time. In this historical sketch, many important facts are stated, and much interesting discussion occurs, which will impart instruction and benefit to the serious reader, increase his veneration for the Oracles of God, and establish him in “ the faith once delivered to the saints.”

The origin and progress of Unbelief, are attributed to the influence of the evil Spirit. 'The progressive variations in error and falsehood have run parallel with the progressive state of true religion, so as clearly to indicate the constant operation of a deceiving Spirit, prosecuting one invariable purpose, that of frustrating God's gracious designs towards fallen man, and, under every dispensation of the Divine will, suggesting new modes of delusion, according to the peculiar circumstances and condition of mankind.' This sentiment, which pervades the work, and which is more particularly the ground-work of the first volume, will not obtain for the author any favourable acceptance of his labours among certain professors of Christianity. They have discarded it from their credenda. With them it is an infallible symptom of a weak understanding; or a certain indication of a bigoted adherence to exploded system. But to others it will be a recommendation of his performance; they will recognize its scriptural authority, and be pleased with that deference to the clear and explicit doctrines of the word of God, which the writer manifests. The existence of an Apostate Spirit, we are instructed to receive as a matter, not of speculation, but of great practical importance; nor can we forbear to express our disapprobation of that ingenuity and artifice, which have been exercised to explain away, and "make of none effect," a doctrine which appears in almost every page of holy writ, to which its predictions, its narratives, its precepts, its promises, its exhortations, bear perpetual reference.

On the subject of Idolatry, which is treated in the second Sermon, after specifying and describing its principal kinds, the worship of the elements and heavenly bodies, brute creatures, and deified men, Mr. V. M. remarks,

'Whatever difficulty, then, there may be in arranging this perplexed mass of absurdity into any regular system, it is sufficiently evident that it must have *originated* (as has been already observed) in a *wilful* departure from the truth. For, when we consider that man was not, from the beginning, left to himself, to discover the true Author of Nature, or the worship that was due to him; but was instructed, by immediate communication from his Creator, in every thing relative to his spiritual concerns; how can we regard the *introduction* of these false Divinities in any other light than that of wilful apostacy from the true God? *Ignorance* could not be the cause of Cain's departure from the faith, nor of the infidelity of his immediate descendants; neither could it be pleaded in excuse for "the children of Seth," (emphatically called "the Sons of God,") when they forfeited their claim to that title, by entering into alliance with the wicked posterity of Cain. The same is to be observed respecting the immediate descendants of Noah; whom we cannot suppose

to have been ignorant of the true Religion founded on the expectation of the promised Redeemer, notwithstanding their readiness, so soon after the Flood, to renounce that expectation, and to follow their own corrupt imaginations.

'When we thus investigate the nature and origin of false religion, its heinousness, as involving the guilt of presumptuous opposition to the Divine will, is hardly to be disputed. It is, therefore, but a vain apology for Heathenism (when we speak of its first origin and introduction) to treat it as the harmless invention of poor unenlightened mortals, labouring, with good intentions, but under invincible ignorance, to discover the true God, and to perform to him an acceptable service. Neither will it avail (for the vindication of the earliest apostates, at least, from the true Faith) to have recourse to those refined and specious theories, by which ingenious men have endeavoured to conceal the deformities of the Gentile superstitions, under the semblance of profound mystical instruction; representing them as useful political institutions; nay, even dignifying the objects of Pagan worship with the appellation of "elegant Divinities;" and extolling them as the invention of wise and discerning minds. Whereas the fact appears to be clearly this; that mankind had been from the beginning in possession of the one true Religion; but that the founders of Heathen Idolatry "forsook the Lord," that they might "serve strange Gods." This is uniformly the language of Scripture; and every thing that we can collect from history confirms the truth of this representation.' Vol. I. pp. 58—60.

We were much surprised to meet with the following passage in the 4th sermon, "Gallio, the deputy of Achaia, would not even listen to the Apostle's defence, but suffered him to be illegally beaten; 'caring for none of those things.'"—Sosthenes, not Paul, was beaten by the Greeks; and we perceive nothing in the Proconsul's behaviour inconsistent with the duties of his office; his conduct, we think, was not only free from blame, but dignified on the occasion; he refused to take cognizance of a cause which did not belong to his tribunal, and would not suffer the uprightness of his mind to be overcome by popular clamour. We attribute this misrepresentation to inadvertence, and regret that so respectable a character as Gallio should be injured through inattention to a plain narrative. Nor is Mr. Van Mildert the only person who has thus offended. Some preachers have reproved the unconcerned part of their auditors as "like Gallio." We have an instance in this work, Vol. II. p. 207.

The emperor Julian holds a conspicuous place among the determined and persevering opponents of the Gospel; "The Idol of modern Infidels," to whom they have offered their incense, and upon whom they have lavished their praise. The Historian of the Roman Empire has bestowed more than common labour in the delineation of his hero. Mr. M. M. has

devoted a number of pages to the consideration of his character and conduct, as connected with his subject; and we regard the portrait which he has drawn as faithful and judicious. We quote the following passage, as containing an exact counterpart of *our* characteristic object; recent experience has sufficiently demonstrated, that Julian did not estimate the power of literature as an agent too highly:

'It was another project of Julian, to banish all *Learning* from among Christians; and to reduce them to a state of ignorance and barbarism, by depriving them even of the common advantages of education. This was a deep-laid scheme; and, had it been carried into execution, could hardly have failed of accomplishing the end proposed. Julian laboured, therefore, indefatigably, to effect this part of his design. The whole Empire was converted, as it were, into a College of Infidelity; and scarcely a department in the State was unoccupied by Sophists, on whom he depended for the completion of this grand scheme. But "the foolishness of God," (as said St. Paul) "is wiser than men; and the weakness of God is stronger than men*:" and never was this more remarkably proved than in the pre-eminence, which the Gospel still maintained over its insidious opponents.' pp. 170, 171.

In the 6th sermon we meet with a spirited sketch of the commencement and progress of Mahometanism, and an examination of the Koran, the absurdities and impieties of which are fully exposed.

From the 7th we give the following extract, containing a comparison between Mahometanism and Popery:

'It can hardly escape our observation, on the first general view of this extensive subject, that the greater part of the ignorance and corruption, which prevailed in the Middle Ages, is to be ascribed to the two great Anti-Christian Powers, the Mahometan and the Papal, which sprang up in the Eastern and Western Empires, at nearly the same juncture of time. Temporal and spiritual tyranny were united in each of the monstrous systems supported by these powers; and "the Prince of this world" sought, by means of both, to bring mankind under his cruel yoke. Both operated, though in different ways, to obscure the knowledge of pure Religion, and to promote the increase of Superstition and of Unbelief. Fabulous Legends, uncertain Traditions, and corrupt Interpretations of the Holy Scriptures, were characteristic of both. But, in other respects, they widely differed. Popery gloried in the Cross, and strenuously maintained all the *essentials* of the Christian Faith, though it loaded it with *non-essentials* and brought it into contempt, by a corrupt admixture of human inventions with the word of God. Mahometanism, though acknowledging the divine mission of Jesus, despised the Cross, renounced the saving truths of the Gospel, and asserted a new Revelation from God, for the purpose of subverting all its fundamental doctrines. In these respects the latter wore the aspect of a direct and open Apostacy; the former "held the faith," though neither in

* 1 Cor. i. 25.

"the unity of the spirit, nor in the bond of peace." Through the medium of Popery, the Church was still preserved : its Priesthood was perpetuated, in regular succession from the Apostles ; and its members were admitted into Covenant with God, through the initiatory Sacrament of Baptism, administered by persons duly and lawfully ordained. But by Mahometanism, the Church was annihilated, its Priesthood done away, its Sacraments rejected ; and the whole of the Christian Covenant superseded and annulled. The former, therefore, admitted of correction, and has, by the blessing of God upon the exertions of its Reformers, been, in several countries, purged of its errors, and restored almost to its primitive purity : whilst the latter seems only to wait the avenging arm of Heaven, and to admit of no remedy but absolute excision.' Vol. I. pp. 234—236.

We are not in the least disposed to treat Mahometanism with indulgence, or to palliate the evils which it has occasioned : but we cannot view Popery itself in a light quite so favourable, as that in which Mr. V. M. has placed it, whatever may be our admiration for some individuals in that communion. Have the wounds inflicted by it, upon vital Christianity, been so much less deep or severe, than those by the imposture of the Arabian Prophet ? The personal character of Mahomet would not suffer by a comparison with that of many of the Pontiffs. Nor do we believe that the atrocities committed under the sanction of the Romish church, have been less dreadful than those perpetrated by the believers in the Koran. We must object to the assertion, that "Popery gloried in the cross, and strenuously maintained all the essentials of the Christian faith." How can this be affirmed of a church which taught a way of acceptance with God, different from that in the New Testament, and propagated the most fatal delusions ; and to which most properly belongs the term "apostacy ?" Nor is the author consistent with himself, since he describes a majority of its members (p. 242), as adhering to every foppery of paganism with more tenacious regard than to the essential doctrines of salvation. If, according to Mr. Van Mildert, p. 284, the Waldenses and Albigenses are to be regarded as the remains of pure and legitimate provincial churches which flourished in Italy and Gaul, from the earliest promulgation of the Gospel in those countries, and which were of far more ancient date than the Papal usurpation,—rather through them, than by the medium of Popery, was the Christian priesthood perpetuated, and the church preserved. The tenet of Apostolic and uninterrupted succession seems to be the origin of this excessive preference ; but the worthy author must be aware that this derivation of the sacred office through the immaculate hands of Popes and Bishops is very unnecessary to its utility ; it has pleased God to impart, without it, all the spiritual advantages which were ever conveyed

with it ; and while we have reason to lament that the blessing of God is not *constantly* connected with episcopal ordination, we have equal cause to rejoice that it is not *exclusively*.

But whether Mr. V. M.'s opinion, p. 285, concerning the legitimacy of the Piedmont and Valais churches, be true or false, we think that the Waldenses and Albigenses—that the authors of every Reformation—are to be vindicated on the principle of private judgement ; and to this, as their source, we believe they may all be traced. Something like this our author admits in the same page. The intrepidity of individuals, in separating from a corrupt communion, and guiding themselves by the word of God and the dictates of enlightened conscience, in opposition to human authority, has effected those striking changes which give us cause for incessant admiration and devout praise. We are sorry that so respectable an author should stigmatize conscientious Christians, under the title of “modern Schismatics.”

The reader will find an able vindication of the character and conduct of the Reformers, in the 8th Sermon, which, as the elegant pen of a popular writer has revived the subject, we regard as seasonable.

‘Although their adversaries have spared no pains, to asperse the reputation of Wickliffe, Huss, Luther, and of others who trod in their steps ; we shall, perhaps, search in vain, either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning, and genuine piety. As to any failings in temper or discretion, which appear to have sullied these excellent qualities, when we consider the perverseness with which these Reformers had to contend, and the bitter persecutions which they continually experienced, in pursuing their great and laudable purpose ; we must have little of Christian charity, as well as little knowledge of human infirmity, if we be not disposed to make large allowance for the peculiar circumstances in which they were placed.’ Vol. I. pp. 288, 289.

Mr. V. M.'s subsequent applause of the *English* Reformers as acting in subordination to the English Bishops, is, however, an implied censure on Luther, Calvin, and Huss, who only acted in obedience to the word of God.

Our limits prevent our noticing every part of this valuable work. In the subsequent pages of the present volume, the efforts of modern Infidels to abolish Christianity are considered. In proportion to the pleasure we should have felt, if the abilities they possessed had been consecrated to the Redeemer's service, and exerted in his behalf, is our sorrow as their reprobate names pass before us. Alas ! that such talents and influence as they commanded, were employed in the dreadful and vain work of opposing God.

The Christian Church still survives ; a review of the past invigorates our confidence in the predictions of Revelation. We anticipate the overthrow, or the submission, of every enemy to Christianity ; and look forward to a period, when, after reiterated conflicts with Infidelity, it shall receive the homage of every heart ; when Pagan devotees shall cast their idols to the moles and to the bats, and acknowledge the only true God, and Jesus Christ, whom he hath sent ; when the disciples of Mahomet shall renounce his Koran, and embrace the Gospel ; when the corruptions of Christianity shall be purged away, and the "truth as it is in Jesus" be universally received, and cordially obeyed.

The second volume is argumentative, and treats of the principles and evidences of the Christian faith ; under the former head are considered—the inability of man to frame a Religion for himself ;—the insufficiency of Philosophy, natural, moral, and metaphysical, to guide us to religious truth ; —the reasonableness and necessity of taking faith for our guide, in subjects inscrutable to our rational faculties ; the limits which ought to be prescribed to human reason, in exercising its judgement on any supposed Revelation from God, and the preparatory dispositions requisite for enabling us to form a correct judgement of the evidences on which it depends : under the latter—the comparative force of human and divine testimony, and the concurrence of both, to establish the facts of holy writ ;—the great general argument for the truth of the Christian Religion, from its accomplishment, propagation, and success ;—and the more positive proofs, from miracles, prophecy, and inspiration. On each of these important topics, the reader will meet with luminous statement, correct argument, legitimate deduction, and impressive reflection.

The following extract from the 14th Sermon, on the inability of man to frame a religion for himself, will, on account of its excellence, be acceptable to our readers, and require no apology for its insertion.

* St. Paul's description of the spiritual condition of the Heathens*, is generally allowed to be a faithful representation : and it exhibits in such striking colours, their ignorance of the fundamental truths of Religion, and the insufficiency of their notions of moral good and evil, to prevent them from practising, and even deliberately approving, the grossest vices and enormities, that, to plead, with such an example before us, for the ability of human Reason, without the help of Revelation, to make men "wise unto salvation," appears to be a vain and extravagant undertaking.

* Rom. i. v. 18, to the end.

'Now, this (let it be remembered) was intended as a portraiture of the Heathen world in general, not merely of the ignorant vulgar, but also of the most learned and accomplished characters of Greece and Rome. It was a picture, drawn at a period of great refinement in human knowledge; after the talents of such men as Socrates, Plato, Aristotle, and Cicero, had been constantly exercised, in endeavouring to enlighten and improve mankind. Here, then, all appears to have been done, which *could* be done, by the *natural* powers of man, (understanding, by that expression, the powers of man unaided by Revelation) towards the acquisition of moral and religious truth: and the result, not only according to the Apostle's representation, but according to the repeated confessions of the greatest Philosophers, was plainly this:—that the utmost stretch of their researches terminated in mere *opinion* and *conjecture*; that for these they were more indebted to obscure and uncertain *traditions*, than to any clear deductions from principles of their own discovery; that their labours were insufficient even to preserve themselves from doubt and error, much less to recover others from idolatry and corruption; and that nothing further was to be expected, nothing further was attainable, but by a Revelation from Heaven.'

'To those who are open to conviction, and are willing to take *facts* for the basis of their reasoning, this statement of the case of the Heathen world will appear decisive of the controversy. But, there are some, who in their zeal to magnify man's natural resources, and to disparage the blessing of Revelation, will hardly admit the confessions of Heathens themselves, as evidence to this point; nor will they allow, that the defects of these ancient Philosophers (supposing them to be as great as they are here represented to be) afford satisfactory proof that the powers of the human understanding are not *now* improvable, to a much greater extent than they were in ancient times. They contend, that the world was then in the infancy of knowledge; and argue, as if the illustrious sages of old, (whom they nevertheless sometimes extol, in terms of extravagant panegyric,) were very babes in Philosophy, such as wise ones of later ages regard with a sort, of contemptuous commiseration.'

'But, may we not be permitted so ask, whence this assumed superiority of modern over ancient Philosophers has arisen? and whence the extraordinary influx of light upon these latter times has been derived? Is there any one so infatuated by his admiration of the present age, as seriously to think that the intellectual powers of man are stronger and more perfect now, than they were wont to be; or that the particular talents of himself, or any of his contemporaries, are superior to those which shone forth in the luminaries of the Gentile world? Do the names even of Locke, Cudworth, Cumberland, Clarke, Wilkins, or Wollaston, (men so justly eminent in modern times, and who laboured so indefatigably to perfect the theory of Natural Religion) convey to us an idea of greater intellectual ability, than those of the consummate Masters of the Portico, the Grove, or the Lyceum? How is it, then, that the advocates for the natural perfection, or perfectibility, of human Reason, do not perceive, that, for all the superiority of the present over former times, with respect to Religious Knowledge we must be indebted to *some intervening cause*, and not to any actual enlargement of the human faculties? Is it to be believed, that any man of the present age, of whatever natural talents he may be possessed, could have advanced one step beyond the Heathen Philosophers, in his pursuit

of Divine Truth, had he lived in *their* times, and enjoyed only the light which was bestowed upon *them*? Or can it fairly be proved, that merely by the light of Nature, or by reasoning upon such data only, as men possess who never heard of Revealed Religion, any moral or religious truth has been discovered, since the days when Athens and Rome affected to give laws to the intellectual, as well as to the political, world? That great improvements have since been made, in framing systems of Ethics, of Metaphysics, and of what is called Natural Theology, need not be denied. But these improvements may easily be traced to one obvious cause, the widely-diffused light of the Gospel, which, having shone, with more or less lustre, on all nations, has imparted, even to the most simple and illiterate of the sons of men, such a degree of knowledge on these subjects, as, without it, would be unattainable by the most learned and profound.' Vol. II. pp. 41—46.

To this Revelation we are indebted for our best consolations in the present, and for every solid hope of a future life; for that light which guides us safely through this stage of our being, and conducts us with unerring steps to immortality. It assures us of acceptance with God, "through the redemption which is in Christ Jesus," gives repose to the soul, and alone ministers to the moral necessities of the human race. We gladly aid the diffusion of the solemn admonitions addressed to Unbelievers, with which we close our extracts.

* Well, indeed, would it be for every one who takes upon him to censure the Gospel Dispensation, if he would seriously consider, with what confidence he may produce *hereafter*, at the tribunal of God, those reasonings which he *now* holds out as sufficient to justify him in treating it with contempt. Let him ask himself, what answer he will be prepared to give, when brought to the bar of the Almighty, and when the question is put to him, *why* he rejected the system of mercy and redemption offered to him in the Gospel of Christ? Will he then presume to arraign the *expediency*, the *goodness*, or the *justice* of the Divine dispensations? Will he venture to plead, that, notwithstanding all the proofs of Divine *power*, which stamped its heavenly original, its *wisdom* was yet questionable? Will he hazard the assertion that an offer proposed by God himself, was *unnecessary*, and *unworthy of acceptance*? Or will he venture to excuse himself, by charging God with not having vouchsafed him *sufficient evidence* to warrant his belief, in a concern of such unspeakable importance? Will any, or all of these pleas avail him, if, after all, the Gospel be really the work of God? Alas! well would it be for him to consider, (as says a late venerable Writer of our Church) that "if Christianity be true, it is *tremendously true*:"—and better will it be "not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them†."

† It may be, however, that we only waste our time, in pressing such considerations as these, on the avowed and determined Unbeliever. Yet most true it is, that, whether he will hear or whether he will forbear, the time is fast approaching, when to such questions as these he *must* render

* Jones's Preface to Leslie's Short Method, &c.

† 2 Peter ii. 21.

an answer, and when upon the answer which he can give will depend his everlasting sentence. From the awful apprehension of that sentence, every one who knows what is the threatened portion of Unbelievers, will shrink with horror.' pp. 462—464.

The subjects discussed in these volumes have been so often and profoundly investigated, and so ably treated by preceding writers, as almost to preclude original thought or novel argument. Mr. Van Mildert, however, is an able advocate of Revealed Religion. He is eminently entitled to the praise of patient and laborious industry. His stile is plain, perspicuous, and generally correct. His work unites, in an interesting manner, the history and the proof of Revelation, though a little more detail might sometimes have been beneficial. We wish it may obtain very extensive circulation, and cordially recommend it to our readers and the public.

To each Volume an Appendix is added, containing notes, authorities, and a list of writers, which the Student will find useful. The work is dedicated to the Archbishop of Canterbury.

Art. IV. *An Essay on the Elements, Accents, and Prosody, of the English Language*. By J. Odell, M. A. 12mo. pp. 212. Price 3s. 6d. Lackington and Co. 1806.

THE earnestness with which we have recommended the study of our vernacular language to general attention, and the pain we have expressed at repeated disappointments from recent works on the subject, were the strongest pledges we could give to the public; of that pleasure which a well-digested grammatical treatise on English speech would afford us. We rise, therefore, considerably gratified, from a perusal of Mr. Odell's Essay. The three subjects of which it treats have indeed so little natural connection, that they might have been discussed more advantageously in separate Essays. In every instance, also, so much depends on the ear, that some readers will comprehend with difficulty, and others probably be disposed to reject, a part of our author's decisions. But Mr. O. usually writes with so much good sense and modesty, has paid such close attention to the minute and latent properties of our language, and often displays so correct a taste in developing them, that when a difference of opinion may arise, it is likely to be tempered with respect for the talents and the disposition of the author.

By the *Elements* of the language, Mr. O. means, those distinct sounds of which it is composed, as represented by vowels, diphthongs, and consonants. These terms, indeed, he

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uses, not of the *letters*, but of the *sounds*, of the language ; and certainly with advantage for the ease and perspicuity of his discussions ; although, if they were invariably restricted to this sense, we should be at a loss for titles of the respective divisions of letters that correspond with those sounds.

Beginning his analysis of these elements with an account of the VOWEL sounds used by our nation, he enumerates six that are sometimes short and sometimes long ; and a seventh, which, he says, is always short. The former, he names *av*, *ah*, *a*, *e*, *o*, and *oo*. The other, which is the sound of our short *u*, he calls *ut*, on account of the difficulty of pronouncing it without a consonant annexed. He expresses these sounds, for the sake of distinction, by the single letters, *a*, *e*, *i*, *o*, *w*, and *u* ; placing over each, when long, the mark which, in prosody, denotes a long syllable. To these distinctions, we have no other objection, than that the Black letter *a* appears more awkward, among Roman characters, than an Italic *a* ; which, therefore, we should prefer. But we conceive that his second vowel, *ah*, as expressed by *a*, and *ā*, and sounded in the syllables *han*, and *balm*, denotes two vowels, as distinct from each other as the different sounds of *a* in *balm*, and in *ball* : and we suspect that his third and fourth vowels, when long, have also a natural distinction from what he calls their short sounds. We think that *pæne* is not merely the sound of *pen* produced, nor *teen*, that of *tin*. The great deficiency of vowel characters in our language strongly tempts grammarians to diminish the real number of our vowel sounds. Perhaps Mr. O., on revising this part of his work, will discover that he has fallen under such a temptation ; and that our sounds of *e* in *pen*, and *i* in *tin*, are really never lengthened in our speech.

We object, however, more confidently to his assertion, that this list furnishes " examples of every vowel that can be distinctly uttered by the human voice, excepting the French *u*." (p. 7.) If the author had never heard the sound of the French *u*, he probably would have supposed his list to be complete without it. He justly observes, that his seventh vowel does not sensibly differ from the French *e*, in *je*, *me*, &c. in opposition to some who, he says, have thought that vowel " peculiar to the English tongue." Such an opinion intimates that the knowledge of those who maintained it, must have been wonderfully circumscribed. There is not, we believe, a sound that is common to more languages, or more common in any, than this. We are surprised to find Mr. O. representing it as " incapable of being prolonged, or forming a long syllable." (p. 4.) It does this in almost every French word that has *eu* followed by a consonant ; and whoever has heard

the outcry of *Mürder*! in English, can be no stranger to its long sound. We cannot but suspect that the author's instructor in French pronunciation must have been extremely deficient. He says (p. 10) that the English terms *pair* and *par*, differ less from each other, than the former does from the French word *père*. This is certainly erroneous; but we shall not undertake to argue the point, as the whole of that page is incomprehensible to us. We shall only suggest that a careful discrimination of the sounds of *pain*, *pair*, the French *père*, and the English *par*, will probably induce our author to retract the opinion, that his list includes "every vowel that *can* be distinctly uttered."

Of DIPHTHONGS, Mr. O. gives a more numerous, though still, we think, an imperfect list: *ai*, *aw*, *ai*, *ui*, *ia*, *ie*, *ii*, *io*, *iw*, *ia* (short, misprinted *in*) *wä*, *wa*, *we*, *wi*, *wo*, *ww*, *wu*, in all eighteen, are placed under this head. It is obvious, that he regards as vowels, *y* and *w*, when they have what are commonly called their consonant sounds. He enters into the argument; and, we think, demonstrates them *not* to be consonants: but he appears to us to fail in explaining what they are. He properly denies *w* to be a double *u*: but we apprehend it to be the sound of *oo* rapidly repeated, so as to press the second *oo* strongly upon the succeeding vowel. In like manner, we conceive *y* to be our author's double *i*: so that, according to his orthography, *well* should be written *wel*, and *yell*, *iel*.

We suppose the insertion of *wear* as symphonious with *wag*, and *war*, to be a misprint: but we must protest against the diphthong in *bough*, *cow*, &c. being expressed by *aw*, that is, in common orthography, by *aw-oo*. We apprehend, that if the author had, in this instance, substituted his *u* for *ä* (after the example of Bishop Wilkins), he would have better approximated to the real sound of this diphthong; as he has done in expressing that of our long *i*, which forms his fourth diphthong.

The list appears to us defective, as it omits the sounds given by the best speakers to the diphthongs *ei*, *ea*, and *ou*. *Veil* and *vein*, should be distinguished, in pronunciation, from *vale* and *vane*. So the second syllables of *appearance*, and *aperients*, are easily discriminated by well educated persons who do not reside in the metropolis. A similar distinction should be preserved between the vowel sounds in *pour*, and *pore*; or, in *four* and *fore*. According to our author's orthography, *ei* would accurately describe the first, *iu* the second, and *ou* the third, of the diphthongs which he has omitted.

Of TRIPHTHONGS he says (p. 19) we have three; as in *wine*, *wound*, and *kind*. The last, which Mr. O. would pronounce

as if spelled *kyind*, he observes, “is reprobated as a *corruption*, by Mr. Nares.” In the reprobation of it we heartily join; and were it not for the recollection of the adage, *de gustibus non disputandum est*, we should be astonished beyond measure at its adoption by a man of our author's taste. It is the more surprising, as he terms a similar pronunciation of *cow*, *gown*, &c. “very corrupt.” We cannot but think that each is equally unwarrantable.

Proceeding to CONSONANTS, Mr. O. properly admits of twenty-one, adding to those of Sheridan, the sounds of our *ch*, and *j*. These; however, he denies to be equivalent to *tsh*, and *dzh*, for reasons which we do not perfectly understand. Compound consonants, like diphthongs, lose the distinctness, which attaches to their component parts when separately pronounced; and therefore should be expressed by different characters. Thus, neither the *s*, nor the *t*, is distinctly sounded in our *sh*, or *th*. Different characters for these sounds might therefore be preferable to the notation of each by two letters; and Mr. O. is inconsistent in admitting them to be equivalent to these, while he denies that *ch* is so to *tsh*. He commits, however, a worse error, in and expresses the last sound of *ring*, *song*, &c. by *ng*;—letters which often meet when each is distinctly pronounced, as in *anger*. The mark which renders the Spanish *ñ* liquid (like *gn* in French) would be preferable, to prevent ambiguity. For the sound of *th*, in *thaw*, and for that of *z*, he substitutes new characters; and expresses the sounds of the former in *thou*, and of *s* in *measure*, &c. by *th* and *z*. It would evidently have been better, had he done precisely the reverse; and better still, we think, had he expressed the latter sounds by *dh*, and *zh*; which are quite as appropriate to them, as *sh* is to the first sound in *shine*. In fact, as none of the compounded consonants ever occur in simple words, except *ng*, no new character is necessary for any consonant but that. In compound words, the terms which form them might be separated by a hyphen, as *God-head*; to shew that *d* and *h* are to be distinctly pronounced.

Had Mr. O. classed his consonants under different heads, according to their mutual relations, he would have rendered service to his readers. We shall, therefore, endeavour to supply this deficiency, by arranging the consonants of our language in the following manner.

	Mutes	Sibilants.	Nasals.	Liquids.
	p, b, t, d, k, g (hard)	s, z.	m, n.	l, r.
Aspirated ;	f, v, th, dh	sh, zh		
Compounded		(tsh) ch, j (dzh)	(ng) ñ	

It is only for the sake of distinguishing and describing the various sounds of which the language is composed, and not with the purpose of recommending a new orthography to general use, that Mr O. has expressed them differently from the mode in which they are universally written, or that we have attempted to correct his plan. We cannot, however, but regret, that the numerous inventors of *Short-hand*, when professing to spell words as they are pronounced, and entirely at liberty in the selection and appropriation of characters, should not duly have attended to the nature of these elements of language. To prove that they have not done this, it is sufficient to observe, that all the systems *we* have seen, express sounds so remotely different as those of the hard and the soft *g*, by the *same* character !

Omitting some discussions which have improperly been introduced into this part of Mr. Odell's Essay, we should next proceed to that division of it which treats of *Accents* ; but wishing to avoid a confusion of subjects naturally distinct and independent, we postpone our remarks on the remainder of his volume to a subsequent Number.

Art. V. *Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country*, pp. 81. Price 2s. Cadell and Davies. 1806.

THE more fully the genuine nature of Christianity is understood, the more will it be found to conduce, politically as well as morally, to the welfare of mankind. The principle which it is intended to counteract, is that which, in depriving mankind of the happiness resulting from communion with their Maker, robbed them also of the comfort of association with each other. Universal history is a continued proof, as well as illustration, of the miserable effects of this diservering principle, which has never ceased to discover itself in all the gradations of human intercourse, from the domestic to the political relation. To this is to be attributed, not merely those sanguinary feuds, and personal animosities, which have in every age embittered the life of man, but that defect of civilization, which, even at this day, pervades a considerable portion of the human race. Men are, naturally, too intent upon increasing the sum of personal enjoyment, and upon defending it from the incroachment of others, to think of communicating to their neighbours a portion of those privileges which they actually possess, even where the grant would not abridge their own felicity.

How far literature and the arts can avail, in eradicating this selfishness from the heart of man, has been fully tried ; and the result has shewn that they may operate as a palliative, but

not as a cure. Commerce itself, which apparently supplies the most powerful inducements to amicable association, has often been found to excite new animosities, by creating fresh sources of contention, and to spend its ardour in the gratification of the most selfish principles.

While, however, Revelation discloses the divine purpose of restoring man to his fellow in the most extensive sense, the unfolding volume of Providence shews the astonishing manner in which the world is preparing, by successive revolutions, for the completion of this wondrous design. Let infidels frown, and philosophers scoff—the pure and unsophisticated Gospel of Jesus Christ, is the blessed instrument which the wisdom and power of God will own, in conducting this beneficent process. Subordinate means will doubtless be employed, in due proportion to the aptitude which they possess, of becoming subservient to, and accordant with, the genius and progress of the chief agent.

The alliance in which commerce stands, or rather into which it may be brought, with the diffusion of Christianity, gives to it a more than intrinsic value, and affords to our island, its chief seat, a preeminence which we hope it will never forfeit. Not that we are of opinion that the spirit excited by commerce, in the present state of our country, and the views with which it is carried on, are at all favourable to the growth of Christian principle among ourselves, or the propagation of it in foreign parts. We shall not, however, enlarge on the subject, but refer the reader for our opinion, to Vol. II. p. 428, where too just a picture, we fear, has been drawn, of the effects produced by our commercial success on public sentiment and private morals.

It is with the greatest satisfaction that we announce to the public, a treatise, in which this deeply interesting topic—the alliance of the commerce of *our own* country with the progress of Christianity, is investigated, upon principles deduced from the Gospel itself. We hail this auspicious opening of a discussion, than which none can be more important, in the present crisis of our national affairs. It is, indeed, high time that we should awake to a perception of the agency of a divine hand, in the administration of human concerns, and to a serious consideration of what may probably be the *moral* ends, with regard to ourselves and others, of the present unprecedented agitations of earthly kingdoms and empires. A state of supine indifference, is, in all circumstances, a state of danger.

The author of this tract, proceeding upon the incontrovertible position—that commerce forms the basis of our “human support,” and admitting the possibility of its changing its

seat, as history shews it, in former instances, to have done, undertakes the laudable task of considering "our system of commerce, as allied to Christianity," and of inquiring how we may strengthen this alliance, so as "to give a stability to the former, such as no political power can communicate."—That commerce is not incompatible with Christianity, no one, we think, can deny; and that the former affords the greatest advantages for introducing a knowledge of the latter, among nations entirely or partially unacquainted with it, is equally unquestionable. The regular manner in which the progress of commerce kept pace with that of genuine Christianity, confirms the supposition; and we agree with the author in admiring the wisdom of Providence, in "that order of events, by which the two great instruments of human intercourse, the Mariner's Compass, and the Art of Printing, were kept back from notice, until Christianity was prepared to counteract the evils," and, we add, to enlarge the benefits, resulting from the discovery. And, as Divine Providence rendered the military prowess of Greece and Rome subservient to the propagation of Christianity in the world, let us foster the hope that it will employ the naval and commercial preeminence of Great Britain in advancing its destined diffusion over the face of the globe. What satisfaction does the mere supposition give to the mind of every genuine believer in the Gospel, and what an enviable distinction will the realization of it bestow upon our country! To such happiness may it be preserved, by the gracious interposition of God, notwithstanding the machinations of our implacable foe!

Nothing can be more natural or appropriate than the two following conclusions, perfectly accordant with the premises just stated: "*That no commerce can be advantageous, which is adverse to the principles of Christianity, or which evidently tends to corrupt the morals.*"

"*That a commercial nation, which understands its true interest, will bestow a part of its wealth on the promotion of religious knowledge.*"

The bearing which the first of these principles has upon some branches of our commerce, that of the *slave trade* in particular, must be obvious to every mind; nor does it less affect the means by which it is conducted. It cannot be doubted that there are points, both in the objects and modes of our mercantile pursuits, much at variance with moral rectitude; and it will be encouraging to see a sense of duty uniting with a feeling of interest, in the correction of such deviations. Omitting, however, specific instances, "we remark, in general," says our author, "that the commerce most beneficial to a country will always be congenial with the spirit of

Christianity ; that its plans will be regulated by the same attention to the good of others, the same benevolence and liberality which is the distinguished character of the Gospel." p. 23.

The latter of these maxims, in its application, equally refers to our external and our internal relations ; and the author illustrates it, at considerable length, in both these respects. His observations uniformly manifest that he has the advancement of religion, and the happiness of his fellow men, much at heart : nor are they less creditable to his talents than to his disposition. We think, however, that he might have given them additional force, by a little more attention to order in the arrangement.

Among the objects which arrest the attention, in considering the best means of promoting religious knowledge in a nation, the instruction of the rising poor claims a conspicuous place. This is not only important on general considerations, but is peculiarly necessary among a commercial people, as it tends to counteract the evils consequent upon the crowded population of our manufacturing towns, and the associations in the manufactories themselves ; and to preserve the poor from that degradation of intellect, which close confinement to a minute department of labour naturally induces. When it is considered, also, that from this class of society our fleets and our armies are supplied, the importance of inculcating good principles cannot be over-rated ; and the impolicy which leaves this object to the operation of chance, cannot be too pointedly condemned.

" But, much as Government is interested in these early impressions on the minds of its subjects, there is no *law* amongst us which professes to take the instruction of the poor in general under the public care. They are left to imbibe, as they can, those principles, of which to be ignorant, is most dangerous to themselves and others. They are deserted at an age when they most of all require the best lessons to guard them from the impressions of prevailing custom and bad example." p. 37.

It must be admitted that great difficulties stand in the way of a systematic education for the children of the poor ; but they should not be presumed to be insuperable. Whatever can be effected by acts of the legislature, by parochial associations, or by patriotic institutions, ought to be attempted ; and the general formation of Sunday schools will be found well calculated to supply the chasm between what is *necessary*, and what is *practicable* by such means. We are fully aware of the narrow objections which have been made against Sunday schools, and none with a more assuming nod of self-consequence than that which is replied to in the following paragraph.

"It is vain to think of keeping the multitude in a state of stricter subordination, by our endeavours to exclude them from the power of reading. We shall probably, by such means, sometimes cut them off from the Gospel of Christ; but we must remember that the Gospel of *Equality* may be conveyed, without the aid of letters, by a short and easy catechism, to the meanest understanding, and the most ignorant among the people. The lowest are capable of comprehending what are called the Rights of Man, and of acquiring expertness in every qualification necessary to render them able agents in commotions, insurrections, and revolutionary tumults."

A certain measure of preparatory knowledge is absolutely requisite to give effect to the instructions of the pulpit; and if the zeal of the clergy, in preaching the true Gospel of Christ, and the liberality of the opulent in putting Bibles into the hands of the poor, bear a tolerable proportion to the demands of piety, the apostles of infidelity and anarchy will find few followers. Other modes of promoting religion in the nation might be suggested; but that which is now recommended stands chiefly connected with our situation as a *commercial* nation; and we presume that the author has restricted his attention to it for this reason.

That the nation possessing an extensive commerce, enjoys, in an eminent degree, opportunities of promoting Christianity in foreign parts, is evident to the slightest observation. The confidence which the relations of trade require for their basis, will, if rightly employed, much facilitate the introduction of religious truth, especially among nations where the superiority of its propagators, in arts, and arms, is at the same time manifest. If we rightly understand our author, when he says that he does not "hesitate in concluding, from probable appearances, that the means employed in this great work, will be *commercial intercourse*, conjoined with that important auxiliary of knowledge, the art of Printing;" and connect this remark with his observations on the small success of *Missionary* endeavours to effect that design—he appears to us to carry his system rather too far. Nor can we admit the justice of his remark, that Christianity, "plain and simple as it is, requires an *intellect* above that of a mere *savage*, before it can be *embraced* and *properly understood*."

The belief of the first principles of our religion is found, by experience, to raise the mind of the rudest learner to a capacity to apprehend the subsequent doctrines; and instances have been produced where the progress of "mere *savages*" has been more rapid, than would reasonably have been expected from the presumed superiority of intellect of the generality of European labourers. Let *Commerce* supply the facilities of access and communication, and afford from its revenues the means necessary to support active exertions;

let our merchants and mariners forbear to counteract, by their conduct, the influence of instruction on the minds of the uninformed; let the propagation of the Scriptures, and the labours of Missionaries, be duly encouraged; and as surely as an effect follows its cause, so surely will the *Truth* have free course and be glorified. The worthy author does not seem also to possess the best information, when he says that "for the present, all attempts to spread the light of truth appear to be suspended by the rage of war." He cannot, surely, be unacquainted with what is doing in England, although he possibly may with the institutions formed in America, Germany, Holland, Denmark, Sweden, and the efforts carried on in many parts of Asia, Africa, America, and the West India Islands.

It is impossible to advert to the means possessed by *this country* of propagating the Gospel in the Heathen world, without calling to mind the unparalleled authority of a body of Britons, who, to the character of Merchants, unite that of Princes, over a portion of the globe which contains many millions of inhabitants. When any man, accustomed to ponder the ways of Providence, and to connect the revealed purposes of God with his administration of human affairs, reflects upon the probable design of this dispensation, can he doubt that it is meant to facilitate the introduction into these regions, of that *evangelical truth* which is preeminently possessed by the British Islands. Let the importance of India to this country, be what it may, in a commercial and financial point of view, the value of the connection, in a *religious* respect, if rightly improved, is infinitely greater. We sincerely hope that those intrusted with the direction of our Eastern affairs may know the *auspicious* "signs of the times" in this instance, and may be induced to offer every encouragement to the free propagation of the Gospel among the Indian nations. They may be assured that the soundest policy points out the diffusion of Christianity, as the surest means of consolidating the parts of their extensive empire *by the only common bond*, and of securing it both from internal discord and external aggression. From a conviction of the truth of this sentiment we earnestly recommend, not only that the restrictions against the passage of Europeans to India be relaxed in favour of *accredited* Missionaries, but that inducements be given to their settlement in stations judiciously selected. There are Societies in existence, the characters, condition, and tried integrity, of whose conductors, are a sufficient guarantee for the patriotism of their views, and in them the Company may repose a confidence, which doubtless would never be abused.

Another method of propagating the Gospel, to which our

author has not adverted, forcibly strikes us, in considering the alliance of Commerce with Christianity; and that is, the facility which commercial intercourse affords for procuring and diffusing versions of the Holy Scriptures. Happily, the way is prepared for this measure also; and it only remains for the bountiful hand of British benevolence to be more widely opened, for it to be carried into the desired effect. It would, in this view, give us the sincerest pleasure, to observe a venerable Society, which possesses very ample resources, assume a more zealous and energetic aspect. Why is it, that, with its revenues, the translation of the Scriptures into the *Chinese* language is, at this day, an unfinished effort, in the hands of other labourers?—Why is it, that the New Testament does not circulate, in *Arabic* and *Persian*, through Mahometan countries, and in *Modern Greek*, over Turkey, the Archipelago, and a considerable part of the Russian empire?

In endeavouring to enforce upon the minds of our readers the promptitude of attention, and union of effort, necessary to realize these beneficent designs, we cannot forbear, long as the article is already become, to give a few extracts from the author's remarks. He very justly recommends union, as a first principle in all such endeavours:

“The knowledge and abilities, the benevolence and desire of doing good, which qualify men for public services, exist in vast numbers of our countrymen; but in many instances produce no adequate effect, from the want of union, and of some establishment that might draw, as it were to a focal point, these scattered rays of intellect, and of patriotic zeal. The reserve of Englishmen has by many been remarked in matters of religion; and that, from the fear of incurring the charge of hypocrisy, they often avoid as individuals, duties of acknowledged obligation. The same persons, when aided by associates, would become intrepid and indefatigable; and would readily forego, in a cause approved by conscience, both personal ease and present interest. To exertions like these we are loudly called by the singular course of political affairs, and the general revolution which is taking place in the states of Europe; sensible as we are, that it is our wisdom to improve this momentous interval, before we are ourselves actually involved, or that our country is made in any degree the seat of war, and the scene of tumult. We shall be still more solicitous, whilst opportunity is granted, to provide some public safeguard, if we attend to an observation founded on experience: “*That during disastrous periods the mass of the people are liable to an epidemic immorality.*” Against the contagion of this pestilence, to which in our turn we also may be exposed, there seems to be no preservative but that of religious principles, infused into the populace by the means of education.” pp. 48—50.

“Our eminent advantages in Religion, Government, and Commerce, are enhanced by the degradation of other States from the rapid progress of a Power which threatens subversion and slavery to the whole Continent

of Europe. Amidst this disorder and distress, no people in Christendom, excepting ourselves, appear competent to the office of propagating the light of Truth. On this country alone the charge devolves, if her citizens have the wisdom to understand the crisis, and obey the signal. Viewing ourselves thus, as separated from other nations, not only that, like the Jewish people, we may preserve the Sacred Oracles, but that we may also publish them, we shall, if we act under this impression, apply our minds to the stricter union of Christianity with our schemes of traffic. We have dwelt above on the remarkable preparation at this juncture for diffusing the light of the Gospel, from the removal of impediments, the renewed simplicity of its doctrines, the Art of Printing, and those various aids which modern ingenuity has invented to open and enlarge the human intellect; so that nothing more seems requisite, than the zeal of a commercial people who profess and practise the religion of Christ. If to us are granted those faculties and opportunities, and we omit the application of them intended by their author, no reason can be alledged why our Trade should not decline, like that of Venice, Lombardy, the Hanse Towns, and Holland. Should this event befall us, it is not improbable that some other part of Europe, reduced by calamity to purer morals and better institutions, may cultivate both Christianity and Commerce with greater success, and become fitted to the office which we would not execute.'

We need only appeal to the length of our article, for the best expression which we can give of our estimation of the value and importance of this little tract.

Art. VI. *Thoughts on Affectation*: Addressed chiefly to Young People. 8vo. pp. 412. price 6s. Wilkie and Robinson 1805.

THE anonymous writer of this book is a lady, who in a simple and dignified manner assigns herself to the elderly class. With *us* she loses nothing by this confession; for the gallantry of reviewers is different from that of almost all other men. *We* like an aged woman who entertains us with sense and knowledge, ten times better than a young one who would divert us with follies; and our prime favourites, the Muses themselves, had lost all the light attractions of juvenility, long enough, we presume, before we had the honour to be introduced to their acquaintance.

If the present writer had not given us the information, we should nevertheless have been quite certain she is not young. Her very extensive knowledge of characters and manners, would have soon discovered to us a person long accustomed to observe the world with that impartial sober attention, in which the judgement is no longer the dupe of fancy and giddy passions. Her acquaintance with mankind has extended to various classes, and especially, as it appears, to a great number of the wealthy and fashionable; and she has exemplified the several kinds of affectation, by many instances from real life so various and so appropriately introduced, that they form no

small part of the value of the book. As a matter of course, she avoids mentioning the names of any of the persons whose conduct supplied these anecdotes; but notwithstanding this observance of the rules of benevolence and decorum, we have sometimes been apprehensive, that, since it is likely some of the persons whose follies she has recorded will read her work, she may excite a resentment which, in some possible instance, may occasion her a little exercise of her philosophy. We have repeatedly imagined some high-spirited dame or gentleman throwing down the book with indignation, and exclaiming, " 'This impudent writer means *me*; I know who she is now; I said some thing like this at such a time, and I remember this Mrs. — was there; 'pon my honour I will be revenged, that I *will*! Such scandalous impertinence! And so this civil-speaking demure-faced hypocrite makes her visits to write down every body's faults and what every body says, and then puts it in a moralizing canting book, to make herself look wiser than her neighbours." If she is secure of impunity, we have certainly reason to be pleased that she has taxed, for contributions to her book, so many individuals, families, and companies, who little imagined that they were uttering speeches, that were to be printed for the purpose of enforcing moral and prudential instructions.

Our author uses the term *Affectation*, not in the confined sense in which it frequently occurs, as descriptive of merely a particular fault in manners; but in its widest signification, as applicable to all assumed false appearances, in the whole social conduct of mankind. And her extensive and vigilant observation has detected a greater variety of modes of affectation, than we had apprehended to be in existence. These she has arranged in two parallel lists of opposites; as, *Courage—Cowardice*; *Modesty and Innocence—Boldness and Impudence*, &c. &c., making her remarks on them in a series of pairs, in each of which two opposites are placed immediately together. A somewhat too systematical adherence to this plan, has led her into an impropriety, as she herself is partly sensible, at the section on the affectation of the virtue of Truth. Taking this term in the sense of veracity, she acknowledges there is no opposite affectation to be found, as no one ever laboured or wished to sustain the character of a liar. Taken in the sense of sincerity or plain speaking, (and, by the way, her remarks have very much confused this sense with the former) it is surely opposed to some thing quite different from bluntness, which she has assigned as it opposite; since bluntness is only this very same plain-speaking, carried to such an excess as to become rudeness.

▲ benevolent intention appears to pervade the book, though

It is throughout a satire on society and on human nature. Her censures are often in the plainest style of moral simplicity and seriousness, while her descriptions are ludicrous. And we can really believe that she has been more grieved, than diverted, by the results of that process of detection, to which she has subjected all the companies in which she has mingled. But we are sorry to be compelled to entertain so good an opinion of her dispositions. We have laboured in vain to persuade ourselves that she is a stranger to all the virtues allied to candour and generosity. And why labour for so odd a purpose? Because, in reading through her book, we have been continually reminded of one sentence in the earlier part of it. "Generosity is always unsuspecting, and fancies more virtue than really exists; nay, is sometimes too credulous, but if this be an error it is a most pleasing one." (p. 40) We have said to ourselves at the end of each section, "Now if we were certain that she has none of this generosity, we might console ourselves by the persuasion that the case is not quite so bad as she represents. But on the contrary we are afraid she is generous; she has therefore the kindly credulity which judges far too favourably of mankind; and if *she*, who views them in a light so much more favourable than that of absolute truth, sees, notwithstanding, that at least half their intercourse consists in mutual hypocrisy, what would be pronounced of them by a person, who with equal shrewdness should not have generosity enough to beguile the judgement into such an error?"

While we wish our author may have the good fortune to preserve *her* generosity undiminished, we may have some difficulty to forgive her for having lessened *ours*. After being made the witnesses of her course of experiments, in which so many things have been divested of their first appearances, we are afraid we shall not for some time be able to enter into any society, without a suspicion too watchful for the indulgence of the friendly feelings. We shall be repeating to ourselves, "They are not what they seem;" and instead of objects of kindness, shall be tempted to regard them as mere subjects to try and sharpen our sagacity upon. We may be in danger of feeling like a man who is so intent on detecting a number of persons appearing in masks, that he is almost pleased with the most lamentable accident that makes one of these masks fall off. Even in our capacity of reviewers, the impression of her book may affect us, in a manner unfortunate for the feelings of men, whose highest gratification is well known to consist in the exercise of candour, and the conferring of praise. She can easily believe, that we shall deeply regret to feel, that we have in any degree lost that amiable simplicity and credulity, with which we have been accustomed

to read dedications and panegyrics; expressions of the humble opinion entertained by authors concerning their books; accounts of their reluctance and hesitation to publish, till the importunity of friends prevailed; wishes that some abler hand may take up the subject; avowals of having neither expectation nor desire of fame; and disinterested professions, that it will be a sufficient reward if but one person shall be benefited by the performance.

Previously to an actual survey of mankind, it might be supposed, that the qualities, of which men assume a false semblance to recommend themselves, should be almost all good ones. But the volume before us illustrates the strange fact, that almost every disagreeable and detestable distinction of character is sometimes affected, as well as its opposite. At the same time it is proper to observe, that in the case of some of these disagreeable and odious things, the affectation necessarily is the reality; as for instance, arrogance, impudence, roughness and harshness, intemperance, and impiety. With regard to this last especially, we do not see how there can be any room to apply the term affectation, excepting merely to an insincere disavowal of religious *belief*; for as to all the hateful expressions of profaneness, they are *bonâ fide* absolute impiety, without any qualification. Indeed it is but justice to our excellent author to say, that in the section on Impiety she does chiefly confine the term affectation to this insincere disavowal of belief; but in the section on Impatience she has applied the term to swearing, and the most horrid imprecations. It is true indeed that this imprecation and swearing may be mentioned as the *affectation of impatience*; but this leaves the guilt under but an equivocal and therefore faint condemnation; since unless a further distinction is strongly marked, the term affectation, which should be confined strictly to the feigned impatience, may seem as if it were a sufficient term of censure for the impiety also, and implied that the chief guilt of the impiety, in this instance, were merely in its being the language of affectation. It should be distinctly stated that the feigned impatience is one bad thing, or at least foolish thing; and that the impiety employed to support this affectation is another and incomparably worse. We were not pleased with the remark in this section, that the "impious habit taints manner with an offensive vulgarity." The consideration of mere *manners*, does not deserve to be mentioned or recollected in connection with the diabolical language, which she has just recited as what she had herself heard. But we would not for a moment be understood to insinuate, that our author shews any intentional indulgence to the vile custom; on the contrary, she evidently feels the most emphatical abhorrence of it: we

only remark in this instance a want of clear distinction in her condemnation of it.—She mentions a curious circumstance in the section on the affected contempt of religion.

“That *believing* and *trembling* are often mixed with apparent contempt of duty, I know to be a fact, from the very respectable authority of an elderly person, who was for years a constant attendant on six o'clock morning prayers; and who has assured me that at that vulgar hour it was by no means uncommon to meet fashionable young men, whose usual conversation was of the lightest sort, and who in gay company would have scoffed at going to church, where they would have thought it a disgrace to be seen at a late hour.” p. 105.

There is a great difference between that prudent and necessary self-government, by which a man avoids the practical exhibition of the bad or foolish dispositions which he feels, and regrets to feel, and that simulation of the direct contrary qualities, which may justly be termed affectation. That which our author condemns, as affectation, is generally a very discriminative and strongly delineated picture of what truly deserves the name. In a very few instances, however, we have thought that what she censures may be no more, than such a cautious repression of feelings as a wise man would often wish to exert. In many cases in life, both virtue and common sense forbid to *let all out*. And we have now and then wished that our respectable author, when describing what was overdone in the way of feigning a good quality, had defined what would be just enough done in the way of concealing a bad one. At the same time it is to be observed, that this care to avoid *displaying* a bad quality, should be ever accompanied with an effort and earnest wish for the destruction of its existence.

In several instances our author makes assertions, at which, considering her discernment in human character, we could not help being surprised. “Gratitude, she says, (pp. 42, 43,) seems so natural, as for it to be impossible ever to affect that which must, without any effort, belong to every being that exists. It is in the most exalted manner constantly directed towards the Giver of all good, in whom we live, move, and have our being. Gratitude to God certainly admits not of affectation; we all must, we all do feel it.” Surely sentences like these were written, either under the immediate impression of some pleasing circumstance which deluded the author's judgement into an extravagant charity, or in a moment of great inattention. For it would seem impossible she should not be aware of the notorious and melancholy fact, that vast numbers of persons, even of respectable education, and in what is called a Christian country, do not appear to feel one emotion of pious gra-

titude throughout the whole year. They may now and then utter the expression "Thank God," or some similar phrase, which, in their careless manner of using it, is no better than absolute profaneness, while their general language abounds with direct insults to the Almighty. They never, as far as can be observed, spend one moment in any thing like devotional employment; and instead of that conscientious obedience, which would be the evidence of gratitude to the Supreme Benefactor, the tenour of their conduct but evinces alternate forgetfulness and contempt of his commands.

We could not help noticing one little circumstance of inconsistency in her manner of mentioning the subject of cards, in two or three different parts of the book. Playing at cards "is at best, even when it injures neither fortune nor temper (and how seldom does that happen) a total waste of time, which might indisputably be better employed." (p. 213.) "I see no merit in actually not knowing how to play at cards, and no want of good sense in occasionally making up the party of those persons to whom it is an amusement." (p. 178.) "In a dictatorial style to decry, or to announce contempt for, what is the entertainment of so many people, is the sign of a weak understanding, of affected, and not of true, prudence." (p. 214.) If these passages had fallen under her eye at once, she would have felt the necessity of some alteration. And would it not have been obvious to her, *what* alteration? All moral speculation must be a dream, if that, which is pronounced to be at best a "total waste of time," should not therefore be absolutely and unconditionally condemned. Is our estimate of time come at last to this, that it is a thing which may be totally wasted without guilt? It is true that a person may declare against cards in an *affected* manner; but the expressions we have quoted, apparently go the length of attributing affectation not only to a particular *manner*, but also to the thing itself. A man may "decry and announce contempt" from a motive less dignified than a purely moral one; but it is not easy to conceive any thing more deserving of contempt, than the grave employment for hours together of a number of rational beings in what she describes as a "laborious amusement, which demands more application of the mind than is required for the attainment of many a more desirable art," and which after all is at best but a total waste of time. If there be any possible case, in which we can be certain of not misplacing our contempt of the employment, and our censure of the persons, it must be this.

In page 114, she alludes to "the amusements suited to the age" of young persons, in a way to include "dancing at the ball." We think it would have well become the good sense

and benevolent intention so conspicuous in this volume, to have pronounced, that what experience proves to be a pernicious folly, is suited to *no* age. We must also protest against the morality of such a passage as the following : “ I should feel highly gratified, could I suppose it possible that I shall persuade any one old gentleman” (she is speaking of old beaux that affect youth) “ instead of talking nonsense to girls who laugh at him, to join their mothers and aunts at the whist-table.” If these two occupations are the only alternative, why may not the poor old wretch choose which he likes best, alledging that the prettier fools, even though they do laugh at him, are the more pleasant set of the two? But it is wrong for a writer, who reveres what this writer professes to revere, to seem to allow that either of these employments can be the proper one, for a miserable creature in danger of that last and deepest curse,—to close a life of folly by a death without repentance. As she makes repeated references, in a serious and explicit manner, to those future prospects, a right contemplation of which would dictate a plan of life widely different from what is generally in vogue in polished society, she ought not to have shewn the least tolerance to any thing essentially incompatible with the principles of such a plan. There is no pardoning one sentence, that sanctions such things as balls for young people, and whist for old ones, in a book which sometimes alludes to the Supreme Judge, to the improvement of time, to the period of retribution, and to eternity. It cannot be too often repeated, that Christianity will be an absolute monarch or nothing, that it has pronounced an irreversible execration on those vain habits of which the things just specified are a part and an evidence, and that a man positively must *reject them* or *reject it*. The general rectitude of our author’s judgement has been beguiled, by her intercourse with the world, out of an accurate perception of the aspect which Christianity bears on some of the world’s habits. And therefore a few of her strictures are content to propose a modification, of what they should have condemned to destruction.

We will select a few specimens of the illustrations, which give a spirited and entertaining, as well as instructive character, to this volume.

‘ It is too often a fact that the obscure petitioner will be harshly refused, while the genteel charity is cheerfully engaged in ; of this a strong instance occurs to me which I cannot help relating. I one day applied to a rich and elegant Lady for some relief for a poor family, whom I knew to be in the greatest distress, owing to the father’s extreme illness preventing him from the daily labour by which he maintained a lying-in wife, and several children, one of whom had lately had the misfortune of breaking a leg. I was not a little hurt to be answered with the greatest cold-

ness, "that it was impossible to relieve every body that was in want; and that she had already given all she chose to give in charity to Lady ———, in order to help her poor coachman to Bath, to visit his friends, and perhaps try the efficacy of the waters for his stomach." "But," said I, "these good people are your neighbours, the father has often worked in your grounds, they are worthy, and in great distress." "And what of that?" replied my acquaintance, "I can't maintain all the people I hear of; besides, you know, there is such a thing as the parish, let them apply to that." I presently took my leave, when, on going out of the house, I was stopped by a footman, (whom I had observed to linger in the room busy in repairing the fire, for a considerable time during our conversation) who, with tears in his eyes, said to me, slipping a couple of shillings into my hand, "I have known honest Tom for years; I wish this were more; but such as it is he is heartily welcome." I went away delighted; and, as may easily be imagined, not without thinking of the poor widow and her mite.' p. 14.

It is amusing to imagine the airs and attitudes in which the lady alluded to will display her mildness and her charms, if she should happen to read this story. In that case, we hope this footman will be far enough out of her way. He had better, we will assure him, be caught in any hail-storm that will happen this winter, than be within reach of my lady's bell when she reads this paragraph. Our worthy Author, too, had better meet Hecate and all her witches, than come in the way of this personage about the same good time. It was from her having given a great number of illustrations in this manner, from real facts and persons, that we were induced to express our concern, that she may have philosophy enough to brave the spite which her temerity may have provoked.

It is not for us to say whether she is as correct as she is humourous, and what is sometimes called wicked, in the following passages, on the affectation of cowardice.

'Fear produces so much compassion, that there is no occasion on which it may not be pretty for a lady to be alarmed. She may scream if the carriage goes a little awry; or if she should unfortunately be forced to enter a ferry-boat; or perhaps the nasty wasp may sting her. And then to shriek, and put herself in elegant attitudes, as she flies round the room to avoid it, is delicate, and interests the attention of the gentleman, who endeavours to destroy this disturber of the lady's peace. If in a crowd, the lady is to be afraid she shall be killed; though with the assistance of the gentleman who protects her, and pities her timidity, she gets as safely through the push as any other person. During a walk, she may be in agonies for fear of a mad dog, or an over-driven ox; indeed horses, cows feeding quietly in the field, a shabby looking man at a distance, or any thing, will do for the display of the feminine attraction of cowardice. I have known a poor innocent mouse, or even a frog, throw a whole party into terrible confusion. But then, it must be observed, that these terrors seldom shew themselves if the ladies are unaccompanied by some man, in

whose eyes they wish to appear graceful : and a woman walking with only her servant, would hardly fall into hysterics at the sight of a toad ; though in company the same hideous spectacle might have caused the most dreadful agitation of spirits.' p. 28.

Of the affectation of being younger than a person really is, she gives a pitiable instance.

' There cannot be a stronger proof of the very prevalent fondness for youth, which belongs to every situation and time of life, than in the behaviour of a woman who lived on charity. On petitioning for some additional relief from her parish, she was told by the person who was drawing up her case, that her age must be mentioned ; but seeming rather averse to disclose the important secret, and saying she never had known exactly what it was, " Well," said the friend, who meant to assist her, " we must make it all as bad as we can, consistently with truth ; so I may certainly very safely say fifty." " No, no, Ma'am," interrupted the poor creature, with the greatest earnestness, " No, not so bad as fifty ; I have been a-thinking, and am sure I ben't more than forty-nine, and not quite half neither." This wretched woman was diseased, deformed, and in the most abject poverty ; and yet as much affected youth as the fine lady, who puts on rouge, and multiplies ornaments, to conceal years that will not be concealed.' p. 289.

We are inclined to attribute affectation to an instance, which the author cites as an example of dignity of conduct ; and which would have been eminently such, if not affected.

' The old General Officer was no coward, of whom it was well known, that when excuses were offered to him by the friend of a young man who had used very improper language at a public place the night before, he received the apology by saying, " I am very deaf, Sir, and did not hear half the poor young gentleman said." " But he is very truly ashamed ; for he says he was foolish enough to give you his address, and ask for a meeting this morning." " He might," returned the General, " but pray don't let him distress himself ; I did not look at it, and the crowd being very great, I dropped the card ; so that I don't even know his name." p. 25.

The style of this volume indicates a hand not habituated to the business, or at least not to the critical rules, of composition. It is of an unformed, negligent, and at times very incorrect cast ; and yet has occasionally that kind of point and elegance, which we have observed to occur sometimes even in the ordinary conversation of all intelligent women.

By one moment's attention, the author will perceive that she has put a mistaken construction on the term "vanity," as used in the apophthegm of Ecclesiastes, cited in the beginning of her introduction.

After what we have said, we need not add, that we feel very sincere respect for this anonymous lady, whoever she may be, and deem her book, with one or two little exceptions, a valuable miscellany of instructions, especially for young persons in genteel life, for whom it is particularly designed.

Art. VII. *A Catechism for the Use of all the Churches in the French Empire*; to which is prefixed, the Pope's Bull, and the Bishop's Mandamus. Translated from the Original; with an Introduction and Notes, by David Bogue. 8vo. pp. xxviii. 187. Williams and Smith. 1807.

TH**ERE** are literary as well as natural curiosities; and among these, some relate to history, some to science, and some to theology. We now present our readers with a specimen of the last sort. The Emperor of France, who is a man of "*all-work*," and who makes Grand Dukes, Princes, Kings, and Constitutions, here employs himself and his authority in making—a Catechism. He has shewn that he can command armies, and make men march in rank and order, and that he can produce unity among the different corps. The same effect he is here attempting to produce among all the Roman Catholics in the French empire.

His Holiness the Pope leads, as is proper, the solemn procession, and sanctions the catechism with his Bull; he is styled by Cardinal Caprara, his Legate *a latere* at Paris, "our most holy Lord, Pius the 7th." His dutiful Son, Jean Baptiste de Belloy, Archbishop of Paris, follows St. Peter's successor with profound respect, and enjoins all the clergy of his diocese to use this work alone in the instruction of their flocks; as he walks along, he tosses the censer with great adroitness, and with the smoke of the frankincense perfumes both the altar and the throne. "The Prince under whose government we live, though raised by Providence to the pinnacle of human power, glories to acknowledge that *Priests*, and not *Emperors*, are to preach the doctrines of the holy Church. He unites with one of his illustrious predecessors, who sat on the throne of France, in saying, that if the duty of Bishops is to make known with freedom the truth which they have received from Jesus Christ, that of the Prince is to hear it from them, founded on the Scriptures, and to enforce it with all his might." The Emperor comes in for another share of the Abp.'s praise: "It is just to inscribe on the annals of religion, by the side of the name of Constantine, the name of the hero, who, after the example of that illustrious emperor, is become the protector of true religion." Napoleon's authoritative mandate to his Minister of Religion to see to the execution of the decree, confirms the whole, and adds the edge of the civil, to the spiritual sword.

As to the Catechism itself, it is said to be compiled from that of the famous Bossuet, Bp. of Meaux, and others; but several additions are made to suit the present time and state of things. It begins with a brief historical account of the events

of the Old and New Testament, by way of Introduction. The work is divided into three parts : the first treats of *Doctrines*, the second of *Morals*, and the third of *Worship*, to which a Supplement is added. The form of the Catechism is good : the Questions and Answers are, in general, short and plain—But the *matter* is the principal thing ; and that may justly excite the attention of every intelligent friend of religion in this country. Here is a system of Popery framed in the 19th century. Here is what the Roman Catholic priests *profess* to believe, and what the laity are *required* to believe. Here is the Church of Rome, not disguised in the antiquated costume of the 10th or 12th century, but arrayed in the newest fashion, literally *à la mode de Paris* ; and we invite every reader who has a zeal for the Gospel, to come and behold her in her own proper colours.

That there should not be many excellent things in such a work, is impossible ; but the peculiarities of the papal system are of a very different quality. With a few specimens of these, we shall gratify our readers.

The use of the New Testament is thus neatly superseded :
 “ 2. What do you understand by the Christian doctrine ?
A. The doctrine which Jesus Christ has taught. 2. Where is the Christian doctrine to be learned ? *A.* In the *Catechism*.”

The duty of the People of France to Bonaparte is thus delineated :—

‘ Q. What are the duties of Christians in regard to the princes who govern them, and in particular what are our duties towards Napoleon the first, our emperor ?

‘ *A.* Christians owe to the princes who govern them, and we owe in particular to Napoleon the first, our emperor, love, respect, obedience, fidelity, *military service*, and the tributes ordained for the preservation and the defence of the empire and of his throne ; besides, we owe him fervent prayers for his safety, and for the temporal and spiritual prosperity of the state.

‘ Q. Why are we bound to all these duties towards our emperor ?

‘ *A.* First, because God who creates empires and who distributes them according to his will, in loading our emperor with favours, whether in peace or war, has established him our sovereign, has made him the minister of his power, and his image on earth. To honour and serve our emperor is therefore to honour and serve God himself. Secondly, because our Lord Jesus Christ, as well by his doctrine as by his example, has himself taught us what we owe to our sovereign ; he was born under obedience to the decree of Cæsar Augustus ; he paid the tribute prescribed ; and in the same manner as he has commanded to render to God what belongs to God, he has also commanded to render to Cæsar what belongs to Cæsar.

‘ Q. Are there not particular motives which ought to attach us more strongly to Napoleon the first, our emperor ?

A. Yes : for he it is whom God has raised up in difficult circumstances to re-establish the public worship of our fathers' holy religion, and to be the protector of it ; he has restored and preserved public order by his profound and active wisdom ; he defends the state by his powerful arm, and is become the anointed of the Lord by the consecration which he has received from the chief Pontiff, head of the universal church.

Q. What are we to think of those who should fail in their duty towards the emperor ?

A. According to St. Paul, the Apostle, they would resist the order established by God himself, and would render themselves worthy of eternal damnation.

Q. Are the duties by which we are bound towards our emperor equally binding towards his legitimate successors, according to the order established by the constitution of the empire ?

A. Yes, undoubtedly ; for we read in sacred scripture that God, the Lord of heaven and earth, by a disposition of his supreme will, and by his providence, gives empires not only to a person in particular, but also to his family.' pp. 79—81.

On the power of the Church, the Catechism speaks thus :
 " 2. Has the Church the power of making commandments ?

A. Yes, undoubtedly. 2. Who gave this power ? *A.* God himself, in appointing her our mother."

On Fasting, the Church decrees as follows : " 2. What is the sixth commandment of the Church ? *A.* Thou shalt eat meat neither on Friday nor Saturday. 2. What does this commandment forbid ? *A.* Eating meat on Friday or Saturday, without necessity, under pain of mortal sin."—" 2. What is mortal sin ? *A.* Mortal sin is that which occasions death to the soul, by depriving it of the life of grace ?"

The creed of the people is comprized in the following Question and Answer : " 2. Frame an act of faith ? *A.* O my God, I firmly believe all that the holy Catholic, Apostolic, and Roman Church command me to believe ; because it was you, and infallible truth, who have made it known to her."

The following extract explains the doctrine of the Church of Rome, concerning the worship of the Virgin Mary, and of Saints :

Q. What prayer are you accustomed to say after the *Pater* ?

A. The *Ave Maria*, a prayer which we address to the holy virgin.

Q. Why, after having spoken to God, do you address the holy virgin ?

A. That she may offer our prayers to God, and that she may assist us by interceding with him for us.

Q. May we repeat the Lord's prayer before an image of the holy Virgin, or of any saint ?

A. Yes, provided we intend to ask the saints to present this prayer to God for us, and with us.

Q. Do you pray to the saints as to God ?

A. No ; we pray God to give us the things necessary for us, and we pray the saints to obtain them for us from God.

‘Q. Then is it right to say, as it is sometimes said, that the saints bestow any thing on us?’

‘A. We must understand that they give it us by obtaining it from God.’ p. 111.

‘Q. Why does the church render a particular honour to the most holy Virgin?’

‘A. Because the most holy Virgin surpasses all other creatures in holiness, and because she has an incommunicable title.

‘Q. What is this title?’

‘A. Mother of God.

‘Q. What does the church particularly honour in the most holy Virgin?’

‘A. Her immaculate conception, her holy nativity, her divine maternity, the perfect obedience and profound humility which she manifested on the day of the purification and presenting of Jesus in the temple; and lastly, her glorious assumption.’ p. 171.

“The impropriety of this title,” (Mother of God), says the Editor, “is exceedingly great. How would the compilers of the Catechism be pleased, if any one were to call Anna, whose daughter they say Mary was, the *Grandmother* of God? To call the Virgin the Mother of God, is equally wrong.”

Angels likewise must have worship paid to them. “2. What must we ask of the holy angels? A. To carry our prayers as incense of grateful savour before the throne of Jehovah.”

We should far exceed our allotted bounds, did we quote but a small part of the curiosities of this book. We shall therefore close with the definition of Transubstantiation: “2. What is the sacrament of the Eucharist? A. The Eucharist is a Sacrament which contains really and substantially the body, blood, soul, and divinity, of our Lord Jesus Christ, under the forms or appearances of bread and wine.”

The translation, which we understand is by a young gentleman to whom the French language is vernacular, renders the original with great faithfulness; but it bears marks of haste. We think that it is decidedly a Gallicism to use the plural pronoun in addressing the Deity; the word *hath*, instead of *have*, has sometimes intruded in connection with this second person: the word *penance*, also, is uniformly mis-spelt. A few notes are appended by Mr. Bogue, who has likewise written a sensible and pleasing Introduction to the work. In this Introduction he gives a critique of the Catechism, and makes remarks on the most prominent parts. As he has anticipated our office, we shall extract a specimen or two of his performance.

After some excellent observations on the quantity of *gross error* which is mixed with truth in this Catechism, the pernicious effects of which he illustrates by comparing it to a mixture of generous wine with filthy and corrupt water, Mr. Bogue gives the following estimate of modern Popery.

‘ If we may judge from this specimen, the Romish religion in France is nearly the same as it was before the revolution. Much of its pomp and splendour it has lost : its immense endowments and its princely revenues are all gone ; but its spirit and its pretensions are still the same. The beast, a non descript, has lost its sleekness and its corpulence, its fat and its size : scarcely any thing remains but skin and bones, and it is chained : but it growls as loud as it did before ; and it barks as fiercely as in the days of old, at those who refuse to throw it a scp. Not one doctrine to which Protestants objected, is laid aside : not one opinion which was abhorred as antichristian, is lopped off. From their pretensions of authority over Heaven, and earth, and hell, the priests have not receded one hair’s-breadth. They still claim the exclusive privilege of keeping the keys of the kingdom of Heaven, and insist upon it, that they can shut, and no man open : and open, and no man shut : and that they can perform all the wonders to which they even in former times laid claim. Old age has impaired none of their priestly powers ; nor has poverty lessened their authority, dignity, or strength. It may likewise be noticed, that the St. Peter of the church of Rome still shuts his gates of heaven against every Protestant : and heretics, for such is their name, can have no plea for mercy, but must be shut out from all hopes of salvation, while they continue without the pale of the Papal communion.’ pp. xxiv. xxv.

The reflections with which he concludes his Introduction, in which much ingenious observation is interwoven, we beg leave to submit to the consideration of our readers.

‘ That Popery will, by the means now used, revive so as to acquire any thing of its former strength, is extremely questionable. A certain man of old spat in an idol’s face. The man was put to death ; but the idol was worshipped no more. For near twelve years, every idol in France was spit upon by the multitude ; how difficult must it be to bring them to worship these again ? Besides, the disuse of the Romish worship by the rising generation, has left their minds empty of any veneration for Popery and its rites. In such a case, especially at this period of the world’s age, the difficulty of bringing the heart to feel the respect required, must be immense. A poor man had his house burnt to the ground ; but what grieved him most was that the image which he had worshipped from his infancy was consumed in the fire. His neighbour, a carpenter, endeavoured to console him, and promised to make him a handsome new one from a pear-tree in the garden, which had escaped the flames. It was done, and it far exceeded in beauty the old black smoky idol which had been made from his grand-father’s pear-tree. But with all his efforts, the man never could feel the veneration for it which he had felt for the other. In France at this time there are hundreds of Virgin Marys, saints, and angels, with new hands, new feet, new legs, new arms, new noses, new ears, and new heads, for the old were broken off by revolutionary zeal ; and there are likewise new Virgin Marys, &c. without number. Is it not then likely that the young people at least, will view them in the same light that the bereaved man did his new-pear-tree image ?

To this reasoning may be added another consideration, that the Romish church in France is so poor, and the emoluments of the clergy so small

that unless a very great change be made in this respect, their zeal for the propagation of the system will neither be violent nor strong.

The effects of this work on the Protestants must depend upon themselves. Some have supposed that the emperor, in his ardent desire of promoting unity of sentiment in religious matters, had designed this Catechism for their use likewise. But it is evidently not the case: every thing in it shews that it was intended as a manual for the votaries of Rome alone. At present the Protestants enjoy full liberty of conscience and worship, and a provision from the state, at least equal to that of the parochial Catholic clergy, &c. and there is no law to hinder them from propagating their system to the utmost of their power, and of attempting to draw as many converts to their communion as they possibly can. If they therefore be what they ought to be, and do what they ought to do, and exert themselves with the energy which is employed by the lovers of Christ in England, the present regulations and publications will do them no harm. By these it will be shewn more clearly what Popery is, and prove the means of thousands embracing the Protestant faith.

Should any alteration take place respecting the Protestants, and (should) they be abridged or deprived of the religious privileges they now enjoy, of which, however, well informed persons say, there is at present no appearance, then infidelity and *Nothing-at-all-ism* must overflow the land: for it is impossible that acute, intelligent people, as the French are, can swallow down the absurdities which the Catechism contains, and which the Catholic worship exhibits. As before the revolution, all the forms of Rome may prevail, while the mass who pay some regard to them, are infidels at heart: or what is more likely, a disregard to all worship will generally prevail.

In case of such a state of things being forcibly produced, and persecution rebuilding Popery on the ruins of Protestantism, it remains to be seen whether the mighty torrent of divine dispensations, which has for these seventeen years past been running over the land of popery, and carrying all her glory down with it, is to be stopped in its course by the present emperor, and diverted into another channel: or whether, as it has borne down all who have hitherto opposed its progress, it may not sweep away him and all his house, and all the builders of this renovated fabric, in order to make room for others, who shall act more according to the plan of God, in establishing truth, righteousness, and pure religion, on the face of the earth.

“Arise, O Lord! plead thine own cause.” pp. xxvi.—xxviii.

On the whole, we are ready to conclude, that there is no such thing as a gradual reformation of Popery. That the errors can be pruned away, while the trunk remains behind, seems an impossibility. Root, and trunk, and branches, must go all together. May the time speedily arrive, when the Man of Sin shall be consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming.

The nature of this work will be a sufficient apology for the length to which the article has been extended; and probably we should not have consulted the reader's inclination in curtail-
ing it.

Art. VIII. *A Letter to Samuel Whitbread, Esq. M.P.* Containing Observations on the Distresses peculiar to the Poor of Spitalfields, arising from their local Situation. By William Hale. pp. 35. Price 1s. Williams and Smith. 1806.

MR. Whitbread has interested himself very honourably in the improvement of the Poor Laws. In the month of May last, he stated in the House of Commons, that these regulations had for some years been under his attentive consideration, and that he proposed very soon to move certain resolutions with regard to their amendment. It is with propriety, therefore, that this letter is addressed to him. The fact, that since the year 1786 the sums levied for the maintenance of the poor have nearly doubled, evidently proves that something in the system is wrong. A stronger proof of defect, however, cannot be adduced, than the misery and wretchedness which it has not been able to prevent, in the Parish of Christ Church, Middlesex, commonly known by the name of Spitalfields. Mr. Hale has resided there many years. He has taken a very active part in its parochial concerns; and his impartial judgement is, that its extreme distress is without a parallel in this kingdom. It is the only district *completely* shut out from the benefits arising from the spirit of our Poor laws—"Here the poor literally support the poor."

An interesting account is given of the Parish. Previously to the reign of James II. this parish was only a hamlet of St. Dunstan, Stepney; but in consequence of the revocation of the Edict of Nantes, many protestants took refuge in this country; they introduced the Silk Manufactory into England; and the place of their residence in London was Spitalfields. These refugee artisans of course were not rich; but

'the leading cause of that accumulation of extreme poverty which is to be found in this neighbourhood, is the gradual removal of the more affluent people into other parishes, while their former dwellings here soon become divided and subdivided into small lodgings, which are immediately occupied by an *accession* of casual poor: and these, by residence, apprenticeships, and other causes, very soon gain permanent settlements in the parish.

'In proportion as trade and commerce have increased, the city has become the centre of business;—formerly it contained many alleys and courts of small houses, which were inhabited by various descriptions of their own paupers;—these, however, have been all taken down one after another, and superior habitations have been erected in their places, many of which have been actually taken by the more wealthy tradesmen and manufacturers of Spitalfields; whilst the poor have been driven from their former residences into *this* neighbourhood, till at last almost the whole poor of the city of London are here congregated, and by degrees have obtained their legal settlement. Here the mechanics of every trade reside, who work for their employers in the city:—here dwell the carters, porters, and labourers,

with thousands who are engaged in the most servile employments, down to the mendicants, the lame, and the blind :—here, where extreme poverty is daily witnessed, with all its awful concomitants, our chief resource to alleviate its direful distress, is to assess the poor, and squeeze out of their scanty pittance, a trifling sum which will but partly satisfy the cravings of the hungry indigent, while the rich inhabitants in the city, who derive a great part of their opulence from the labours of these very poor, (which are virtually their own,) contribute nothing to their relief.' pp. 6, 7.

This extract is a record of facts which have come under the observation of Mr. Hale, whose indefatigable attention to the poor of Spitalfields, deserves the most unfeigned congratulations of every friend of humanity. By the statute of the 43d of Elizabeth, cap. 2. provision is made for such extreme cases as Spitalfields by assessing neighbouring parishes. Wise, however, as those general regulations may be considered, through various concurring causes they are found to fail of that practical effect which the wisdom of the Legislature had expected; it is justly observed by Mr. Hale (p. 9) "that this clause has been often and is now acted upon in some manufacturing towns in the country, where the evil is upon a small scale; but in the metropolis it is of a magnitude too extensive to come within the jurisdiction of the Magistrate."

As no relief could be obtained from a law which could not be put in execution, recourse was had to the legislature; and upon five different occasions Parliament interfered, and communicated some relief. The sums voted were very considerable; and Mr. Hale bears testimony to the lively interest which the legislature has always taken in the interests of the parish.

On one of these occasions, Mr. Henry Thornton became acquainted with the unspeakable distress of this parish; "At my request," says Mr. Hale, in a fine passage, which we gladly record,

'He went with me over the parish. I think I may with confidence appeal to him and say, that, terrific as the picture I drew appeared, there was not a single part too highly coloured. He saw (to use his own words) "the extreme of distress;" and, whilst his sympathetic heart heard the tale of plaintive woe, his generous hand bestowed an unexpected relief. I am not authorized to state the extent of his liberality during this trying period; but I will give vent to my feelings, and in the inimitable language of the inspired penman exclaim, that "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him;—because he delivered the poor that cried, the fatherless, and him that had none to help him:—the blessing of those that were ready to perish came upon him, and he caused the widow's heart to sing for joy.*" pp. 15, 16.

* Job xxix. 11th to 13th verse.

But how great must have been the distress, and how imperfect must every attempt at description be, when, thousands (says Mr. H.) whom we had to *assess for the poor, were literally starving*. The weekly pittance allowed by the parish was known to be insufficient to purchase bread for half the time. The Collector, though a poor man with a numerous family, rather than discharge the dreadful duties of his office, gave up his books, and a salary of 80*l.* a year.

The Justices of the adjacent counties, having no jurisdiction whatever over the inhabitants of the city of London, cannot put in force the provisions of the statute, where it would be both right and practicable. Nothing, therefore, but the authority of Parliament, can render the poor of Spitalfields any effectual relief. Their claims upon the city of London, to which Mr. H. recommends that a share of the burden should be transferred, are exceedingly strong. "From a rough calculation, made in the year 1800, it appeared that about four fifths of the poor in his neighbourhood worked for people within the city." (p. 13.) This is a relation much more close and intimate than mere contiguity of situation; upon which the 43d of Elizabeth is evidently founded. Very little connection often exists between the poor and the rich of a parish; yet the rich are compellable to relieve, not only the necessities of the poor of their own parish, but, in cases of exigency, even those of other parishes, if in the same county. But this very regulation is founded on the *supposed* relation of master and servant, as is evident from many provisions, and all the legal reasonings, of the Poor Laws. When there is no such actual relation in a parish, it is obviously right to recur to another district, to which the relation does really apply. As far as equity is concerned, therefore, the claim of the poor of Christ Church on the city of London is unquestionable; and Mr. H. informs us, that a very small assessment indeed would be perfectly sufficient to establish a permanent fund, fully adequate to the exigency of the case. He has very properly left the subject to the wisdom of Parliament, and does not presume to deliver any very decided opinion. We cannot doubt, however, that such a case as this will plead its own cause with every enlightened and patriotic Member of the Legislature; the heart which does not throb at Mr. Hale's recital, and pant to afford complete alleviation to the calamities which it unfolds, is unworthy to reside in a human bosom.

For the modesty, the benevolence, and the patriotism of the author, whose time has been so much devoted to the distresses of his unfortunate neighbours, we know not how to express our esteem. His highly interesting and respectable pamphlet

is intended solely to attract general attention to the case of of the parish of Christchurch; to make any verbal exceptions to such a work, would be like submitting HOWARD, as he entered a dungeon, to the criticism of a dancing master.

Art. IX. *Dialogues, Letters, and Essays, on various Subjects.* By A. Fuller. 12mo. pp. 306. Price 3s. 6d. bds. Burditt. 1806.

MANY of our readers are so well acquainted with the writings of this respectable author, as to supersede the necessity for any elaborate discussion of his present publication; and this is the less necessary, also, because a considerable part of it has already appeared, at various times, in popular periodical works. It may suffice, with regard to *these* Essays, barely to enumerate the titles, assuring the reader that he will find in them much judicious remark, acute reasoning, important truth, and useful admonition. Part I. or Fundamental Principles, comprizes nine Dialogues, on the Peculiar turn of the present age, Importance of Truth, Connexion between doctrinal, experimental, and practical religion, Moral character of God, Free-agency of Man, (this is a very luminous defence of the Calvinistic tenet) Goodness of the Moral Law, Antinomianism, Human Depravity, Total Depravity of Human Nature; and five Letters, in farther elucidation of the last sentiment. Part II. contains Miscellaneous Pieces, on the Nature of Regeneration, Degrees in Glory proportioned to works of piety, the Unpardonable sin, the Ministry, the Manner in which divine truth is communicated in the Scriptures, Connexions in which the doctrine of election is introduced in the Scriptures, Evil things passing under specious names, the Deity of Christ essential to Atonement, Sonship of Christ, Obedience and death of Christ, Necessity of seeking those things first which are of first importance, Proper and improper use of terms. Part III. or Original Pieces, consists of three Conversations on Imputation, Substitution, and Particular Redemption, Answer to Three Queries (on the subject of predestination and human guilt,) Meditation on the nature and progressiveness of the heavenly glory.

The Three Conversations form, perhaps, the most interesting part of the volume, and may be considered, in some measure, as the counterpart to a sermon on the Divine Justice, noticed in our first Volume. In explaining the *rationale* of the scriptural account of vicarious obedience and atonement, p. 387. Mr. F. distinguishes two meanings of the word *impute*, *αποδο*, λογίζομαι, a proper and a figurative; of which the former is used in charging a person with what is actually his own merit or fault, and the second in charging him with what is actually another's. It is scarcely accurate to call these, two

meanings; but the distinction of the objects to which it is applied is obviously correct, and according to Mr. Fuller's reasoning of considerable importance. In this latter sense, he considers the sin of man as having been judicially imputed to the Redeemer and Substitute of Man, who *suffered as if* he had been actually guilty. The idea of *transferring* guilt or righteousness, Mr. F. rejects as palpably absurd, and urges that these can only be *imputed*, while their effects are transferred; it can never be said that Christ actually *sinned* or *was guilty*; nor that believers have actually *suffered*, and *are righteous*; but it is true, that Christ has suffered punishment for sinners, and that believers will enjoy eternal life through him, in virtue of his vicarious substitution.

'Debts are transferable; but crimes are not. A third person may cancel the one; but he can only obliterate the *effects* of the other; the *desert* of the criminal remains. The *debtor* is accountable to his creditor as a *private* individual, who has power to accept of a surety, or if he please, to remit the whole, without any satisfaction. In the one case he would be just; in the other merciful: but no place is afforded by either of them for the *combination* of justice and mercy in the same proceeding. The *criminal*, on the other hand, is amenable to the magistrate, or to the head of a family, as a *public* person, and who, especially if the offence be capital, cannot remit the punishment without invading law and justice, nor, in the ordinary discharge of his office, admit of a third person to stand in his place. In extraordinary cases however, extraordinary expedients are resorted to. A satisfaction may be made to law and justice, as to the *spirit* of them, while the *letter* is dispensed with. The well-known story of Zaleucus, the Grecian lawgiver, who consented to lose one of his eyes to spare one of his son's eyes, who by transgressing the law had subjected himself to the loss of both, is an example. Here, as far as it went, *justice and mercy were combined* in the same act: and had the satisfaction been much fuller than it was, so full that the authority of the law, instead of being weakened, should have been abundantly magnified and honoured, still it had been *perfectly consistent with free forgiveness*.

'Finally: In the case of the debtor, satisfaction being once accepted, justice *requires* his complete discharge: but in that of the criminal, where satisfaction is made to the wounded honour of the law, and the authority of the lawgiver, justice, though it *admits* of his discharge, yet no otherwise *requires* it than as it may have been matter of promise to the substitute.

'I do not mean to say that cases of this sort afford a competent representation of redemption by Christ. That is a work which not only ranks with extraordinary interpositions, but which has no parallel: it is a work of God, which leaves all the petty concerns of mortals infinitely behind it. All that comparisons can do, is to give us some idea of the *principle* on which it proceeds.' pp. 220—222.

Mr. F. may be considered therefore, as holding something like *General Atonement* and *Particular Redemption*, or as he expresses it, that "*the particularity of redemption consist*"

the sovereign pleasure of God with regard to the application of the atonement; that is, with regard to the persons to whom it shall be applied." The nature of this atonement or reconciliation may be understood from the following passage in the third conversation, in which *James* represents Mr. F.; *Peter*, a higher Calvinist; and *John*, a moderating friend of both.

'*John*. What are your ideas of that reconciliation which was effected while we were yet enemies.

'*James*. I conceive it to be that satisfaction to the divine justice by virtue of which nothing pertaining to the moral government of God hinders any sinner from returning to him; and that it is upon this ground that sinners are indefinitely invited so to do. Herein I conceive is the great difference at present between their state and that of the fallen angels. To them God is absolutely inaccessible, no invitations whatever being addressed to them, nor the gospel preached to them; but it is not so with fallen men. Besides this, as "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people," I consider the actual reconciliation of the elect in the fulness of time as hereby ascertained. It was promised him as the reward of his sufferings, that he should "see of the travail of his soul, and be satisfied."

'*Peter*. Is there any thing in the atonement, or promised to it, which infallibly ascertains its application to all those for whom it was made?

'*James*. If by this you mean all for whose salvation it was sufficient, I answer, There is not. But if you mean all for whose salvation it was intended, I answer, There is.' pp. 243, 244.

On these principles it follows, that there is no natural impossibility which prevents fallen men from turning to God, and obtaining eternal life; if they do not, it is because they will not. In this part of his views, Mr. F. has no controversy with the Arminians, though he considers that it is foreknown to whom this atonement will really prove beneficial, and they contend that it is contingent. Here they are at issue on a point of fact; the real question, however, on which this difference chiefly turns, is a question of mere mental science, whether moral accountability consist with the certain dominion of motives on the human mind.

We cannot refuse to quote the exhortation which concludes these conversations. We recommend it to all who are accustomed to dispute on the topics in question.

'Brethren, there are many adversaries of the gospel around you, who would rejoice to see you at variance: Let there be no strife between you. You are both erring mortals; but both, I trust, the sincere friends of the Lord Jesus. Love one another!' p. 251.

The concluding Meditation on the Blessedness of Heaven, extends to the length of fifty pages, and abounds with serious and pleasing reflections. Here we could readily multiply extracts, but we rather refer the reader to the work itself. He

cannot reasonably misunderstand the opinions it maintains, however he may estimate them; he must be struck with its uniform force and precision, and pleased with the cordial and scriptural piety of its intelligent author.

ART. X. *Observations on the Utility, Form and Management of Water-Meadows, and the draining and irrigating of Peat-Bogs; with an Account of Prisleigh-Bog, and other extraordinary Improvements, conducted for his Grace the Duke of Bedford, T. W. Coke, Esq. M. P. and others. By William Smith, Engineer and Mineralogist. 8vo. pp. 121. Price 10s. 6d. Longman and Co. 1806.*

IRRIGATION, or the artificial watering of meadow-land, is an excellent, but in general an expensive, method of improvement, practicable only by wealthy agriculturists, and confined in its application to lands locally adapted for the purpose.

Mr. Smith, who appears to have been very successful in his undertakings of this nature, is a strong advocate for the practice; he writes on the subject *con amore*, and if his advice were taken, would not only drain and irrigate bogs and barren wastes, but would convert most of our arable land into luxuriant water meadows,

“to fatten *fleecy flocks*, and sturdy steers.”

as he himself expresses it.

“The fertility produced by irrigation,” he very truly observes, “is drawn from a source that deprives no other land of its benefit. Not so with land improved by manure, particularly in the vicinity of great towns. All extraordinary improvements of lands that are so situated, are derived from an extra quantity of the general produce carried there for consumption; consequently those lands which have furnished supplies, and are too remote to get manure returned, must be deprived of as much fertility as is added to the other; therefore such improvements cannot be of general utility.

‘There are many dreary wastes where no previous preparation is necessary to convert the worst of bog into the very best of water-meadow; nor will it be necessary to remove those large stones which, in many rocky situations, would be insurmountable obstacles to the plough. Irrigation has also the important advantage of perfecting a crop in cold and moist climates, where corn will not ripen; and therefore it is admirably calculated for high and damp districts, which are chiefly appropriated to the rearing of stock.’ p. 36.

We are unwilling to agree with Mr. S. in advising farmers not to grow so large a quantity of wheat as they do, or in considering irrigation, in most cases, as the best, and eventually the cheapest, mode of improvement to be adopted.

It is not only to the amelioration of meadow land that Mr. S. expects irrigation will be found applicable. “It is a question,” he says, “of the highest importance, whether,

upon particular soils, and under certain circumstances, it might not produce similar effects upon wheat, vetches, clover, saintfoin, ryegrass, or spinach, cabbage or broccoli, and many other plants of the field or garden."

With the exception of Mr. Smith's undue partiality for this system, we can recommend his book as of considerable merit and utility; conveying information of the modes he successfully adopted, with great perspicuity; and reasoning on their principles and effects with much force and judgement. His experience in draining and irrigation has been extensive; and he has had opportunities, under the patronage, and in the employment, of the elevated characters mentioned in the title-page, of conducting his plans to an extent unrestrained by pecuniary considerations. The water-meadows formed from Prisleigh-bog, of which engravings (on pewter-plate) are annexed, he aimed to make *a pattern of perfection*, and spared neither expense nor trouble in their formation. The adoption, therefore, of all he recommends, can only be the subject of contemplation with opulent landholders; and to such his book will be useful and acceptable.

Mr. Smith does not decide, whether the preference should be given to limpid, or to turbid water, for the purposes of irrigation; but he inclines to the former. It is probable that both opinions are in some measure well founded; where there is much sediment, the produce of grass may be more abundant, but of a rank and inferior quality; while pure limpid water may yield a finer, sweeter, and more valuable herbage, though less in quantity.

The results that are here given of the improvements at Prisleigh-bog, on which the attempts of the celebrated Mr. Elkington had been unsuccessful, are likewise inserted in the 4th volume of the Communications to the Board of Agriculture, with the same engraved plan.

The present Work contains also an account of the formation of Lexham water-meads, for which Mr. Coke obtained a gold medal; together with a description of some ancient water-meads in Cambridgeshire: the pope's legate, as Mr. Smith was informed, bought those manors of Queen Mary; and being versed in the Italian method of irrigation, established the works in question.

Mr. Smith writes with ease, and general propriety; but we disapprove, in such a work, the addition of poetical mottos to the several chapters. They are the progeny of the author's own muse; and as we have not understood them all, it is the less surprising that we should not see their beauty or aptitude. His favourite figure is alliteration; of which the two following lines may be added to our former specimen:—

'Slide softly o'er each shaven slope.'

'By moving mills make meadows green.'

The work is neatly printed (at Norwich), and hot-pressed. Its external appearance very properly qualifies it for a place in the libraries of wealthy and intelligent land proprietors.

Mr. S., we understand, has been for some time engaged in investigating the stratification of this country; a task in which he is said to have been very successful. Part of his researches will shortly be communicated to the public.

Art. XI. *A faithful Account of an important Trial in the Court of Conscience.* By J. Jamieson, D. D. F. R. and A. S. S. Edin. &c. pp. 132. Price 2s. 6d. Williams and Smith. 1806.

THE proceedings of a court of criminal judicature, have furnished the ingenious author of this little volume with the structure of an allegorical representation of the trial of Man, as a sinner, at the bar of Conscience, the deputy of Divine Justice. The indictment is for High Treason against his legitimate Sovereign, not merely meditated in the mind, but manifested by overt acts. On this arraignment, Conscience is the judge; the word of God the counsel for the prosecution; and the multiform sophistries of the human heart, the advocates for the Prisoner. There is a quaintness in the names given to several of the persons introduced as witnesses and jury, which savours of the pen of our old friends Bernard and Bunyan, and which, we think, the author's ingenuity might have enabled him to avoid, without injury to the force of his narration.

The allegory is well conducted, and the interest rises gradually through the several stages, till it reaches its highest pitch at the passing of the sentence. The Court of Justice, and its contiguous apartments, are forcibly represented, and bring to our recollection the sublime description of the dilapidated palace of human nature, as ruined by the fall, to be found in an esteemed old divine, whose pencil has furnished our author with some of his highest colouring.

Interesting, however, as this "Trial" is, to a mind previously furnished with the religious knowledge necessary to qualify a reader fully to understand it, it possesses not that simplicity of narration, and variety of incident, which charm every one, whatever his endowments may be, who peruses the *Pilgrim's Progress*. It is necessary to have been more than a spectator of the solemn procedure, to feel the justice and truth of many parts of the recital. Every stage of the proceedings shews the author to be well acquainted with the great

cause at issue between God and man. The rights of the Majesty of Heaven are asserted with dignity; the nature of sin, as being nothing less than a traitorous attempt to usurp his throne, is strikingly characterized; and the inmost workings of the heart, in its advances from obduracy to genuine repentance, are accurately displayed.

It will be evident from what we have said, that we recommend the work, rather as a touch-stone for the conscience, than as amusement for the imagination. "*De te fabula narratur*,"—"Thou art the man," whose fate is so solemnly pending, and whose eternal felicity is thus at issue,—is the admonitory voice with which we would put it into the hands of our readers. Awful as the representation is, of the process against the prisoner, and calculated to excite the keenest emotions of the soul, it is but a dim and feeble picture of that solemn scene of which every eye shall be an interested witness.—We shall give, as a specimen of the author's manner, the speech of the prisoner, after having accepted the pardon freely sent him by his Sovereign, subsequently to his being found guilty.

'When his words at length found utterance, he said, "Suffer me thus for a moment to express my sense of unspeakable obligation to that gracious sovereign who hath given you a commission to proclaim pardon to so vile a wretch. I am indeed utterly unworthy of his mercy. While my heart is filled with joy in contemplating it, I at the same time feel the deepest sorrow on account of the ungrateful requital I have made. Now, now, I see that I have been hitherto blind to what especially constituted my guilt. I have indeed rebelled against one who still acted towards me as a father; but I have more than ever forfeited my claim to his favour by my conduct this day. The great cause of my refusal to embrace pardon, how muchsoever I have attempted to disguise it, has been the accursed pride of my heart. I was unwilling to be indebted to that Sovereign, against whom I had so heinously transgressed. I could not indeed believe that he whom I had so highly injured, could from the heart forgive me; for I measured the perfection of his character by the crooked line of my own. I found that I could not be cordially reconciled to him. But the words which thou (a messenger truly like thy master) hast spoken, have subdued my heart. I have been hitherto unwilling to renounce all ideas of my own importance, and disposed rather to perish under the consequences of my guilt, than to submit to be indebted to the services, the sufferings, or the intercession of another. But now I admire the love of the son of my sovereign, no less than that of his royal father. His love is beyond all parallel! "Is this the manner of man?" Instead of being debased by this submission, I now account it my true, my highest honour,—that "he loved me, and gave himself for me." My life will be too short, my most faithful services totally inadequate to repay—no, this is utterly impossible—even to express my gratitude for such ineffable mercy.' pp. 129, 130.

Art. XII. *The Convenience, Principles, and Method of keeping Accounts with Bankers in the Country and in London ; with accurate Tables, adapted to the calculating of Interest Accounts with Ease and Dispatch, and to the discounting of Bills of Exchange ; wherein the Table of Interest for one day is extended to one million pounds, for calculating Interest Accounts on the Principle adopted by the London Bankers. Also, other useful and extensive Tables. To which is added, a concise and Practical Treatise on Bills of Exchange, and Promissory Notes, including Bankers' Cash Notes and Checks. By William Lowrie, Sheffield, Esq. Price 10s. 6d. boards. Longman and Co. 1806.*

SINCE banking houses have become so numerous, and paper money is almost the only circulating medium in this country, a work which has for its object to facilitate transactions with bankers, and to caution the unwary against the errors and dangers incident to paper currency, cannot be deemed superfluous.

This volume contains a good deal of original matter. The First Part, after mentioning the advantages of opening accounts with bankers, clearly and concisely describes the usual methods of conducting such accounts bearing interest, illustrated by specimens. Tables of Interest, beginning with the year, and continuing progressively to the end of it, on a scale rather extensive, are peculiarly adapted to these accounts, and are so constructed, that the interest may be found with great facility. Tables of Commission, Discount, &c are also introduced ; they are at the most common rates, from 1-8th to 25 *per cent.* ; the calculations are not confined to pounds only, as is usual in other Tables of the like description, but they are regularly brought down even as low as to ~~some~~ producing one farthing. The author describes the methods which he adopted to prevent errors, both in calculating and printing the Tables, and says, " he feels confident they are perfectly correct throughout, even to a single farthing."

The Second Part treats on Bills and Notes, under distinct heads, methodically arranged, showing what is essentially necessary to be attended to, and what is principally to be avoided, in the different transactions with this species of currency ; pointing out also the regular mode of proceeding in every stage of the progress of Bills, from the time of drawing to the time of payment, with the proper measures to be taken by all the parties when they are returned or dishonoured.

The book is recommended to the public by Mr. Nutt, Governor of the Bank of England, and several other Bankers and Merchants.

Art. XIII. *The English Liturgy, a "Form of sound Words."* A sermon delivered in the Parish Churches of St. Bene't Gracechurch, St. Mary, Stoke-Newington, and St. Mary, Islington. By George Gaskin. D. D. Rector of St. Bene't's, and Stoke-Newington; and Lecturer of Islington. 8vo. pp. 24. Price 1s. Rivington. 1806.

DR. Gaskin proposes to prove the Liturgy of the Church of England to be "a form of sound words,"

In virtue of its being constructed, according to the best models of christian antiquity, and as it includes all things requisite to the orderly administration of the Sacraments, and the reverent and edifying public performance of other divine services :—*in virtue* of its implying, that the Church, whose Liturgy it is, is of an apostolical constitution :—and *in consideration* that it asserts and inculcates the pure and genuine fundamental doctrines of Christianity. p. 7.

The *consideration* which closes this argument, might alone be sufficient to vindicate the character here claimed for the English Liturgy: and we imagine that few of our readers would be disposed to controvert it. The *first* position here laid down, also, may be admitted by those, who doubt, nevertheless, whether "precomposed devotional forms were used in the *very first* age of the Christian Church." p. 8. The chief opposition to our author's argument, is likely to be directed against his *second* proposition; if its obscurity does not preclude refutation. Dr. G. has not clearly explained *how* "the liturgical offices of the Church imply her having an *apostolical constitution*." p. 10. He seems to lay the principal stress on her episcopal government: as he remarks that

'The first officers were denominated *Apostles*; but that name extended to few, if any, but the persons, to whom the commission was primarily granted. Their immediate successors were termed *Bishops*, and this appellation has prevailed in the succession, to our day.' p. 12.

It might be supposed, from this mode of expression, that there were *not* bishops *during* the apostolic age: but as they are often mentioned in the New Testament, they might more justly have been called *contemporaries*, than *successors*, of the apostles. It is indeed evident, that, so early as between the dates of Clement's and Ignatius's epistles, the title of *Bishop* acquired a different sense from that in which the inspired writers used it. They called the *same* persons *bishops* and *elders*; that is, presbyters: but *Ignatius* plainly distinguishes the bishop from the presbyters, as presiding over *them*, and the *church* to which they ministered. We do not think either that Episcopalians can *prove*, or that Anti-episcopalians can *disprove*, this change to have occurred during the lives of the *Apostles*: but we are decidedly of opinion, that it is unsafe ground for any *protest*;

ant to take, in proof of the *Apostolical* constitution of the church to which he belongs; for if it becomes of any vantage to his communion, it must be doubly serviceable to the Church of Rome.

The regard which Dr. G. expresses for the leading doctrines of the Gospel, and for a practice suited to their holy tendency, as well as the conscientious piety indicated by the tenour of his discourse, merit our cordial commendation.

Art. XIV. *A Defence of the Established Protestant Faith.* A Sermon preached in the Parish Church of St. Mary, Newington Butts, Oct. 19. 1806; being the Sunday following the Interment of the late Rt. Rev. the Lord Bishop of St. Asaph: with an Appendix, containing a Sketch of the Life of the Bishop. By Robert Dickinson, Curate and Lecturer. 8vo. pp. 38. Price 2s. Rivingtons, Hatchard. 1806.

THIS discourse, which is founded on Jude, v. 3, appears in a very short time to have reached a fourth edition. After an attentive perusal of it, we cannot but ascribe so rapid a sale, rather to its professed allusion to Bishop Horsley, than to its intrinsic merit. Its design, however, merits higher praise than its execution. The author introduces his eulogium on the celebrated prelate abovementioned, by seconding his Lordship's formidable attack on the modern Unitarians: but it is—*haud passibus equis*!! Mr. D. does not seem, indeed, to have much knowledge of the adversaries with whom he has ventured to skirmish. It will, perhaps, be acceptable information, if we apprise him, that a very numerous body of Dissenters, whom he supposes to be a branch of the Unitarians, are, and always have been, their steadfast opponents. The following passage of his sermon, p. 11, will explain our meaning.

'The Unitarians who form one class, consisting of Arians, Socinians, Independants, and the like, argued and still continue to do so, that the "Doctrine of the Trinity is an absurd system; that the Worship of Jesus Christ is downright Idolatry, and even high Treason against the one Supreme God."

We hope that the author will be gratified to learn, that the *Independents*, in general, are as firm Trinitarians as himself.

A similar deficiency, either of information or of precision, occurs, p. 15, where Mr. D. tells us, that "Saint Paul and Saint Peter contended against Jews, Pagans, and other descriptions of Sectarists, whom they call Heretics." A note refers to 2 Peter ii. 1: but we cannot learn from it, that *Jews* and *Pagans* were ever called either *Sectarists* or *Heretics*, by any body before Mr. D.

We have the pleasure most heartily to approve of the following brief admonition, which stands (oddly) between the Sermon and the Appendix.

'Clergymen who live by the Church, and preach against it, may be considered as Enemies to the Ecclesiastical and Civil State, and Rebels to their God. The late Edward Evanson was turned out of the Church by the inhabitants of Tewkesbury for a less offence than what was lately committed in a sermon preached at an Archdeacon's Visitation.' p. 26.

What the author terms an *Appendix* is really a heterogeneous assemblage of notes. A few of these contain some anecdotes of the late Bishop. He was born at Thorley in Essex, in October, 1732; became curate to his father at Newington Butts, to the rectory of which he succeeded, together with other benefices; was made chaplain to Bishop Lowth, and archdeacon of St. Alban's. By Lord Thurlow he was recommended to the bishopric of St. David's, and thence translated to that of Rochester, and the deanery of Westminster. He publicly opposed Lord Sidmouth's peace with France, yet was soon after promoted, by that upright and candid minister, to the see of St. Asaph. His second wife died, 2d April, 1805, aged 54; and the Bishop, who appears to have tenderly loved her, dying eighteen months after, at the age of 73, was re-united with her in the same grave. Of his Lordship's talents, more than one opinion can hardly be formed: in doctrine, he was a zealous, as well as able defender of the articles to which he had subscribed; it is deeply to be regretted, however, that his writings, of which alone we presume to speak, did not breathe a spirit equally conformable to the Gospel.

Art. XV. *The Poetical Works of Hector Macneill, Esq.* A new Edition, corrected and enlarged. 2 Vols. foolscap 8vo. pp. 570. Price 12s. bds. Edinburgh. Mundell & Co. London. Longman & Co. 1808.

THE limits to which our notice of New Editions, especially of popular works, is necessarily confined, forbids our examining at length the merits of these handsome little volumes. Most of the poems, which they comprise, were published together in 1801, and many of them have appeared separately in various fugitive publications. Some of the songs are well known in connection with favourite Scottish airs, but the most important poem which has been circulated separately, is "*Scotland's Scath, or the History of Will and Jean*." This interesting poem, on which the author's reputation in his native land has chiefly rested, was written with a noble and patriotic motive—that of warning his countrymen against the evils of drunkenness; and from its immense sale and universal popularity, we should hope that his benevolent views were not wholly disappointed. It relates the progress of two virtuous and happy cottiers in Scotland, from comfort and prosperity to utter wretchedness; the husband wasting his time, money, health, and good humour, at a club, and the

wife being driven to intoxication at home, to alleviate her solitude and anxiety, and *stupidify* her feelings under the pressure of distress.

This poem furnished the subject for Wilkie's celebrated painting, the *Alehouse Politicians*, exhibited last year at Somerset House; in which this young Scotsman displayed abilities so remarkably eminent, as well as premature, that his admirers have even termed him the *British Teniers*.

With regard to the poems in general, they are not without merit; to some readers this will appear greater than it is, and to others less, from the dialect in which they are mostly arrayed. On the aptness of this dialect to humorous, pastoral, and lyric poetry, the author has some very sensible remarks; but the manner in which his compositions remind us of Burns's, renews a standard of excellence in our minds, by which they cannot be favourably estimated. He succeeds best in ballads; and some pretty specimens of this kind of writing are to be found in the present work. Some of the longer pieces, however, are very deficient, both of poetry and interest.

Among the few poems which are added in this edition, we select the following:—written during the prospect of invasion.

I.

- 'J. HARK!—hark! the sound of battle!
Warning thrice, the cannons rattle!—
Fast o'er plain and mountain brattle
 Scotia's thousands brave!
- 'A. Never!—*never* mair to tell
When freedom fought!—where valour fell!
Nor return! till death's sad knell
 Toll warriors to the grave!
- 'J. Awa wi' fear!—stop that tear!
Freedom's cause to freemen's dear!
Valour, Annie!—valour! valour!
 True valour shields the brave!

II.

- 'A. What shields the *helpless*? Johnnie,
Wha guards a wife like Annie?
Trembling here, wi' infants bonnie!
 Sever'd frae the brave!
Wha smiles to banish fear?
Wha remains to stop the tear?
- 'J. Faithful love, and heaven's kind care,
 My Annie's peace will save!
Then banish dread!—tear ne'er shed!
GALLIA'S chains for slaves are made!—
Britons, Annie!—Britons! Britons!
 Free Britons scorn the slave!

III.

- 'A. Gang—gang! then, dearest Johnnie!
Slavery's ill's the warst o' ony!—
 Heaven and virtue guard your Annie!—
 God direct the brave!—
 This warm kiss before you start!
 Place this token near your heart!—
 Friendship now and peace maun part,
 Dear freedom's cause to save!
- 'J. Then banish dread!—tear ne'er shed!
 If freedom fa's, love's joys drap dead!
 Freedom, Annie! Freedom! freedom!
 Blest freedom! or—the Grave!

IV.

Wi' trembling hand, and heart sair knockin,
 Round his neck she tied love's token;
 Sighed, and cried, in words half spoken,
 Heaven shield the brave!

The trumpet blew! the warrior flew;
 Met Scotia's freemen, dauntless, true!
 Firm their step! ranks RED and BLUE,
 Cried, *Victory*, or the Grave!

Then, Tyrant, dread! to conquest led
 Bands in freedom's armour clad!—
 FREEDOM! Tyrant!—Freedom! Freedom!
 Blest Freedom! shield the brave!

We are sorry that there should be any thing in these poems deserving of reprobation in a moral view; but many of them are speckled with a profaneness, and a sort of licentious jollity, which are disgraceful to the author, and must be disagreeable, though not, we think, pernicious, to any sensible reader.

The work is ornamented with some pleasing engravings from designs by Stothard, and has a Glossary subjoined to the second volume.

Art. XVI. *The Primitives of the Greek Tongue, in Five Languages, viz. Greek, Latin, English, Italian, and French; in verse.* By J. F. Alphonse Rouillier. 8vo. pp. 120. Price 3s. 6d. Longman and Co. 1806.

THAT great advantages may be derived from committing to memory the primitives of the Greek, or Oriental languages, we have not the smallest doubt; and daily experience renders it equally certain, that the memory seizes and retains any metrical composition with far more facility than the same quantity of prose. On these principles Mr. Rouillier has undertaken the task of preparing the Greek primitives, for the use of schools, in hexameter verses, explaining them by the Latin, English, Italian, and French synonymes, and professing to pay strict attention to the quantity of the Greek, Latin, and Italian words. It is obvious that this would be

a work of no inconsiderable utility, but certainly very difficult, and, if strict accuracy be required, totally impracticable. The unmanageable quantity of the Greek words in the list of primitives, is enough to render this evident. It must be necessary, therefore, in some cases, to begin the line with a Trochee, a Molossus, a Tribrach, &c. On other occasions, where the words are short in length or quantity, the author must fill up his line with synonymous or expletive words; hence Mr. R. admits such lines as the following:

Χθις, *heri*, yesterday, *jeri*, hier (on traduira)

Φαῖδς, *splendidus (est)*, clear and bright, *chiáro*, brilliant, clair.

Another liberty which Mr. R. seems not to scruple, is expressing or sinking the final *e* in the French words, as convenience dictates. He may fairly claim our candour, in using such necessary licences, and our praise, if he uses none that are not absolutely necessary.

In many cases, perhaps in half the number, Mr. R. has been able to avoid any such blemishes; we should be highly pleased with his catalogue if it contained no lines inferior to these.

Διέντω, *filaniare*, to tear, *stracciare*, déchirer.

Λύσσα, *canum rabies*, madness, *la rabbia*, la rage.

Κοιμῶν, *dormire*, to sleep, *dormire*, s'en dormir.

Ἀγγίον, *simul esse*, to crowd, *radunarsi*, s' assembler.

Κατῆχασμός, *jocus*, a loud laugh, *cachinno*, ris d' eclat.

The last line will show that the synonymes are not invariably perfect.

There are some lines, however, which, with every allowance, we have scarcely been able to scan in any manner. We select only the following.

Ψόφος, *susurrus*, whisper, *bisbiglio*, chuchottement.

Ψυχή, *anima (est)*, the soul, *l'anima*, l'ame exprimera.

In many lines, we think, improvements might be suggested, and Mr. R. will probably revise his work if the public should demand a new edition. How far it will be found useful in schools, we cannot predict, but it certainly deserves a fair and liberal trial, and Dr. Vincent's acceptance of the author's dedication, may be considered as confirming that opinion. The chief obstacle will be the frequent irregularities in the first foot of the verse, and the uncouth pronunciation of the English and French words. The principal derivatives are properly subjoined at the foot of the page.

Mr. Roullier, we understand, is known in the metropolis as a teacher of the French and Italian languages; the present work, whether it succeed or fail, is creditable to his abilities.

Art. XVII. *The Rise, Fall, and Future Restoration of the Jews.* To which are annexed, Six Sermons addressed to the Seed of Abraham, by several evangelical Ministers; concluding with [the last of which is] an elaborate Discourse by the late Dr. Hunter, entitled, "The Fullness of the Gentiles coeval with the Restoration of the Jews." 8vo. pp. about 280, price 5s. Button, 1806.

THE historical part of this volume is highly interesting and affecting, though the style might have been more correct and perspicuous. It consists of six chapters, in which are concisely narrated, the general history of the Jews—their state at the birth of Christ—the sufferings they have met with in England—their present condition in France and Germany—the sentiments and sects of modern Jews—and the views of eminent di-

times respecting their restoration. The author has taken very commendable pains in compiling this part of the work, and it presents us with a deplorable account of the vices and subsequent calamities of the Jewish people. "At present their number is computed to be 3,000,000, one of which resides in the Turkish empire; 800,000 in Persia, China, India, or Tartary; and 1,700,000 in the rest of Europe, Africa, and America." Who can read the facts here adduced without astonishment, without pity, accompanied with an ardent desire for their predicted restoration to the blessings resulting from faith in the Messiah!

It might be expected, that while extraordinary exertions were made by respectable societies, for the diffusion of gospel truth, some efforts would be undertaken toward the conversion of the Jews. Accordingly, several ministers established a lecture in London, which was designed principally for their benefit. It was supported till the Jews discontinued their attendance. The six sermons annexed to this history, were preached on those occasions, by Drs. Haweis and Hunter, and Messrs. Love, Nicol, and Greathead. They possess various kind of merit, but all of them are appropriate and useful. The first and fifth, by Dr. Haweis, contain just sentiments, expressed in an easy, flowing style. The second, by Mr. Love, is the most eloquent, though not uniformly striking. The third, by Mr. Nicol, is plain and scriptural. The fourth, by Mr. Greathead, is very argumentative and forcible. The sixth, by Dr. Hunter, is not such an elaborate discourse as the title-page announces: the leading thoughts are borrowed, and it is certainly inferior to many productions of that elegant writer. We were concerned to find, toward the conclusion, such a confused attempt at damping christian zeal, mingled with desires for its success. This forms a striking contrast to the excellent conclusion of the fifth sermon.

We regret that some one of the preachers did not more distinctly aim to impress the Jews with a sense of their predominant vices. There are many parts of the Old Testament which directly oppose the idolatry, the worldly-mindedness, and dishonesty, which are so notoriously observable in their general character. This mode of address might have furnished many powerful appeals to the conscience, while it exposed some of the latent causes of their rejection of Christianity.

We could wish that this useful volume might be generally perused among Christians, and if some benevolent persons were to adopt measures for promoting its circulation among the unhappy descendants of Abraham, it might be instrumental in removing their awful prejudices, and exciting them to receive the great and glorious truths of the gospel.

Art. XVIII. *The Botanist's Guide through England and Wales.* By Dawson Turner, F.R.S. &c and Lewis Weston Dillwyn, F.R.S. &c. 2 vols. 8 vo: pp. xvi, 804. Price 14s. boards. Phillips and Fardon. 1806.

THIS laborious, and on the whole judicious, publication, will be found generally useful and interesting to the lovers of botanical science. The object of it is to furnish a list of such plants as are of comparatively rare occurrence, with the places, in the several counties, where they are found, and a reference to the writers on whose authority they are inserted. The mistakes, as might be expected, are most numerous in the *cryptogamous* class, although the Fungi are entirely omitted. The counties are arranged alphabetically.

How far this serviceable task has been accurately executed, the experience of botanists in general, who use the work, can alone satisfactorily decide. There are many points on which the plan itself is open to exception; though Messrs. Turner and Dillwyn's choice of difficulties appears to us to have been for the most part well founded. The omission of the General Index, notwithstanding its length, would certainly have been an unpardonable defect; and we are almost surprised that it ever entered into the contemplation of the compilers.

Art. XIX. *A Letter to Lord Porchester, on the present degraded State of the English Clergy.* pp. 24. Price 1s. Bell, Hatchard. 1806.

IF the clerical office be nothing more than any other reputable mode of getting a living—if talents and education be a sufficient, as well as essential qualification—if receiving a benefice incurs no special duties, and requires no sacrifices—in short, if the Clergy have all lied unto the Holy Ghost when they entered into holy orders—they may well reecho the complaints of *Eugenius*; they may naturally bewail their degraded state, and lament that they are excluded from the House of Commons, and compelled to reside in the parishes by which they are fed. Now this is not the case; and therefore the English Clergy, with the exception of a certain number of secular and irreligious individuals, will disclaim our letter-writer as an advocate, and will think that while he has discovered some literary talent in this performance, he has also betrayed a remarkable deficiency of Christian principle.

The grievance of which he complains, as befalling younger brothers who are brought up to the church, and afterward succeeding to a fortune which places them above the trade to which they served an apprenticeship, are still excluded from a seat in the House by the "indelibility" of the clerical character, appears to us to admit of this easy answer. The sincere and devout Christian, who has entered conscientiously upon the functions of the sacred office, will not find himself embarrassed by the accidental acquisition of wealth. He has before employed his time to the noblest of all purposes; he will now employ to the same purposes, both his time and his money, and will leave to others, without a sigh, parliamentary duties and toils, the title of M. P. and the privilege of franking. But as for the base and depraved hireling, who has assumed the holy garb with perjury, let him keep it with vexation; he has taken charge of the flock, not to feed, but to shear it; let him regard it as the least of his due punishments, to languish in vain for a more splendid occupation.

Art. XX. *The Young Christian's Guide; or, Suitable Directions, Cautions, and Encouragement, to the Believer, on his first Entrance into the Divine Life.* By Charles Buck. 8vo. pp. 190. Price 3s. Williams and Co., Baynes. 1807.

THEY who never feel any doubts, or perplexities, or apprehensions, have reason to feel many; if in this respect they differ from real Christians, perhaps they also differ in their ground of hope, and will also differ in their final destiny. Such persons would deem it an insult, to offer them this useful and sensible book; the language of their feelings is, "They that are whole need not a physician, but they that are sick." Just in this manner has the genuine Gospel been always rejected: and it is an

honour to any publication to be rejected on the same terms. But the 'Christian indeed,' in all stages of his pilgrimage, will read it with pleasure and benefit; at the outset especially, he will find it a collection of instructions, which the experience of others has furnished, highly valuable for his *direction, encouragement, and caution*, according to the nature of his *case and condition*. From a work of this nature, in which too we see scarcely any thing to disapprove, it is difficult, and perhaps unnecessary, to select any specimen; every page contains admonitions, which must be appropriate and beneficial to different readers. Very few cases, indeed, ordinarily occur, to which it will not afford some applicable lesson. The following extract, however, may be regarded as an example of Mr. B.'s manner.

'Beware of a narrow bigoted spirit. Young disciples are liable to fall a victim to this. Not that you are to make no distinctions; to imagine that the opinions of men are of no consequence as long as they are charitable and moral. There is a counterfeit candour which admits error with the same unconcern as if it were of no consequence: but where is the excellency of that kind of charity that insults the understanding, smiles at sin, trifles with truth, covers every failing with a gloss, and suffers our fellow-creatures to go on in the most awful state of rebellion against God? Such a spurious candour you must reject, whatever reproach and insult it may expose you to. There is, however, a narrowness of mind which becomes exceedingly injurious, of which you will do well to beware. Bigotry is a severe judge sitting upon the throne of ignorance, and passing the sentence of condemnation upon all who differ in the least from the opinions of its subjects. Persecution and cruelty are her servants, carrying her sanguinary commands into execution. Now who would wish to harbour such a detestable monster? a monster that would put out every one's eyes but its own; that would proscribe every sentiment except that which she admires; that wishes every understanding to be swallowed up in one; that would destroy every mode of worship but that which she adopts; in fine, that would depopulate the church, and reserve heaven only for a few solitary individuals. Cherish, therefore, a liberal expansive spirit, that shall disdain the fetters of bigotry, rise superior to party zeal, pity a foe, smile upon a dissenting but conscientious brother, and wish well to all mankind.'

The gender of Bigotry, in this paragraph, by some oversight, has not been accurately preserved.

The statements and directions are throughout illustrated and enforced by anecdotes of eminent Christians, and extracts from approved writers; in fact, the works * on which Mr. Buck has before engaged, were no bad preparation for a task like the present.

Art. XXI. WERNERIA, (*Part the Second*), or Short Characters of Earths and Minerals; according to Klaproth, Kirwan, Vauquelin and Haüy. By Terræ Filius Agricola. pp. 100. Price 4s. 6d. Baldwin. 1806.

THE first part of this little work was published in 1805; it contains short characters of the earths, thrown into verse, with the design of

* Anecdotes, &c. religious, moral, and entertaining, (Ecl. Rev. Vol. I. 679.) Treatise on Religious Experience, (Ecl. Rev. Vol. I. 787.)

fixing them on the memory. If this had been done in rhymes, there would have been some chance of success; but of what description of poetry are the following lines, from the work before us, on Metals?—

“Metallic substances possess the power
The fire electric to conduct, with, or
Without metallic brilliance, as certain
Bits of silver red, and the brown oxyd
Of crystal tin.”

On Mercury, *Terræ Filius* writes,

“Unaltered it remains to simple heat
Or air expos'd, but by agitation
It will a black, and then an oxyd red
Become with aid of fire, from whence you may
By force of caloric the ruby calx
To its metallic state again recall.
With different acids when to an oxyd
Brought, it readily combines, if set free
From these, whate'er's thrown down with sulphur mix'd,
Will by the aid of gradual heat explode.
This metal once by chymists long ador'd
Besides its antisyphilitic use,
Works the gold ores, makes mirrors, gilds, and paints.”
“Cobalt less than bismuth weighs, ready is
To break, &c.”

Never was the use of the fingers more incontestably established, in the measuring off crude prose into miserable verse; it would be well to correct this operation always by a slight reference to the pronouncing Dictionary.

With the exception of this part of the plan, to which the author attaches the chief merit, we willingly recommend his book. The metals are scientifically classified and described in the notes, which contain a variety of matter that is highly interesting to the student in chemistry and mineralogy. The information, however, is not always complete; as in the instance of mercury, where the temperature at which mercury congeals, is not noticed.

Part of this volume consists of a supplement to the First Part, or Short Characters of Earths, in which *moroxis*, *allochroit*, &c. are described.

It is terminated by Tables of minerals arranged according to their genera, species, varieties, specific gravities, primitive crystals, and component parts; and an Index of minerals and metals with their places.

The punctuation is very incorrect, and frequently obscures the meaning.

Art. XXII. *Letters from the Dead to the Living; or Thoughts on the separate State of departed Spirits.* With the Conflicts of Passion, and Triumphs of Faith, an Ode. By J. L. Abington, author of “The Consummation, a Poem.” pp. 76. price 1s. Button.

IN imitation of the pious Mrs. Rowe, Mr. Abington has essayed to affect the living with the supposed correspondence of the dead—of souls immured in the bottomless pit, and of spirits before the throne of God. And it becomes us to acknowledge, that though the author's fancy has far outstripped his judgement, he is ever aiming to do good, by comforting the disconsolate, or warning the guilty.

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○

178 Kingsbury's *Sermon on the Death of the Rev. T. Towle.*

It is possible that these endeavours may, in some instances, be found successful; but we should earnestly deprecate their effect on any individual whose literary taste and satirical propensities were under no controul from religious impressions.

Of Mr. A.'s piety and good intentions no doubt can be admitted; but we cannot congratulate his muse. He has lived forty years, as he intimates, and yet has scarcely arrived at mediocrity; can we augur for him any brilliant fame from future attempts? Should he again appear as a writer of prose, we hope to see him in a less exceptionable form and fantastical attire. Sobriety of thought, and pure English too, are highly becoming in a man of years.

Art. XXIII. *Jesus Christ the Mediator between God and Man, an Advocate for us with the Father, and Propitiation for the Sins of the World,* Third Edition. small 8vo. pp. 220, price 3s. Hatchard, Rivingtons. 1806.

THIS old-fashioned treatise appears to be the labour of some worthy man in the early part of the last century, in opposition to those who deny the atonement and satisfaction of Christ; and more particularly in reply to Mr. Chubb's pamphlet "On Reason, with regard to Religion, &c." We refer to the booksellers for the reasons of its republication. For ourselves, we are satisfied with this transient notice of a little book, taken down from an old dusty shelf, and marching back to the place from whence it came with the utmost solemnity and decorum.

Art. XXIV. *A Sermon occasioned by the Decease of the Rev. Thomas Towle, B. D. on December the 2d, in the 83d Year of his Age, preached at Aldermanbury Postern, December 14th, 1806.* By William Kingsbury, M. A. And the Address delivered at the Interment in Bunhill Burial-Ground, Dec. 10. By John Kello. pp. 59. Price 1s. 6d. Black and Co. Conder. 1806.

THE Rev. Thomas Towle had enjoyed, for many years previous to his death, a very considerable degree of estimation and influence in the Independent denomination, to which he was warmly attached; a distinction, which is always due to "the hoary head when found in the way of righteousness;" and to which Mr. T. appears to have a still more honourable title from his sound understanding and prudence, and his tried integrity. He had presided over the church now assembling at Aldermanbury Postern, for fifty nine years, having officiated in that meeting-house, more than two thirds of this period. From the sketch of his character which Mr. K. has introduced into this discourse, he appears to have been a solid, learned, orthodox, and faithful preacher, strictly attached to the truths which he had professed early in life, yet capable of feeling respect, and displaying civility, toward those who differed from him conscientiously; a close student, a rigid economist of time, punctual to his engagements, and accurate in his affairs; facetious in conversation, yet serious when religion was the theme; and patient, under the tortures of the stone, to a degree which deserves to be recorded.

After having been, for a series of twenty years, afflicted with one of the most cruel diseases to which human nature is liable, he was one-and-twenty months confined to his bed; his anguish was without intermission, day and night. During this tedious confinement in a solitary chamber; debarred from his study and his books; disabled for his delightful work;

shut out of the sanctuary of his God ; incapable of any business and of salutary exercise, and of enjoying the conversation of his friends ; all which must have been exceedingly irksome to one of his active, cheerful and sociable disposition, he never was heard to murmur against the great Sovereign of the Universe.' p. 44.

Mr. K. has not pretended, that this venerable and excellent man was faultless ; but confining his remarks to such parts of his character " as deserve imitation, he leaves to others, should any be so disposed, to point out its blemishes." Mr. T. appears to have been anxious that his flock should be well established in the faith and doctrine of the Gospel, and fearful lest they should " be led away by the blind impulse of the imagination and the passions." To this cause the dryness of his style and delivery is ascribed ; the same habitual feeling, we should suppose, would render Mr. T. somewhat severe toward christians of more glowing piety, or, rather, perhaps of more sanguine temperament. He was one of the few ministers, it is remarked, who have gone through a regular exposition of the Old Testament in their weekly services ; in this task he was employed about thirty seven years.

Mr. Kingsbury's sermon is suitably founded on Philipp. 1. xx. xxi. : having explained this passage as declaring, that the gain which believers derive from their relation to Christ produces devotedness to his glory, the preacher states the *prerequisite qualifications for such a spirit*, and then illustrates his subject by describing the various nature of the Christian's gain, and the different modes by which he may magnify the Redeemer. The discourse is highly appropriate, and contains many useful and impressive observations.

Mr. Kello's Address is sensible, pious, and interesting : it makes some slight references to the character and demeanour of his venerable friend, but properly aims to impress the heart, and the conscience of the spectators, rather than to feed their curiosity.

Art. XXV. *Napoleon and the French People under his Empire.* By the Author of Bonaparte and the French People under the Consulate : from the German. 8vo. pp. 421. Price 9s. bds. Tipper and Richards. 1806.

Art. XXVI. *A Translation of a Fragment of the XVIIIth Book of Polybius,* discovered in the Monastery, of St. Laura, on Mount Athos. By the Count D'——. A new Edition revised, &c. small 8vo. pp. 157. Price 3s. 6d. Egerton. 1806.

WE notice these publications under one article, because the " Fragment of Polybius" is comprized in the larger work, as an Appendix ; they are both translated from the French, and by different hands, but we have not the means of ascertaining their respective merit in point of correctness. That which is published separately is the more diffuse, and therefore is probably the more indebted to the translator. This pretended fragment of Polybius, is notoriously a political *jeu d'esprit* ; in which the character and successes of the French, and the subjection of Europe, are ingeniously represented under a view of the ancient world nearly at the commencement of the second century B. C. ; the parallel in some of its points is singularly accurate, and the allusions throughout are very cleverly contrived. It will be obvious to the reader *who is who* among these celebrated personages. The comparison of Britain and France with Carthage and Rome has been incessantly repeated for many

years; it is for our humiliation and reform, for our vigour and prudence and unanimity, to supersede its application in the issue. Philip represents the unfortunate emperor of Austria, and Antiochus, then the unconquered and neutral king of Syria, is a counterpart of the humiliated sovereign, whose fate, when this was written, was undecided, and whose misfortunes, at this very moment, claim the pity of all Europe. This fragment consists of three speeches; Hannibal, in the council of Antiochus, pleads the cause of Europe and recommends an alliance with Philip against his victorious enemies, the Romans; he is answered by Polycrates, a favourite minister, and we will suppose a venal tool of the military power; Callisthenes, a patriotic counsellor of state, replies with great force and vehemence to the arguments for peace, and urges the necessity of a general and perpetual confederation against the treacherous designs and gigantic ambition of the common enemy. T. Flaminius is compelled to sit for a likeness of Bonaparte; he is as much degraded in a moral view, we conceive, as he is flattered in an intellectual. Many other characters of the present scene are ingeniously drawn in the persons of Arsaces, Ariarathes, &c. In the smaller work, some severe allusions to the unfortunate Duke of Brunswick are supplied only by dashes. We have read this historical declamation with much interest, and reluctantly suppress the sentiments which it excites. But the utility of the plan appears very questionable, except as a mere gratification of curiosity. We are disposed to apply to it, the censure of Dr. Johnson on the performance of Lord Granville, who translated the *Philippics* with "a design, surely weak and puerile, of turning the thunders of Demosthenes on the head of Louis."

This fragment forms about one fourth of the larger volume; the principal part of which is a translation from the German. It is professedly an invective against Bonaparte, and comprizes all the charges which have been urged, true or false, against him. They are chiefly disbelieved, we fear, because they are too atrocious to be credible; the self love of human nature, and its admiration of intellectual energy, unite to suppress accusations, which degrade it below the rank of brutes, to that of fiends and furies.

The Appendix contains, beside the Polybian Fragment, the letter of Leibnitz to Louis XIV, on the conquest of Egypt and the East, a Letter from an Englishman to the First Consul, and lastly, a parallel between Charles VII. of France in the 15th century, and Bonaparte,—the least applicable and interesting part of this compilation.

Art. XXVII. *The Friend of Youth*; or candid Advice to Parents and Guardians on the Choice of such Trades, Professions, and Employments, as may be suited to the Tastes and Genius; to the Talents and Propensities, to the present Circumstances and future Hopes, of their respective Children and Wards. 12mo. pp. 430. Price 6s. Ridgway. 1806.

WE opened this book with no little prepossession, because a work of the kind is evidently a desideratum; and on finding that the compiler possessed talents competent to a higher office, that his remarks were judicious, and his style respectable, we were prepared to announce it in very flattering terms. Unfortunately we discovered that his actual knowledge of the several trades he mentions, in their varied local and personal relations, was extremely superficial, and that the practical information he had communicated was comparatively small and indefinite. If more

pains had been taken to collect and digest accurate details of all the subjects essentially important, the work would have gained a double advantage; for the space occupied by irrelevant quotations, classical allusions, historical anecdotes, notices of chartered companies, and especially by a trite repetition of popular clamours and prejudices, must necessarily have been otherwise employed. At least one half of the work will be of no service with regard to the object it is designed to promote; the other half, we doubt not, will be found useful to parents and guardians in that important task, the choice of employment for youth. Many of the sections contain useful and correct observations, on the expenses incurred in apprenticing and setting up young people in the respective branches of business, and the probability of procuring a livelihood; in others, they are vague, and little applicable to the different situations of life. The admonitions relative to the influence of certain pursuits on the health and morals of the individual, and to the talents requisite for undertaking them with success, are particularly excellent.

Art. XXVIII. *La Floresta Española; ó piezas escogidas en prosa, &c.* Select Passages in prose, extracted from the most celebrated Spanish Authors, ancient and modern. To which are prefixed Observations on the Origin, Progress, and Decline of Literature in Spain. 8vo. pp. 200. Price 5s. bds. Boosey. 1807.

THIS selection is executed with considerable propriety, and will be found useful to young students of the Spanish language, for whose service it is designed. The knowledge of that rich and noble language, is daily gaining ground among us; and the present is another instance, in which the progress of literature has been accelerated by the exigencies of commerce.

Art. XXIX. *A new Method of brewing Malt Liquors, in small Quantities, for Domestic Use.* By J. Rawlinson. 8vo. pp. 32. Price 1s. Johnson. 1806.

THE amount of the information which these scanty pages convey, is that strong beer is pernicious, and that small beer will in process of time become stale. The author's directions for brewing contain nothing but what may be read in the works of Mrs. Glasse, Mrs. Harrison, and other professors of the culinary art, and heard from every old woman in the country. The proportions of malt and hops to the quantity brewed are well enough; but no person who knows how much of these ingredients is necessary for strong beer, requires either a ghost or an author to tell him how much will make it half as strong. As to the quality of the beer, it is impossible for the instructions here given to guide the reader in the production of any desired flavour, as the two difficult parts of the process, infusion and fermentation, are passed over without any definite rules. Mr. Rawlinson retains many of the silly superstitions, which most of the old women before mentioned have renounced; and, in the same spirit, duly execrates brewers' beer as *poison*, and ale-houses as *poison-shops*. Having described some utensils which are necessary in brewing, Mr. Rawlinson acquaints us that they may be procured of Mr. Frost, Cooper, Great Sutton-street, Clerkenwell; for which information, as in duty bound, we humbly thank Mr. Rawlinson, requesting our readers, from Northumberland to Cornwall, to profit by the hint.

182 Schroeter's *Observations on the newly-discovered Planets*.

Not being otherwise able to make out a shilling pamphlet, Mr. R. has quoted freely from Dr. Trotter against Drunkenness, and stated the nature of compound interest, and the advantages of benefit clubs, &c. ; all which we admit is extremely edifying, and likely to render essential service to the laborious part of the community, for whom Mr. R. doubtless intended his work, by its Latin motto, and catch-penny printing.

Art. XXX. *A Historical Account of Corsham House in Wiltshire, the Seat of Paul Cobb Methuen, Esq. ; with a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the British Institution, and embracing a concise Historical Essay on The Fine Arts. With a brief Account of the different Schools, and a View of the progressive State of the Arts in England; also biographical Sketches of the Artists, whose Works constitute this Collection.* By John Britton. royal 12mo. pp. 108. Price 5s. Barrett, Bath. Longman and Co. London. 1806.

MR. Britton has furnished the visitors of this noble mansion with a useful and elegant guide; one that will enable them to enact the *conoscente*, and at the same time to escape the instructions of those local historians, who generally infest such intruders in their perambulation through great houses. The Historical Essay on the Fine Arts is pleasing, though superficial; the anecdotes collected concerning the various artists, and their pictures, will be found interesting and acceptable. We observe in Mr. B. as in many other admirers of the arts, a wishful remembrance of the Roman Catholic religion, and a deep regret that our reformers afforded so little encouragement to the connection between art and devotion. Let them beware how they indulge such a heathenish and degrading feeling; it is the glory of Christianity that it forms *men*, not *dilettanti*. Dear as the arts may be to us, as sources of refined pleasure, we do not chuse to talk much about their moral efficacy, and still less do we chuse that they should ever interfere with the claims of religious principle.

A highly finished view of Corsham House is prefixed to these pages, with a suitable plan, so shaded as to point out the respective additions of Mr. Brown and Mr. Nash.

GERMAN LITERATURE.

Art. XXXI. *Lilienthalische Beobachtungen der neu-entdeckten Planeten, &c.* Observations made at Lilienthal on the newly discovered Planets, Ceres, Pallas, and Juno, with a View to the accurate Determination of their real Magnitudes, their Atmospheres, and other remarkable physical Relations in the solar System. By Dr. John Jerome Schroeter, Counsellor of Justice to His Britannic Majesty. With a Vignette and 2 Copper-plates. Gottingen. Wandenhoock and Ruprecht, pp. 378. 8vo.

OF the three new planets, one was discovered at Lilienthal; and all of them have been observed with uncommon accuracy by means of the excellent instruments which the observatory there possesses. The work before us gives a circumstantial account of those observations, which principally relates to the magnitude and physical states of the three new planets; nevertheless, the determinations of their positions, according to right ascen-

tion and declination, have been inserted by Mr. Harding in their proper places. The observations themselves, Mr. Schroeter defends against every possible objection, especially against the measurements of Dr. Herschel, which are in strong opposition to them, and finally deduces from them some general results which in various respects are important and interesting.

Ceres, as well as the other two new Planets, were observed by the author chiefly with his 13-foot telescope, only under a magnifying power of 136 and 288 times. The observations go from the 11th January to the 3d April, 1802, and to these some later ones made in December 1804 are added.

Pallas was first observed by the author on the 30th of March 1802, as a star of the 7th magnitude, of a dull and cloudy light, but somewhat better circumscribed than Ceres. The first view of Pallas suggested the idea of her being a sister of Ceres, and both seemed twin stars that had a planet for their father and a comet for their mother.

Juno, which Mr. Schroeter here terms Juno Georgica, (in honour of King George III.) was discovered by Mr. Charles Lewis Harding (now Professor of Gottingen, formerly Inspector of the Observatory at Lilienthal, and assistant to Mr. Schroeter;) its discovery was not accidental, but the result of observations made expressly for the purpose. When in September 1800, during the stay of Messrs. Von Lach, Von Inde, and Olbers, at Lilienthal, the Astronomical Society of Lilienthal, of which Mr. Schroeter is President, was first established, and each Member had his particular department in the Zodiac assigned him, which he was accurately to investigate, especially with a view to discover such unknown planets as it might still comprize, Mr. Harding had already sketched very accurate celestial charts of his department; while he was completing them, two members of the society, Piazzi and Olbers, the first in 1801, and the second in 1802, had each of them discovered a new planet; upon which he endeavoured to bring these charts to the greatest possible perfection, particularly for that region in which the orbits of Ceres and of Pallas intersect each other, and in which it appeared probable to Olbers that other new planets were still to be discovered.

With indefatigable attention, he therefore inserted in his charts even the smallest stars, and his exertions were rewarded on the 1st of September 1804, by the discovery of Juno.

This planet was observed by Mr. Schroeter on the 6th of September 1804. Its appearance was sensibly different from that of Pallas and of Ceres; its light was mild and white, its disk circumscribed like those of planets, not resembling that of a comet. On the 9th of September its light was somewhat duller than on the 6th and 7th, yet without a nubecula; and consequently it also indicated an atmospheric change of light. On the 10th of September, its light was again as clear and white as on the 6th and 7th; but three hours later, in the same evening, its light, according to Mr. Harding, was much duller. Mr. Schroeter has also repeatedly observed similar variations in Juno's light.

The inferences and general observations which the author deduces from his observations, refer partly to the true magnitude of these new planets, and partly, to their atmospheric singularities and their relations to the other planets of the system.

ART. XXXII. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which, they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

THE new edition of Mr. Pinkerton's Modern Geography, in three volumes quarto, will shortly appear. The extension of this work into three large volumes has enabled the author to give to its several parts a juster proportion and greater harmony than in the former edition; and in consequence of the foreign editions having excited the attention of statesmen as well as men of letters, he has received so much valuable assistance, that scarcely a country can be named on which new information has not been given, derived from some distinguished native or scientific traveller. During the author's late residence at Paris, he procured many scarce works, the want of which he had before regretted, and the most recent Spanish materials concerning their colonies in North and South America. Hence the account of New Spain, of the three vice-royalties in South America, of Chili, and the government of Caracas, will be found to contain much new, authentic, and important information. The description of the United States has also been greatly improved and enlarged from the most authentic materials; and that of the West Indies extended, as their importance to this country required. Five new maps of the various subdivisions of South America are added. Mr. Aikin has carefully revised the botanical part throughout.—Dr. Shaw has added zoological remarks at the end of the volume, and every exertion has been used to render the work as complete as possible.

The Rev. Mr. Cobbold, of Woolpit, Suffolk, intends shortly presenting the public with a Chart of English History, on the same plan as his Chart of Scripture History, recently published.

Dr. John Gillies is engaged in a History of the World from the Reign of Alexander to that of Augustus, comprehending the latter ages of Greece, and the history of the Greek kingdoms in Asia and Africa, from their foundation to their destruction: with a preliminary survey of Alexander's eastern conquests, and an estimate of his

plans for their consolidation and improvement.

The following Law Books are preparing for publication:

Reports of the Proceedings in Committees of the House of Commons, upon Cases of Controverted Elections, during the present Parliament, by R. H. Peckwoll, Esq. of Lincoln's Inn, Barrister at Law. Vol. II.

The Present Practice of the High Court of Chancery.

An Epitome of the Practice of the Courts of King's Bench and Common Pleas.

The Law of Contracts and Agreements, as settled by the determinations of the courts of common law in the action of assumpsit, by S. Cennyn, Esq. of the Middle Temple, Barrister at Law.

A Treatise on the Law of Tithes, by W. F. Boteler, Esq. of Lincoln's Inn, Barrister at Law.

A new work on Conveyancing; to consist of a collection of modern precedents, with notes and illustrations, and a practical introduction on the language and structure of conveyances, by John Turner, Esq. of the Middle Temple, Barrister at Law.

A Treatise on the Law of Ejectment, by John Symson Jessopp, Esq. of Lincoln's Inn, Barrister at Law.

A new edition of Pott's Poor Laws, continued to the present time.

A new edition, corrected and enlarged, of a Treatise of the Law of Partnership, by William Watson, Esq. Barrister at Law.

A new edition, with additions, of Miller's Introduction to the Law relating to Nisi Prius.

A new edition, continued to the present time, of A Digest of the Reports in the King's Bench and Common Pleas, by T. E. Tomlins, Esq. Barrister at Law.

A new edition, continued to the present time, of A Digest of the Modern Chancery Reports.

A new edition, corrected and enlarged, of a General Catalogue of Law Books, by

anged under the different Branches of the Law, by J. Butterworth.

A new edition, with great additions, of Mr. Impey's Practice of the Court of King's Bench.

A new edition, with additions, of Jacob's Law Dictionary, by Mr. Tomlins.

A new edition of Mr. Gwillim's edition of Bacon's Abridgement.

An Appendix to the Attorney and Agent's Table of Costs, by John Palmer, Gent.

Volume the Sixth of the Supplement to Viner's Abridgement.

Vernor's Reports in Chancery, Vol. II. with Notes and References, by John Raithby, Esq. Barrister at Law.

Speedily will be published, in royal octavo, A Practical Treatise on Pleading, with an Appendix of Precedents, by J. Chitty, Esq. of the Middle Temple. The work will consist of about nineteen chapters. The Appendix, which will be printed in one separate volume, is intended principally to elucidate the other parts of the work, and may be found useful as a circuit companion, and will contain those precedents which are at all likely to occur in practice, with notes referring to the law connected with the precedents.

Francis Donaldson, Esq. Barrister at Law, is preparing for the press a Treatise on Commercial Law.

Dr. Maltby has undertaken to superintend a new edition of Morell's Thesaurus Græcæ Poeseos, which has been long wanted.

A new edition of Palmerin of England, corrected from the original Portuguese, by Mr. Southey, is in the press, and will shortly be published.

Mr. Southey has also in the press a translation of the Chronicle of the Cid, from the Spanish.

Mr. Landseer has nearly ready for publication, his course of Lectures, as delivered before the members of the Royal Institution.

In the press, and speedily will be published, by Dr. Kinglake, Strictures on Mr. Parkinson's Observations on the Nature and Cure of Gout, recently published, in opposition to the theory that proposes the cooling treatment of that disease.

Preparing for the press, and intended to be published in the course of the ensuing month, by the same author,

1. Additional Cases of Gout, in farther proof of the salutary efficacy of the cooling treatment of that afflicting disease, with illustrative annotations, written authorities in its support, controversial discussions,
Vol. III. P

and a view of the present state and future prospects of the practice.

2. Reviewers Reviewed, containing general observations on legitimate and licentious criticism, and a particular examination of the several comments published in The Literary Journal, The Medical and Chirurgical Review, The Edinburgh Medical and Surgical Journal, in Mr. Hunt's Salutary Cautions, and in Mr. Arthur Aiken's Annual Review, on the Theory of Gout, and its cooling Treatment, as proposed in Dr. Kinglake's Dissertation on those subjects; to which are added, concluding observations, retrospective and prospective, on the criticism of the practice.

The publication of a Hebrew Bible, printed with a literal and interlinear English translation, will commence this month in numbers at one shilling each. That part of the Hebrew nation which reside in England have long been convinced of the necessity of an undertaking of this kind, more particularly as conducive to the education of their youth.

The more wealthy of that nation have subscribed liberally to this extensive undertaking.

The Rev. J. Joyce, author of the Scientific Dialogues, will publish early in the present month, two volumes on Chemistry, the same size, and on the same plan, with plates by Porter.

Dr. J. E. Smith proposes shortly to publish an Introduction to Botany, in one volume octavo, with a few plates, intended for the use of female as well as male students of that delightful science, and divested of every thing that might be deemed exceptionable.

The Rev. Richard Lyne, author of the Latin Primer, will publish speedily a new work, entitled, Festuca Grammatica, or Child's First Guide to the Rudiments of Latin Grammar, in four parts.

An Essay on the Functions of Money and the Principles of Commerce, by John Wheatly, Esq. will soon appear.

The Literary History of the eighteenth century is about to receive a farther very valuable illustration from the pen of Lord Woodhouselee, in his Life of the late Lord Kaimes, which will be published very shortly.

The prospectus of a new periodical work, to be continued monthly, has just been issued; it is entitled, The Historic Gallery of Portraits and Paintings, or Biographical Review: containing a brief account of the lives of the most celebrated men in every age and country, and graphic im-

tations of the finest specimens of the arts, ancient and modern, with remarks critical and explanatory. Its model is procured by that of the admired works which are now publishing in Paris, by Landon, under the title of *Galerie Historique des Hommes Célèbres*, and *Annales du Musée*. The several articles will, consequently, not appear in chronological order, but will be so printed as to admit of such an arrangement. And as it is surmised, from the masterly style in which the etchings are executed, that many gentlemen may be disposed to purchase them to illustrate the writings of eminent historians, it will be printed in quarto and octavo, being the general size of such publications.

Mr. Janson, an English gentleman, who has lately returned after a residence of fourteen years from America, has brought with him many interesting materials towards furnishing a complete survey of the state of society and manners in the only republic now existing on the face of the globe. These materials, the result of actual observation, he is now arranging for the press, and they will speedily appear in one quarto volume, accompanied with a number of elegant engravings from drawings taken on the spot.

The volume of Poems by Mr. Thomas Noble, of Blackheath, will not be much longer delayed. He has added a canto to the principal poem (entitled, "Blackheath; or, a Morning Walk in the Spring of 1804") since his prospectus announced his intended publication. That poem, although restricted by its title to time and place, embraces a variety of subjects, among which commerce and agriculture form prominent features. The five cantos, of which the poem now consists, contain about two thousand lines in blank verse. A translation of the first book of the *Argonautica* of C. Valerius Flaccus concludes the volume. The work is printing very elegantly in quarto, and will be ornamented with views on and near Blackheath, by Mr. William Noble, and engraved by Mr. Samuel Noble, (both brothers of the author), and with woodcuts, as vignettes, by Austin. The price of the volume, which is publishing by subscription, will be 24s. The prospectus forms a handsome specimen of the type and engraving.

A collection of such English poems as have obtained prizes in the University of Oxford has been made, and will very speedily appear.

The Bishop of Dromore will soon publish the edition of Surrey's Poems, which has so long been printed, with a Glossary.

About Midsummer next Mr. Sotheby will publish a poem on the subject of Saul, in eight books: it is in blank verse.

Mr. Henry Smithers proposes to publish, in a royal octavo volume, a didactic poem, in blank verse, entitled *Affection*, with some other poems.

Miss Owenson, author of *The Wild Irish Girl*, will shortly publish a volume of original poetry, under the title of *The Lay of an Irish Harp*.

Mr. Cumberland and Sir James Bland Burgess have, in conjunction, written a poem, of which report speaks highly, entitled *The Exodiad*, embracing the history of Moses from the period of his leading the Israelites out of Egypt to his death upon Mount Horeb. The work will appear shortly.

An octavo edition of Captain Williamson's *Wild Sports of India* is expected shortly.

The prospectus of a new periodical work has lately appeared, of which the first number will be published March 1, entitled *The Cabinet, or Monthly Report of Polite Literature*; including a Review of Books, and accompanied by a cabinet edition (upon an entirely new plan) of the most popular English Plays, with anecdotes and annotations, biographical, critical, and dramatic, with engravings.

In a few Months the Views of Gloucester Cathedral are expected to be published by the Society of Antiquaries.

The Topography of the Lake of Killarney, by Mr. Weld, illustrated with exquisite engravings, is nearly ready.

Mr. S. Woodburne has in a state of forwardness a hundred Views of Churches in the neighbourhood of London, with descriptions drawn from the best authorities. The first volume is expected to appear in March.

The admirers of the late Dr. Currie, of Liverpool, will be pleased to hear that an engraved portrait of that celebrated man, from a miniature picture in the possession of Mrs. Cairncross, Dr. Currie's sister, will be published early in the spring of the present year.

The Rev. Mr. Abbott has a volume of Sermons in the press.

A Series of Lectures on the Four last Books of the Pentateuch, designed to shew the divine original of the Mosaic law, chiefly from its internal evidence, will soon be published; they were delivered in the Chapel of Trinity College, Dublin, by the Rev. Richard Graves, D. D. Fellow of Trinity College, Dublin, M.R.I. A. and Chaplain to His Excellency the Duke of Bed-

ford, Lord Lieutenant of Ireland, two volumes octavo.

The beautiful moral aphorisms of Sir Philip Sydney, edited by Miss Porter, are nearly ready for publication.

Mr. John Howard Rice has in the press *Collectanea Oratorica*, or the *Academic Orator*.

Proposals have been circulated for printing by subscription, in one volume octavo, on imperial paper, price to subscribers fifteen shillings half bound, a complete set of *Estimate Tables*. This work will consist of three thousand six hundred tables, each consisting of three parts, viz. 1. Of principal sums; 2. Of proportional sums or parts; 3. Of rates per cent. The use of these tables may be comprised under the two following heads of general description, viz. 1. On any given principal sum, to shew what rate per cent. any given or proportional sum or part is; 2. On any given principal sum, to shew what proportional sum or part any given rate per cent is. These tables are capable of various useful applications. The work to be paid for on delivery.

Dr. Scott, the orientalist, is preparing a new edition, revised, and translated from the complete Arabic MS. copy brought over by Mr. Montague, of the Arab an Night's Entertainments, with notes illustrative of the customs and manners of the country. The additional tales, which have never been translated, are said to be as interesting and excellent as those with which we are acquainted. The translations from this captivating work which have been published in this country, have been done into English from the version of M. Galland, who, it is well known, trusted to an illiterate verbal translator, being himself wholly ignorant of the Arabic language.

There is in the press an *Account of Dr. Gall's New Theory of Physiognomy*, founded on the anatomy and physiology of the brain, and the form of the skull.

A new and improved edition of Mr. Newman's *Spanish Dictionary* is printing, and in a state of forwardness.

Capt. Williamson, from whose designs and notes *The Wild Sports of India* has been published, has undertaken a tour through Great Britain, for the purpose of making a complete Agricultural and Statistical Survey of the island, the result of which will be published in a *Description of Great Britain*, to be printed in numbers, with illustrative plates; the whole to make at least 6 vols. in 8vo.

John Adolphus, F. S. A. author of *The History of England, from the Accession of*

King George III. to the Conclusion of Peace in the Year 1783, is engaged on *The Political State of the British Empire*, containing a general view of the domestic and foreign possessions of the Crown, the laws, commerce, revenues, offices, and other establishments, military as well as civil, in four volumes.

Mr. Shurlock, of Farnham, intends publishing by subscription a volume of *Sermons and Letters of the late Rev. W. A. Gunn*.

Part VII. of the *Architectural Antiquities*, just published, contains a descriptive account of Malmsbury Abbey Church, Wiltshire; an account of Colchester Castle, Essex; and some account of a curious door way to South Ockendon Church, Essex: the whole illustrated with seven engravings. With the next part, the author intends to complete the first volume of this work with a copious index, &c. with eight or nine engravings. On the wrapper of the present part he has given a Nomenclature of Ancient Architecture, which is certainly a desideratum in this branch of literature.

AMERICA.

Mr. N. G. Duffie, of Philadelphia, has published a work which he entitles, *Nature Displayed in her Mode of teaching Language to Man*; or, a new and infallible Method of acquiring a Language in the shortest Time possible, deduced from the analysis of the human mind, and consequently suited to every capacity: it is adapted to the French language. M. D. adopts as a principle, that languages are most readily acquired by the ear, by memory, and practice, or, as is usually termed, by *rote*. Several instructors in different parts of the United States now teach the French language on Mr. Duffie's principles.

The Rev. Abel Flint, pastor of a church in Hartford, has translated a volume of *Sermons selected from Massillon and Bourdaloue*: the work also comprises a *Spiritual Paraphrase of some of the Psalms*, in the form of devout meditations and prayers.

Mr. R. Munro has published at New York, a *Description of the Genessee Country in that State*: it notices its situation, extent, and divisions, soil, minerals, productions, lakes and rivers, curiosities, climate, navigation, trade and manufactures, population, and other interesting information relative to that country: an Appendix contains a description of the military lands.

FRANCE.

M. J. Ch. Krafft, architectist, has published at Paris, No. I. of a Selection of Designs of Civil Architecture, containing plans, elevations, and sections of the various kinds of buildings usually erected in France: it will extend to twenty numbers, engraved in outlines, folio, price on French paper 6 fr. per number, on Dutch paper 9 fr. tinted with Indian ink 36 fr. a number, is published once a fortnight.

GERMANY.

At Leipzig is published a work relating to the Sports and Pastimes of the Lower Classes of the Russians: it is printed in folio, on vellum paper, and embellished with twelve coloured plates: the letter-press is in German and French. It is by M. Geisler, artist, and travelling companion of the celebrated Pallas, assisted by M. J. Richter, who published, two years ago, Miscellanies relating to Russia. This may be regarded as a continuation of the works published at the same place, entitled, Picturesque Travels in Russia, and the Manners, Customs, and Dresses of the Russian People. (*Spiele und Belustigungen der Russen.*)

A work entitled the *Phalænæ of Europe*, designed from Nature, or the Natural History of the *Bombyces Nobiles*, drawn and published by Louis de Müller, is commenced at Breslaw. No. 1. contains *Bombyx pudica*. 2. *B. Hebe*. 3. *B. Hera*. 4. *B. Purpurea*. The Work is published in two Editions, 1 folio; of this 40 copies only are printed; and in 4to 60 copies only. It will be terminated in 6 or 7 numbers. (*Abbildungen Europäischer Nacht-Schmetterlinge*: folio 6 rxd; 4to 3 rxd.)

M. A. Ehrhard has published a Magazine of technical and legal Medicine and Medical legislation. It contains: 1. An Essay on the disorders occasioned by Dentition. 2. Observations on a Caries of the under Jaw, by M. Merk. 3. On the Efficacy of Dr. Reich's febrifuge Medicine, by M. Graber. 4. On Physicians, by the same. 5. On the bite of a Viper, by M. Gerner. 6. On a Dropsy in the Brain, by the same. 7. History of an Imaginary Disorder. 8. Two cases of Hydrocephalus. 9. Several articles on legal Medicine. 10. Plan of a Medical Organization. 11. On Lying-in Establishments. 12. On Vaccination, &c. (*Magazin für die technische Heilkunde*, 8vo. Stettin 2 Hor.)

M. J. J. Wagner has commenced at Leipzig, a Journal of the Sciences and Arts. MM. Eschenmayer, Stütz, Hebel and others have promised their coopera-

tion (*Journal für Wissenschaft und Kunst*, No. 1. 8vo. 16gr.)

On the 14th of August, Dr. Gall commenced his Lectures on Craniology in Marburg, which continued to the 22d of the same month. His philosophy, so called, finds few advocates. On the 24th, he went, accompanied by some learned friends, to the hospital of Haine. Of his particular observations on maniacs nothing has transpired. Dr. Gall went from Marburg to Heidelberg, to confute his opponent Schermerhagen *vis à voce*, but he was not so happy as to procure even a small number of auditors.

HUNGARY.

The imperial library of Count Szechenyhar appears to have met with an abrupt termination. In the monastery of the Paulinians, where the library was kept, a seminary of young ecclesiastics was educated under the care of the ex-jesuit Baoukopf. Under the pretence that the seminary had not sufficient room, and that the visits of strangers disturbed the edification of the minds of the young clergy, the librarian's and the reading room have been taken, and the public have been debarred access to the library since the 1st of November 1805. Indeed, it is said, that to make room for the theological library of the seminary, the regnicolar library must be entirely removed; and his Imperial Highness the Palatine, under whose protection the library was, has not been able to avert the threatened measure. In the meantime, a new supplement to the catalogue of Szechenyhar's library is printed, M. von Miller, regnicolar librarian, edits the catalogue of MSS. M. Antony von Gaber that of maps and charts: the coins and medals are already engraved. In this manner the noble Count endeavours to make his expensive collection known to the public, and useful to his native country.

RUSSIA.

M. Drunpelmann, a learned physician and naturalist of Riga, is publishing by subscription a collection of 1500 insects, several hundred birds, amphibious animals, and some rare animals of the Russian provinces of Livonia, Esthonia, and Courland. He made the drawings himself, and superintends the engraving and colouring of the plates. Besides descriptions, the text will give the names of the animals, &c. in Latin, German, Russian, &c.

The late M. Hadsi Niku had founded a school at Cronstadt for the reception of modern Greeks, which is already in a state

of great activity, and contains thirty-four pupils. They are taught religion, reading, writing, arithmetic, and the ancient Greek, according to the method of Constantine Lascaris. The professors are monks from Mount Athos, &c. Cronstadt has besides a good Wallachian school, with three professors.

SWEDEN.

Dr. C. Quensel, Professor in Chemistry and Natural History, of the Royal Academy of Cadets in Stockholm, commenced last year a work on Swedish Zoology: it is intended to comprize every animal natural to Sweden, with descriptions and coloured engravings. In this work, the following order is attended to in each species: 1. The synonymes of each animal in different languages; 2. Its general characteristics; 3. A special and more particular description. The author died soon after the commencement of the work, which is nevertheless continued. A number is published quarterly: six numbers make a volume.—At the close of every two volumes will be given two Indices, one alphabetic, the other systematic. (*Svensk Zoologi, eller Svenska Djurens historia, med illustrerad Figur*, 8vo.)

M. Adlerbath has published the *Funeral Oration in Honour of Rosenadler*, which he read at the funeral of President C. A. Rosenadler, who, in 1777, gave 8,338 imperial crowns for the purchase of a house destined for the Academy of Sciences of

Stockholm. He also made a present to the university of Upsal of his rich collection of medals, to which he added 600 crowns for the purchase of more medals. His curious library has been added to that of the university of Upsal.

Baron Hermelin, who has already published maps of many of the Swedish provinces, intends to publish a Geographical and Statistical Description of Swedish Lapland, written by M. Wahlenburgh, of the Museum of Natural History at Upsal.

The Swedish laws, and the old Swedish Catechism of Serebelius, are introduced into Swedish Pomerania. The Court Chaplain Ludeke, at Nordkoping, has been appointed to translate the Catechism into German for the use of the schools of Pomerania; and the Court Chaplain, Dr. Hachenburg, of Stockholm, translates the Swedish Liturgy into German. A German translation of the Swedish Laws is already prepared.

MM. J. U. Palmstruck and C. W. Venus have commenced a work on Swedish Botany intended to include exact delineations and descriptions of all Swedish plants, amounting to 400: the work will extend to 66 numbers, 12 of which will form a volume. Each number contains six coloured plates and an equal proportion of text. Twenty seven numbers are published. (*Svensk Botanik*, 8vo. Stockholm. Delen.)

ART. XXXIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Lawrence's New Farmer's Calendar, with large additions, containing a full practical exposition of the nature, causes, and effects of blight, smut, mildew, and other diseases of corn, with various useful hints on the most important branches of husbandry, new edition, 10s. 6d.

The Improvement of Poor Soils, read in the Hockless Agricultural Society, in answer to the following question: What is the best method of cultivating and improving poor soils, where lime and manure cannot be had? With an Appendix and Notes, by J. Anderson, 2s.

The Grazier's Ready Reckoner; or, an useful Guide for buying and selling Cattle, by George Renton, Farmer, 2s. 6d.

Tables for computing the Weight of Hay, Cattle, Sheep, and Hogs, &c. by Measurement; with a comparative Table of the

Weights used at Edinburgh to those used at Smithfield and elsewhere, on a copper-plate. By John Ainslie, 12mo. 1s. 6d.

Practical Agriculture; or, a Complete System of Modern Husbandry, with the best methods of planting, and the improved management of live stock; illustrated by one hundred engravings, by W. Dickson, M. D. a new and much improved edition, in 2 large vols. 4to. 4l. 4s. boards.

ASTRONOMY.

Evening Amusements for 1807; or, the Beauty of the Heavens displayed, by William Friend, M. A. 2s.

BIOGRAPHY.

A Biographical History of England, from the Revolution to the end of Geo. I.'s Reign, being a continuation of Rev. Mr. Granger's work, by Rev. M. Noble, 3 vols. 8vo. 1l. 7s. royal, 1l. 16s.

The Life of General Washington, compiled from his own Papers bequeathed to his Nephew, by John Marshall, Chief Justice of the United States, with numerous maps, vol. 5, which complete the work, quarto, 11. 11s. 6d. and 8vo. 10s. 6d. bds.

Public Characters for 1806-7, consisting of authentic Memoirs of distinguished Living Persons in the various Walks of Public Life, 10s. 6d. bds.

The Biographical, Historical, and Chronological Dictionary, containing 13,000 articles, and 4000 more than any other Dictionary; a new edition, corrected and revised to the year 1806, by John Watkins, LL.D. 16s. bds.

COMMERCE.

The West India Common-Place Book, compiled from Parliamentary and Official Documents, shewing the interest of Great Britain in its Sugar Colonies, by Sir William Young, Bart. F. R. S. M. P. 4to. 11. 5s.

EDUCATION.

The Manual of Youth, in three parts, 1, Containing sixty Fables, French and English, ornamented with 120 Cuts, representing the subjects of the Fables in the French part; and furnishing, in the English part, a series of Elementary Lessons in the several Styles of Drawing; 2, Remarks on Rhetoric, with various examples on the different styles, figures, and tropes; 3, A large Collection of Extracts, in Prose and Verse, selected from the most approved authors, French and English, by J. Ouseau, A. M. 8s.

The Juvenile Journal, by Mrs. Cockle, 2s. 6d.

Fables, Anciennes et Modernes, adaptées à l'usage des Enfants, Traduites de l'Anglais de M. Baldwin, 4s.

HISTORY.

History of the Rise and Progress of the Belgian Republic, until the Revolution under Philip II. From the German of Schiller. By T. Horne, 4s. 6d.

Hollinshed's Chronicles of Scotland, a new edition, 2 vols. 4to. plates. 11. 10s.

MEDICINE.

A Treatise on Vaccine Inoculation; to which is added, an Account of the Chicken Pox, the Swine Pox, and the Hives. With an Appendix, containing Letters from Physicians and Surgeons of eminence respecting the present State of Vaccination in many Cities and principal Towns of the United Kingdom, by Robert Willan, M.D. 4to. 15s.

MISCELLANIES.

A Catalogue of the entire Collection of Manuscripts, on Paper and Vellum, of the

late Marquis of Lansdowne, containing the Burleigh Manuscripts, Vol. I. 9s.

The Theatrical Speaker; or, an Elucidation of the whole Science of Acting, containing comprehensive Rules for accurately exhibiting the Dramatic Passions, with numerous examples for representation, 3s. boards.

First Impressions; or, Sketches from Art and Nature, animate and inanimate, by J. P. Malcolm, F. S. A. 8vo. 18s. bds. on large paper, 11. 7s.

Encyclopædia Perthensis; or, Universal Dictionary of Knowledge; a new edition, to be published in Monthly Parts, commencing Jan. 1, 1807; wherein the Treatises on Arts, Sciences, and Manufactures, will be revised by men of approved abilities, and the recent important Discoveries introduced. In 45 Parts, 7s. each.

Eccentric Mirror, by G. H. Wilson, No. 1. 6d. to be continued weekly.

Tracts, Historical and Philosophical, relative to the important Discussions which lately took place between the Members of the University and the Presbytery of Edinburgh, respecting the Election of Mr. Leslie to the Professorship of Mathematics in that University, 2 vols. 13s. 6d.

The Physics; or, Physical Auscultation of Aristotle, translated from the Greek; with copious Notes, in which the substance is given of the invaluable Commentaries of Simplicius, by Thomas Taylor, 4to, 5l. 5s.

A Speech on the Character of the Right Hon. William Pitt, delivered at Trinity College Chapel, Cambridge, Dec. 17. 1806, being Commemoration Day, by William Edward Prettyman Tomlin, 2s. 6d.

Records of Literature, containing, 1, Notices of Works in preparation; 2, Accounts of Works published; 3, Transactions of Literary Societies; 4, Memoirs of Literary Characters. No. I. 1s. to be continued monthly.

PHILOLOGY.

An Essay on the Elements, Accents, and Prosody of the English Language, intended to have been printed as an Introduction to Mr. Boucher's Supplement to Johnson's Dictionary. By J. Odell, M.A. 3s. 6d.

Exercises upon the different Parts of Speech of the Portuguese Language, referring to the Rules of Vieyra's Grammar; to which is added, a Course of Commercial Letters in Portuguese, by J. Em. Mordeute, 3s. 6d.

POETRY.

Turf House, a Poem, founded on the success of William Pearce, a poor man, who reclaimed twelve acres of swamp to

cultivation and fertility, for which he received the silver medal and fifteen guineas from the Society for the Encouragement of Arts, &c. 1s. 6d.

Admonition, a Poem, on the fashionable Modes of Female Dress; with Miscellaneous Pieces, in Verse, by George Ogg, 5s.

POLITICS.

The State of the Negotiation, with Details of its Progress, and causes of its termination, in the Recal of the Earl of Lauderdale, 3s. 6d.

Reply to a Pamphlet entitled, the State of the Negotiation, 2s. 6d.

A Vindication of the Court of Russia from the false and treasonable attack of a Pamphlet, entitled, the State of the Negotiation, 2s. 6d.

An Address to R. B. Sheridan, Esq. on his public and private Proceedings during the late Election for Westminster, 2s.

The Official Correspondence relative to the late Negotiation with France, as it appeared in the *Moniteur* of the 26th of November, 1806. 1s. 6d.

The whole of the Correspondence and Official Notes relating to the late Negotiation with France, as they appeared in the *Moniteur* of Nov. 26. 3s.

A Short View of the Political State of Great Britain and Ireland at the opening of the New Parliament, 2s.

History of the late memorable Election of Members to represent the Borough of Liverpool, 3s. 6d.

The Poll for Members to serve in Parliament for the Borough of Colchester, 1806, 1s.

The Poll for Members to serve in Parliament for the University of Oxford, 1806. 1s. 6d.

History of the Westminster Election. 1806. 8vo. 6s. boards.

THEOLOGY.

A Defence of the established Protestant Faith, a Sermon preached in the Parish Church of St. Mary, Newington Butts,

Oct. 19, 1806, by Robert Dickenson, Curate and Lecturer, 2s.

A Serious Address to the Parochial Clergy of the Church of England on the increasing Influence of the People called Methodists, by a Layman, 1s.

The Fathers of the English Church; or, Selections from the Writings of the Reformers and Early Divines, No. I. 1s.

Select Sermons, by the Rev. Alexander Cleeve, A. B. late Vicar of Wooler, in Northumberland, Chaplain to his Grace the Duke of Portland, and Lecturer at Trinity Chapel, Knightsbridge, published for the Benefit of the Widow and Female Children of the Author, 10s. 6d.

An Introductory Key to the Bible, on a Plan never before attempted, No. I. 6d.

Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country, 2s.

A Defence of Christian Liberty and the Rights of Conscience, against the Usurpations of Church Authority, by a Layman, 1s.

Institutes of Biblical Criticism; or, Heads of a Course of Lectures on that Subject, read in the University and King's College, Aberdeen, by Gilbert Gerard, D. D. Professor of Divinity, 9s.

A Catechism for the Use of all the Churches in the French Empire; to which are added, the Pope's Bull, and the Archbishop's Mandamus; translated from the Original, with an Introduction and Notes, by David Bogue, 3s. 6d.

The Essence, Spirituality, and glorious Issue of the Religion of Christ, to all God's Chosen, exhibited in Remarks on the "Verily, verily," as used by our blessed Lord in many parts of Scripture, by Samuel Bernard, Jun. 4s.

TOPOGRAPHY.

The Picture of London for 1807, being a full and accurate Guide to the British Metropolis, with Maps, Views, &c. bound in red, 5s.

TO CORRESPONDENTS.

THE review of "Thornton Abbey," in our 2d vol. p. 1029, has excited animadversions from various quarters. We are obliged to our correspondents for their friendly intentions, and wish to pay due regard to every reasonable remonstrance: but we regret, that because we oppose bigotry in every party of christians, we should be suspected of hostility toward any. We are not aware, that any expression in the article referred to, can reasonably be interpreted as reflecting, either on Dissenters as a body, or on any class of them in particular: if there be, it was far from our design, and we shall sincerely lament having given occasion to such a misconception. To one letter, which we

have received from a son of the deceased author of the work in question, peculiar attention is due, both on account of the filial piety by which it is dictated, and of the moderation and respect with which it is written. In reply to the answers which he has sent to our remarks, we would observe,—that his worthy parent, in the *xix*th Letter of his performance, has condemned *positivity* as severely as we have; and we have only applied the same censure to a different point of dispute among pious people, from that to which *he* applied it:—that we conceive the things in which all *real* christians agree, to be those which relate to the ground of a sinner's hope of salvation:—that it was only *as a national establishment* that we stated the author to identify the Church of England with popery; not in *other* respects. As to the question, whether the author represented *all* the corruptions of Christianity as arising from its establishment by Constantine, we are not aware that he noticed any as springing from a different source. If Mr. Satchell will examine the authorities to which we appealed, he will find, that most of the evils which *he* enumerates, existed in the Christian church long before the time of Constantine. It was to its previous corruptions that we alluded, when we spoke of its *apparent* danger of relapsing into paganism: and if the present state of the *oriental* churches be compared with those of *Europe*, we think that our expressions (which did not imply any *real* danger to the perpetuity of the *Gospel*) will need no other vindication.—Farther examination will also, we doubt not, convince Mr. S. that the accession of *numbers*, as well as of bishoprics, in consequence of the establishment of Christianity by Constantine, was very inferior to what he supposes it to have been.

Mr. S. wishes, “that the Reviewer had endeavoured to answer the arguments” (used in Thornton Abbey, against national establishments) “instead of trying to weaken their effect.” We reply, that neither one object, nor the other, was in our view, or would have been consistent with the principles on which our work was undertaken, and has always been conducted. It is not *our* business, either to attack, or to defend, any party of Christians as such. We did not blame the author for objecting to religious establishments, except as it might impede the *general* utility of his work; but for the *positivity* of his manner, and the inaccuracy of some of his statements. In fact, Mr. S.'s declaration, that the best informed Dissenters in the kingdom cannot distinguish whether the Reviewer is a Dissenter or an Episcopalian, appears to us the strongest confirmation that could be desired, of the *impartiality* and *consistency* of the *ECLECTIC* Review.

A correspondent, who expresses his general approbation in the most cordial and gratifying terms, complains that so little of our attention is devoted to theological works. We presume this hint must have been occasioned by a few of our former numbers, in which there happened unavoidably to be a temporary deficiency. More recently, the theological department has occupied from one-third to one-fourth part of our work, which we conceive to be as much as can, with propriety, be allotted to it, consistent with that attention to other subjects for which we are pledged in our prospectus.

THE ECLECTIC REVIEW,

For MARCH, 1807.

Art. I. *Evangelium Secundum Mattheum ex Codice Rescripto in Bibliotheca Collegii SS^{te}. Trinitatis juxta Dublin* : Descriptum Opera et Studio Johannis Barrett, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublinii ex CEdibus Academicis, excudebat R. E. Mercier Academiæ Typographus, 1801. 4to. Prolegomena, 52 Pages, Fac simile Plates, 64. Collation of the Cod. Montfortii. pp. 35. Price 2l. 12s. 6d.

THIS Work was published some time before the commencement of our Review ; but as, to the best of our recollection, it escaped the attention of contemporary journalists, and the subject is of prime importance, as well as rare occurrence, we conceive that little apology is necessary for introducing it to the notice of our readers.

It has long been the earnest wish of every biblical critic, that the inestimable remains of ancient MSS. which moulder away in the dust of public libraries, might be preserved from total destruction by printed *fac-similes*. That such a plan of preservation is practicable in the most accurate and satisfactory manner, we have certain evidence in the New Testament part of the *Codex Alexandrinus*, edited by Dr. Woide ; and in the *Codex Bezae* or Cantabrigiensis, published by Dr. Kipling. Both these invaluable MSS. which were yielding to the rapid ravages of time, are preserved for all valuable purposes, by these fac-similes, and will descend to posterity, for ages after the originals shall have perished. The Stereotype Process may also be applied in the more important and valuable MSS. with the greatest success, and thus genuine fac-similes of the originals may be multiplied ad libitum.

The task which Drs. Woide and Kipling had undertaken for the *Codex Alexandrinus* and the *Codex Bezae*, Dr. Barrett has performed with similar industry and judgement, and with equal accuracy, for a very ancient and hitherto almost unknown *Codex Rescriptus*, which contains a considerable part

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of the Gospel of Matthew in the original Greek. As the term last used may be new to some of our Readers, a short explanation, perhaps, will be acceptable.

A *Codex Rescriptus* is a parchment from which the original writing has been partially or totally erased, and on which a new work has been written in its stead. Before the invention of paper, the great scarcity of parchment in different places induced many persons to obliterate the works of ancient writers in order to transcribe their own or those of some favoured author in their place; hence the works of many eminent writers have doubtless perished, and particularly those of the greatest antiquity; for the comparatively recent were transcribed, to satisfy the immediate demand, while those which were already dim with age were erased.

In general, a *Codex Rescriptus* is easily known, as it rarely happens that the former writing is so completely erased that no trace of it appear: in some instances both writings are legible. Montfaucon found a MS. in the Colbert library, which had been written about the 8th century, and originally contained the works of St. Dionysius; new matter had been written over it, three or four centuries afterwards, and both continued legible. (Palæogr. p. 231. 233.) This destructive operation was most frequent, according to the above author, in the 12th, 13th, and 14th centuries, the barbaric ages of Europe; in which many ancient and valuable writings were obliterated, to make room for others of inferior worth. (Palæogr. pp. 318, 319.) The words of Montfaucon, who was better qualified to give an opinion on this subject than any other man in Europe, we subjoin for the satisfaction of our Readers.

‘Græci igitur librarii, isthac ætate (duodecimo sæculo, &c.) sæpe meliora eraserunt, ut vel *nenias* et *nugas*, vel opera, quæ frequentissime occurrebant in codicibus manuscriptis, eorum loco substituerent. Magna certe tunc ubique per Græciam erat ignorantia imperitiæque rerum; ita ut quæ ad veterem historiam, ad humaniores literas, &c. pertinebant, ne *stocci quidem* facerent librarii; ac ne novas membranas compararent, hæc nullo negotio pessumdarent. Interdum etiam illa, quæ sibi in usu erant, quoniam ob Scripturæ vetustatem non ita facile legi poterant, eradere solebant, ut nova substituerent. Estimo autem *Scriptores multos*, qui tempore Photii, imo etiam postea Constantini Porphyrogeniti supererant, *hoc perniciosi generis pessumdatos, ac penitus extinctos* fuisse. Hæc vero pestis, ut diximus, duodecimo sæculo primum, deinde autem tertio-decimo, et quarto-decimo, maxime in *vetustissimos Libros* grassata est.’ Palæogr. Gr. ub. supra.

Thus in the place, probably, of some of the finest writers of antiquity, *Philosophers, Poets, Historians, and Grammarians*, we have *Missals, Confessionals, Monkish Rhymes, execrable and puerile Legends, and Papal Constitutions!* And there is reason to believe, that many of those ancient writings, a few precious

fragments of which remain in the works of Theophilus Bp. of Antioch, Justin Martyr, Clemens Alexandrinus, Origen, Eusebius, and Photius, have, by this barbarous process, been utterly destroyed. In very few cases, we fear, has literature been indemnified for these depredations by the insertion of *better works*: Religion and Science have been equally outraged, and the very words of God obliterated to make way for such writings as have yielded nothing to the instruction or amelioration of posterity. We have reason, however, to thank God that some valuable fragments are still preserved from this general wreck; which do the greatest honour to the piety and taste of preceding ages, and contribute greatly to the improvement of the present. Among these we hesitate not to place the *Codex Rescriptus* here published, and the very sensible and valuable Prolegomena to which it has given occasion. How much is it to be regretted that this precious relic had not fallen a hundred years ago under the notice of such a person as the present Editor! We should probably have possessed the work entire, which is now presented to us with grievous mutilations. We have to thank the industry and learning of Dr. Barrett, that it has not totally perished.

Dr. Barrett divides his Preface to this work into *two* parts: the *first* relates simply to the MS. in question; and the *second* to the controversy concerning the *Genealogy of our Lord*. This question is not at all concerned in the present publication; yet as the MS. commences with the 17th verse of the 1st chapter of Matthew, containing a part of this genealogy, Dr. Barrett has been induced to step rather out of his way to consider this controverted question. The digression, however, will be well received by every biblical student, as it contains a great variety of useful information on a subject which is pressed on all sides with difficulties. We proceed now to analyse the first part of this work, and shall take the liberty to supply such deficiencies, as might otherwise leave the subject obscure to those among our readers who may be less conversant in this sort of criticism.

Dr. Barrett begins his Prolegomena with celebrating the industry and learning of the *Moderns* for their numerous and valuable labours in sacred criticism. To the *English* he assigns the pre-eminence, though he mentions with high respect the exertions of foreigners.

Tot et tanta doctrinæ et ingenii specimina dederunt, et tam ingentes præstiterunt labores in eruendis et conferendis Codd. MSS: ut omnibus successoribus suis, palmam meritò præripiant. Imprimis verò Angliæ præcipuum bonarum artium mater et eximia faulrix, laudem sibi peculiarem vindicat: utpote cujus auspiciis, necnon sumptibus in eum finem erogatis, maximè V. T. tam Hebræum quam Græcum ex collatione Codd.

MSS. puriorem quam unquam antea, in lucem editum habemus; et etiam Codd. ipsos MSS. celeberrimos Alexand. et Castab. typis accuratissime mandatos.' p. 1.

Foreign Critics, we are afraid, will tax this praise; and by comparing their *De Rossi* with our *Kennicott*—their *Stephens*, *Wetstein*, *Alter*, *Birch*, *Matthæi*, and *Griesbach*, with our *Fell*, *Mill*, and *Holmes*,—will divide the eulogium, and assume a larger portion of literary merit than Dr. Barrett seems inclined to concede. Disinterested judges will admit the honours both of the Island and the Continent, without feeling it necessary to decide the question of precedency. *Et vitula TU dignus, et HIC.*

Of the discovery and contents of his MS. Dr. B. gives the following account. About 14 years ago (from 1801) while examining different books in the library of Trinity College, Dublin, he accidentally met with a very ancient Greek MS. on certain leaves of which he observed a two-fold writing, one ancient, and the other comparatively recent transcribed over the former. The original writing on these leaves had been greatly defaced either by the injuries of time, or by art: *vel deleverat ars* (as the Dr. observes) *vel edax abolebat vetustas*: the former generally was the means, in order to make way for the Rescripts, for whose sake alone many MSS. appear to have been preserved. On close examination he found that this ancient writing consisted of the three following fragments: the Prophet *Isaiah*, the Evangelist *St. Matthew*, and certain orations of *Gregory Nazianzen*. The fragment containing *St. Matthew's Gospel*, he carefully transcribed, and the whole has been accurately engraved in *fac simile*, by the order, and at the expense, of the University, presenting to the reader, a perfect resemblance of every page, line, and letter, of the original.

In that part of his Prolegomena which Dr. B. denominates *Descriptio Codicis Utriusque*, he gives first a particular account of what he calls the *Codex recens*, which is in substance as follows:

The MS. consists of quaternions, or gatherings of four sheets each: the first sheet now remaining, has the signature *8*, which shews that 11 sheets or 88 leaves have preceded this, all which have totally perished. Dr. B. thinks they contained the Tract of *St. Chrysostom De Sacerdotio*. The part which remains, comprises (1) Some of the *Opuscula* of *Theodorus of Abucara*: this writer was Bishop of Candia, and flourished in 870. His works were published by Gretzer and Turriano, 4to. Gr. and Lat. Ingolstadii 1606. (2) Another piece of the same author entitled *πρὸς ἰουδαίους καὶ σαμαριτῶνας*. (3) To these succeed two fragments of *Epiphanius*, one concerning the *Genealogy of our Lord*. The whole of this fragment (never, we believe, published before) Dr. B. has given, p. 46. of this Pro-

legomena. (4) Some fragments of *Chrysostom* and *Basil*. (5) A *Chronology* which computes the number of years from the Creation to the time of Theophilus, A. C. 848, to be 6348 years. This is supposed to be the *Chronology* of *Nicephorus*, who was Patriarch of Constantinople in 806, and was driven by Leo Armenius into exile, where he died in 828. (6) Some fragments of the *Chronology* of *Hippolytus Thebanus*, whose works were published by Fabricius, fol. Gr. and Lat. Hamb. 1716-18. 2 vols. The time of this Christian Bishop is uncertain, but it is supposed he flourished about A. D. 230. (7) Another fragment of the same Author, concerning the relationship between the Virgin Mary, and Mary the wife of Cleopas. This has been published in Cotelierius's *Apostolic Fathers*, tom. 1. p. 231. (8) Fragments concerning the spurious epistle pretended to have been written by *Abgarus*, King of Edessa; to our Lord, taken from Eusebius's *Ecclesiastical history*. (9) A fragment concerning *Abraham* and *Melchisedec*, taken from the *Pascal Chronicle*, the author of which lived about A. D. 634. (10) A piece concerning the woman afflicted with the hæmorrhage, Mat. ix. 20. for which see Malala, and the works of Damascenus, vol. i. p. 368. (11) A *Creed* of the *Orthodox Faith*, in which mention is made of the Seven *Ecumenic Councils*. (12) The last piece in the volume, is the *Mystagogia Ecclesiastica* of Maximus.

From this enumeration it is evident, that this MS. contains no tract written by any author posterior to the time of Hippolytus Thebanus, who certainly died before A. D. 1000. Dr. Barrett therefore concludes that this Rescript may be fairly attributed to a scribe of the 13th Century; about which time, according to the quotations already made from Montfaucon, it became customary, on account of the scarcity of parchment, or the indolence of transcribers, to erase ancient writings, and insert others in their place. His opinion of the age of this rescript, we conceive to be well founded; a later period cannot be assigned to it with sufficient probability.

The *original writing*, which Dr. B. calls the *Codex Vetus*, containing the fragment of St. Matthew's gospel here published, is next described.

Of this fragment only 64 leaves remain, and even these are in a very mutilated state. Each page contains one column, and the columns in general consist of 21 lines, and sometimes, but rarely, of 22 or 23; the lines are nearly of equal lengths, and consist ordinarily of 18 or 20 letters.

In the four following circumstances, Dr. B. thinks this MS. in its primitive state, may be compared with the most ancient: 1. The division of the text. 2. The orthography. 3. The mode of pointing, and 4. The abbreviations.

I. Division. The first division made of the sacred text was into *τιτλοι*, *Titles*, or the *κεφαλαια* *majora* with the *τιτλοι* annexed. Dr. Mill supposes that Tatian, who flourished A.D. 160. invented these, for the purpose of constructing his work called *Diatessaron*, or harmony of the four evangelists.

From Tertullian we learn, that in his time, about A. D. 200, the new testament was divided into *capitula*, or small chapters. In his tract *Ad Uxorem*, lib. II. cap 2. speaking of those *Christians* who endeavoured to vindicate their conduct in marrying with the Gentiles, by an appeal to the words of St. Paul 1 Cor. vii. 12. he says, “Nunquid, inquam, de illo CAPITULO, sibi blandiuntur primæ ad Corinthios, ubi scriptum est: *Si quis frater infidelem habet uxorem*, &c.” This ancient writer alludes also to the same division in his tract *De Pudicitia*, sect. 16. where, in reference to heretics who perverted scripture, he uses the following words: *Alicujus CAPITULI ancipitis occasione adversus exercitum sententiarum instrumenti totius armari.*

Ammonius, a Christian philosopher of the 3d century invented those SECTIONS which have ever since retained his name; of these there are 355, and 68 *Tituli* in the Gospel of Matthew; and to these sections, Eusebius, in the fourth century, adapted his CANONS.

Euthalius relates, that about the year 396, the epistles of St. Paul were divided into *capitula*; as were also the acts of the apostles and the catholic epistles about the year 451.

Andreas Cæsariensis, (or according to others *Andreas Creten-sis*) divided the apocâlypse into 72 *capitula*; and about the 11th century *Æcumenius* is said to have divided the Acts into 40 *capita*, and 247 *capitula*; a division something analogous to our chapters and verses.

The division which obtained in the ancient Latin MSS. was different from that used by the Greeks, as will readily appear on the slightest inspection; but we cannot enter deeply into this subject here. The division of St. Matthew into 28 *capita* or chapters, which still prevails, was made in the 13th century by Cardinal Hugo de St. Cher; and that this division was copied by multitudes of the subsequent MSS. of the Vulgate, is well known. Previous to the time of Cardinal Hugo, the divisions in the sacred books were widely different; as fully appears from the more ancient Latin MSS. Dr. B. gives the divisions of all the books of the new testament as they exist in an ancient copy of the Vulgate in the library of Trinity College Dublin, marked A. 1. 1. They are as follows: Matt. 76: Mark 46. Luke 72. John 35. Acts 74. Rom. 51. 1 Cor. 72: 2 Cor. 28. Gal. 12. Eph. 10. Phil. 19. 1 Thess. 7. 2. Thess. 5. Coloss. 9. 1 Tim. 8. 2 Tim. 6. Tit. 5. Philemon 3. Heb. 23. Jam. 20. 1 Pet. 20. 2 Pet. 11. 1 John 20. 2. John 5: 3 John 5. Jude 7.

Revel. 25. These divisions are far from being regular even in the Latin MSS. some following the Greek mode, or *Ammonian Sections*, and others a variety of forms reducible to no particular standard.

The *Codex Vetus* here published, has the larger κεφαλαια, or chapters, noted both at the top of the page and in the margin, with the *Ammonian Sections*; but it wants the numbers of Eusebius. These numbers are also wanting in the Codex Bezae, but they occur in the *Codd. Ephraim*, and *Alexandrinus*, which have the κεφαλαια, the Ammonian Sections, and the Eusebian numbers.

II. Orthography. In its orthography, this MS. agrees with those just mentioned, as appears from the following examples.

1st. In the permutation of certain vowels and diphthongs; as α and αι, ι and η; which often occur in the *Codd. Ephr.* and *Alexand.*, as also in the *Codex Laudianus* which contains the Acts of the Apostles.

2ndly. In the permutation of certain letters, as α for α, as διατριμμεν for διατριμμεν Matt. xvii. 17. and vice versa, xi. 7. εξηλαβη for εξαλαβη. Similar permutations may be seen in the *Codd.* before mentioned, and in some of the inscriptions in Pocock: they are noticed and condemned by *Phrynichus* a grammarian of the 2nd century. Δ and Θ are also interchanged; e. g. Βηδφαγη for Βηδφαγη, as in the *Cod. Alexand.* Βηδσαϊδα for Βηθσαϊδα. The same confusion has been noted and condemned by different authors, particularly *Phrynichus* and *Eustathius*; and by the author of the *Etymologicon Magnum* under the word ιαδωρ.

3dly. Sometimes this MS. adds, sometimes omits a letter, as is customary with the MSS. already cited. e. g. λημφομαι for λαφομαι; this is frequent both in the *Cod. Alex.* the *Cod. Laud.* and other MSS. of the remotest antiquity: the same orthography occurs frequently in Herodotus. It has also εκχυτομενοι with two η, Matt. xxiii. 35. xxvi. 28. and ιραπισαι Matt. xxvi. 67. with a single ε, which words are written precisely in the same way in the *Codd. Ephraim*, *Cant.*, and *Alexandrinus*.

4thly. It prefixes the augment to the preposition, as προφητισαν for προφητισαν, Matt. xi. 13. and always adds the εφελκυστικαι or paragogic N. Besides, it expresses numbers by words, and not by numeral letters; and writes ουτως for ουτω, though the following word begin with a consonant.

III. Mode of Pointing. In the distinction of words by pointing, it agrees with the most ancient MSS. It is generally supposed that one point variously placed, answered the purpose of our semicolon, colon, and period. A point at the top of the terminating letter in a word or sentence, was equivalent to our semicolon; at the middle, to a colon: and at the bottom, following the last letter on the same line, to a period. Dr. B. supposes that the members of the sentences were thus distinguished originally in this MS. but at present very few points

are visible in the whole fragment; yet there are sufficient traces of them to countenance Dr. B.'s opinion. The points of *interrogation* appear no where in this MS. nor is this to be wondered at, as these points do not appear in any MS. prior to the ninth century, and the Dublin MS. undoubtedly belongs to a remoter period.

IV. *Abbreviations or Contractions.* Though contractions appear in the most ancient and correct MSS. yet in general they are but few, and occur only in such words as are best known, and most frequently repeated. In this respect the fragment published by Dr. Barrett, agrees with the most ancient MSS. It has but a few contractions, and these on common and well known words, e.g. *δαδ* for *δαβιδ*, *ω χυ* for *ισου χριστου*, *πς* for *πνευματος*, *κου* for *κυριου*, &c. The words are written closely consecutive, with rarely any space to denote the commencement of any new word or sentence. In many places the *iota* has two points *ι* over it, but this is not regular: in some parts it frequently occurs; in others rarely. We have not discovered any point above the *τ*, which frequently appears in MSS. of the eleventh and subsequent centuries.

From what we have already seen, the *age* of this MS. may be nearly conjectured. Dr. Barrett supposes that it may be classed among those of the *sixth* century for the following reasons:

1st. Because it is written in the square or uncial character, which is that of the most ancient MSS. and Inscriptions; and which began to be disused in the seventh century, and soon afterwards gave place to the small, oblong, and inclined character, the uncial being only preserved for the *titles* of books, &c.

2dly. It not only possesses internal marks of very high antiquity; but is destitute of all those which characterize MSS. of a modern or comparatively modern date. It has neither *spirits* nor *accents*, which in the opinion of the learned Montfaucon were first introduced in the seventh century: and though the writing is both accurate and extremely elegant, yet it has no *flourished* or *ornamented* letters, which prevailed in MSS. of the ninth and following centuries.

3dly. It agrees with the most ancient MSS. in its readings, &c. and particularly with the *Codex Beza*, and omits the *doxology*, Matt. vi. 13.

4thly. Though the *Ammonian Sections* are exhibited in this MS. the *Eusebian Canons* usually connected with them, are wanting, as in the *Cod. Cant.*—yet these are found connected in MSS. which boast the remotest antiquity, such as the *Codex Ephraim* and the *Codex Alexandrinus*.

5thly. The *vellum* on which this MS. is written, was originally of a *purple* colour, which is allowed, by the best judges, to be a proof of the greatest antiquity.

6thly. There are evidences that the original writing on this

vellum, had not been removed by art, in order to write another work in its place, but had faded through the long lapse of time; as there are found in it unquestionable proofs of an attempt to retrace some of the evanescent letters with fresh ink, previously to the rescript. Dr. Barrett therefore conjectures, that several centuries must have elapsed before the *rescript* took place, and that the MS. in question cannot be placed later than the sixth century. With this opinion, on a careful examination of his proofs, and comparing this MS. with others, the remote antiquity of which is sufficiently established, we decidedly concur; and we refer to the work itself, pp. 7, 8, and 9, for solid answers to objections that might be grounded upon the *form* of some of its letters.

The principal argument against its being a MS. of the sixth century, is the conformity of its letters to those in the *Turonian* fragment, exhibited by Montfaucon, *Palæographia Græca*, p. 214. which he supposed to have been written in the seventh century. Were we at all disposed to question the age attributed by Dr. B. to his *Codex Rescriptus*, it would be on the evidence of this fragment, from the general similarity of the letter, and particularly of the α and μ which sometimes occur in a form, nearly resembling those in Dr. B.'s MS. But allowing that Montfaucon is correct in the age he assigns to this fragment, it does not follow, that the Dublin MS. must be of the same age with it, because of a peculiar similarity in some of the letters. In this fragment, the μ occurs sometimes in the following form Π , and though the fragment consists of only fourteen incomplete lines, yet the μ occurs in its regular form μ twice, whereas in the Dublin MS. it invariably retains the form of an inverted Π , Π ; add to this, that several of the letters in the *Tours* fragment are widely different, and bear evident marks of a more *modern* date than those in the Dublin MS. as they approach more to the cursive connected form, which obtained in the ninth and following centuries. Whatever may be the age of the *Turonian* fragment, the Dublin MS., we think, may lay claim to at least 100 years of prior antiquity.

Having thus vindicated the date which he ascribes to his *Codex Rescriptus*, Dr. Barrett proceeds to describe those MSS. with which he has collated it; those written in uncial characters are the following, and are thus characterized; A, the *Codex Alexandrinus*.—B, *Vaticanus*.—C, *Regius*.—D, *Cantabrigiensis*, or *Codex Bezae*.—L, a MS. of the ninth Century, highly esteemed by Griesbach.—Y, a Latin MS. of the Four Gospels, in the library of Trinity College, Dublin, marked A, 1. 6.—Z, another MS. of the Four Gospels, in the same library, marked A, 4. 15. containing the old *Itala*, or *Ante-*

hieronymian version. Those in small characters are the following. No. 1; the *Codex Basiliensis*: 13, the *Codex Parisinus*: 33, *Codex Colbertinus*: and 69, the *Codex Leicestrensis*. The different Antehieronymian versions, edited by Blanchini, are cited, as also the *Syriac*, *Coptic*, *Vulgate*, *Saxon*, *Armenian*, and *Arabic*, with several of the primitive fathers. This collation is highly creditable to the Dublin MS. as it is found to agree with the most ancient and accurate MSS. Versions and Fathers, and to contain a variety of valuable readings.

Before we proceed to give any particular account of these readings, it may be necessary to describe the *form* in which Dr. B. has exhibited his work. The MS. as we have seen, contains only sixty-four pages; these appear in the work before us beautifully engraved on sixty-four copper-plates, in which the contents and peculiar form of the original are accurately expressed. On the opposite pages, the contents of each plate are printed in the modern Greek character, and the deficient letters of the MS. marked by dots: the chapter and verse are also marked in the margin of the printed page; and at the bottom, the *Varie Lectiones* are inserted from the collation already described.

We have before hinted that the MS. commences with a part of the genealogy of our Lord, Matt. i. 17; this one verse, unfortunately, is all that remains of it, but this is sufficient to shew that the whole genealogy was once contained in the MS. Thus we have another proof, and a proof of the *most respectable* kind, that the first and second chapters of this gospel are no spurious additions of after times, as those persons would have us believe, that deny the miraculous conception of the human nature of our blessed Lord.

For a specimen of this publication, we subjoin this verse as it stands in the original, with the modern characters on the opposite page, using a type, which, though much smaller, bears a great resemblance to the fac simile.

ΙΟΥΝΔΓΕΝΕΔ ου αι γινα .
ΔΒΡΔΔΠΕΩCΔΔΓΕ.	Αβρααμ εις Δαδ γι
ΔΕΚΔΤΕCΔΡΕC	δικατισσαρις
ΚΔΔΠΤΟΔΔΕΩCΤΗCΠ	Και απο Δαδ εις της μ . . .
ΚΕCΙΔCΒΔΒΥΛΩΝΟCΓΕ	κισιας Βαβυλωνος, γι . .
ΔΔΕΚΔΤΕCΔΡΕC	αι δικατισσαρις .
ΚΔΔΠΤΟΤΗCΠΕΤΟΙΚΕCΙΔ	Και απο της μετοικισια . .
ΒΔΒΥΛΩΝΟCΕΩCΤΟΥΧ	Βαβυλωνος εις του Χ .
ΓΕΝΕΔΔΕΚΔΤΕCΔΡΕC	γιναι δικατισσαρις .

The characters in this MS. are nearly the same with those

of the Codex Alexandrinus, and Codex Bezaë, only the right hand stroke of the Λ is perpendicular $\mathbf{\Lambda}$; the right hand stroke of the Δ and Δ is turned round towards the left at top $\mathbf{\Delta}$; the \mathbf{M} is like an inverted Π ; the $\mathbf{\Upsilon}$ is like the present Greek capital of that name; and the \mathbf{X} a little turned to the right and left at the top. The erect form of the right limb of the Alpha, we believe to be peculiar to this MS. and the fragment at *Tours*. In all other respects, the letters cast for Drs. Woide's and Kipling's *fac similes*, would, the size excepted, fully express the writing of this MS.

As the punches and matrices formed for those *fac similes* are still in being, and the letters agree so nearly in their forms with the most ancient MSS., it may be an object to those who feel inclined to favour the world with *fac similes* of the frail remains of antiquity to know, that with the addition of a few peculiarly formed letters, the founts already in existence will afford them a comparatively cheap supply. The mere *size*, we should suppose, can be no object, as long as the real *shape* is preserved; especially if a few lines of the MS. be cut in wood, or engraved on copper, as a *fac simile*. We mention this particularly, as we have reason to believe the great expense of new characters or engraved plates, deters several learned men from enriching literature with the valuable contents of many MSS. now perishing in our public libraries.

As a specimen of its *Varie Lectiones*, we lay the following before our readers; those who are versed in this kind of criticism, will easily discover the reputable family to which this MS. belongs.

Matt. i. 18. For $\gamma\epsilon\gamma\epsilon\tau\epsilon$ it has $\gamma\epsilon\gamma\epsilon\tau\epsilon$ and in this it agrees with B. (*Cod. Vatican.*) C. (*Cod. Regius*) P. (*Cod. Guelpherbytanus*) A. S. (*Cod. Vatican.* 354.) This reading Griesbach has received into his text.

Ib. omits $\gamma\alpha\rho$ with B.—the *Cod. Basiliensis Reuchlini* numbered 1. in Griesbach, both the Syriac versions, the Coptic, Armenian, Antehieronymian, &c.

Ver. 19. For $\pi\alpha\rho\alpha\delta\iota\gamma\mu\alpha\tau\iota\sigma\alpha\iota$, reads $\delta\iota\gamma\mu\alpha\tau\iota\sigma\alpha\iota$ with B. i. Origen, Eusebius, Antehieronymian, Vulgate, &c.

Ver. 22. Omits $\tau\omega\upsilon$ before $\kappa\upsilon\gamma\iota\upsilon$ in which it agrees with the *Codex Vaticanus* numbered in Griesbach 142.

Ver. 24. For $\delta\iota\gamma\epsilon\theta\epsilon\iota\varsigma$ it has $\epsilon\gamma\epsilon\theta\epsilon\iota\varsigma$ with B. C. 1. and Epiphanius.

Ib. It omits the \colon before $\iota\omega\sigma\phi$ with the Harleian MSS. 5647, 5540, 5567, and the Vienna MS. (Lambec. 31.) a MS. of Matthai in uncial characters, marked B. and some others in the same author's collection.

Ver. 25. After $\upsilon\iota\omicron\upsilon$ it omits $\alpha\upsilon\tau\eta\varsigma \tau\omega\upsilon \pi\rho\omega\tau\omicron\tau\omicron\chi\omicron\upsilon$, with the *Cod. Vatican.* B; the *Cod. Basiliensis*, 1. one of the *Colbert* MSS.

numbered 33, in Griesbach; the Coptic, 3 of the old Itala or Anteliectionary, Hilary and Ambrose.

C. ii. ver. 15. It omits the *του* before *κυριου*, as do B. C. D. and some others of the first respectability.

Ib. 18. It omits *θενης και* with B. K. (the *Codex Cyprius*) 1. and the major part of the ancient Versions, Hilary, Ambrose, and Jerome.

Ib. for *οδυρμος*, it seems originally to have read *βρυγμος*, (a part of the word is now erased) a singular reading, found we believe in no other MS.

C. iv. 5. for *ιστην* it has *ιστην*, with B, C, D, (the Cod. Beza) and several others.

Ib. 10. it adds *οπισωμος*, with C, D, L, (Shepherd's *η* M. (one of the *Codd. Reg.*) and a vast number of the most reputable MSS. Versions and Fathers.

Ib. 12. it omits *ο Ιησους* with B, D, and many others.

C. v. 47. for *ουτω* it reads *ουτως*, as in several other places.

Ib. 48. for *ο εν τοις ουρανοις*, it reads *ο ουρανιος* with B, D, E, (*Cod. Beza*. B. vi. 21.) L, and several others with the principal Versions and many of the Fathers.

C. vi. 1. for *δικαιοσυνη*, received into the text by Griesbach, reads *ελεημοσυνη*.

Ib. 4. *εν τω φανερω* is omitted in this and in the 6th verse, as also B, D, and several others.

Ib. 5. for *ωσπερ*, reads *ως*.

Ib. 13. omits *οτι σου εστι η βασιλεια, και η δυναμις, και η δοξα, εις τους αιωνας αμην*. with B, D, some others, and all the latin Fathers.

For the rest of its various readings we must refer to the work itself, observing only that we have collated the above with the Text and *Variae Lectiones* of the last Edition of Griesbach.

Dr. Barrett has not given a Table of the *defects* in this MS.; on a close inspection, we find them to be the following :

Matt. i. 1—16	xii. 1—42	xx. 1—7
ii. 7—12	xiii. 12—56	xxi. 8—22
— 20—23	xiv. 19—36	— 31—36
iii. all	xv. 1—12	— 45—46
iv. 1—3	— 24—39	xxii. 1—15
— 14—25	xvi. all	— 26—36
v. 1—44	xvii. 1—8	xxiii. 4—12
vi. 15—34	— 18—26	— 23—39
vii. 1—16	xviii. 7—35	xxiv. 1—14
viii. 7—34	xix. 1—4	— 26—51
ix. all	— 13—20	xxv. 12—21
x. 1—40	— 29—30	— 30—62
xi. 18—30		xxvi. 72—75

Beside all these general deficiencies, there are but few

lines in the whole MS. that are not less or more mutilated ; and the xxvii and xxviii. chapters are entirely wanting, as the MS. ends with the 71 verse of the xxvi.

We cannot take our leave of this part of Dr. Barrett's work, without returning him our heartiest thanks for the zeal and industry he has displayed in this difficult undertaking, and for the service he has performed to biblical criticism and the literary world ; we sincerely hope that his labours may be duly appreciated and suitably rewarded.

The consideration of that part of his Prolegomena which relates to the genealogy of our Lord as given by St. Matthew and St. Luke, we shall reserve to a future number.

Art. II. *Magna Britannia* ; being a concise topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A. M. F. R. S. F. A. and L. S. Rector of Rodmarton in Gloucestershire ; and Samuel Lysons, Esq. F. R. S. and F. A. S. Keeper of his Majesty's Records in the Tower of London. Vol. i. containing Bedfordshire, Berkshire, and Buckinghamshire, 4to. pp. 764. Price 3l. 3s. Cadell and Davies. 1806.

A PERIOD of two hundred and thirty years has elapsed, since our renowned antiquary, Camden, published his *Britannia*, in a small Latin octavo. It received various improvements from the author's hand, within the following twenty years ; and it has since been augmented, in an English form, from one to two, and even to three capacious folios. That, for so long a time, our antiquaries should have limited their pretensions to the enlargement of Camden's work, without aiming to supersede it, affords a strong argument in favour of his original plan, and of the standard merit of its execution. His performance, indeed, combined the different advantages of a general, and of a particular description, as much, perhaps, in most respects, as was practicable at the time of its appearance. Laying his foundation in the remotest antiquity to which *he* had access, and deducing his general divisions of our island from the supposed situations of tribes by which it was earliest inhabited, he proceeded to describe the several counties, thus arranged, in a method which was perfectly geographical ; following the line of our coasts, and ascending one bank, and descending the other, of all the rivers by which our country is intersected, and by which, in many instances, its provincial boundaries are formed.

Acquisitions of topographical knowledge, however, are necessarily progressive : and although Camden's plan was adapted to comprise the utmost accessions that successive discoveries, or ameliorations, could supply, yet it is obvious that perpetual additions to his original work, must be attend-

ed with growing inconvenience. Messrs. Lysons therefore, have, in our judgement, greatly added to the obligations which they had already conferred on the lovers of British topography and antiquities, by their present undertaking; the nature and occasion of which they thus briefly but accurately explain.

‘ Although copious and well-executed histories of several counties have been published, and although the *Britannia* of the learned Camden has been universally and justly regarded as an excellent work relating to the kingdom at large; yet as the former, besides being for the most part very scarce, are moreover so bulky, as to form of themselves a library of no inconsiderable extent; and as the *Britannia* gives only a general view of each county; it appeared to us that there was still room for a work, which should contain an account of each parish, in a compressed form, and arranged in an order convenient for reference.’ p. vii.

It is therefore evident, that this work is to be considered as a collection of county histories, abridged from such as have been published, or, where these are wanting, supplied from manuscripts, and the personal inquiries of the compilers. It should be expected, not to form, like Camden's, a whole, connected in its various parts; but to afford local information to persons whose curiosity, or whose interest, directs their attention peculiarly to certain spots, or districts, of our island. On this account, we apprehend that it would have been an important accommodation to the public, and consequently very advantageous to the circulation of Messrs. Lysons' work, if they had allowed their collections on every county to be sold separately, instead of combining, in one bulky volume, two or three parts, naturally unconnected, and unequally interesting to the purchaser. The probable extent of the whole plan may be conjectured from the observation, that all the subjects of the present bulky volume occupy only thirty pages of Bp. Gibson's first folio edition of Camden, or about a thirtieth part of the whole. Therefore, if the compilers' plan should ever be completed, which is uncertain, if not improbable, considering its magnitude, few persons can be expected to purchase the whole; and consequently many odd volumes are likely to remain unsold: whereas if the history of each county could be procured separately, no reader who is interested in it, would scruple a guinea, or more in proportion to its extent, for the acquisition. We heartily wish that the publishers may pay timely attention to this advice. Otherwise the damage will increase with every successive volume. As yet, this is trifling; especially as the counties already described, have some mutual connexion: but, as the arrangement is alphabetical, we expect soon to travel from Cambridgeshire to Cheshire, and from Cheshire to Cornwall. If the pub-

lication of detached parts be disapproved, a different arrangement should be adopted ; and descriptions of counties, which have a natural connection with each other, should be included in the same volume.

The General Introduction, as it is called, hardly occupies nine pages ; and treats almost solely of the ancient divisions of England. The authors were unacquainted with the origin of the name of Britain. The Welch who have always spelled it *Prydain*, have preserved very ancient documents, which assert, that our island was thus named after one of its princes, who brought the several tribes of its earliest inhabitants into a state of general confederacy. All modern writers, with Messrs. Lysons, have assigned the county of Lincoln to *Mercia*, during the Saxon Heptarchy ; and we do not deny that it was sometimes united with that kingdom : but we apprehend that it originally belonged to the East Angles. It is more likely, that they allowed the *Mercians* a passage through that country to the interior, than that they had not occupied it before the Mercian invaders arrived : and Bede's account of the establishment of Christianity at Lincoln, implies that city to have been then subject either to the East Angles, or the Northumbrians.* To the modern ecclesiastical division of England, that of the Judiciary circuits would have been a useful addition.

The description of every county consists of *two* parts, the former of which is *general and introductory*. This is distributed under the following heads : ancient inhabitants and government ; historical events ; ancient and modern division ; ecclesiastical ditto ; monasteries and hospitals ; market and borough towns ; population ; principal land-owners at various periods, and extinct families ; nobility, and places which have given titles ; noblemen's seats ; baronets extinct and existing ; principal gentry and their seats ; geographical and geological description ; produce ; *natural history* ; fossils, rare plants ; rivers ; roads ; manufactures ; *antiquities* ; Roman remains ; Roman roads and stations ; church architecture ; stained glass ; rood lofts, screens, &c. ; fountains ; stone stalls and *piscine* ; ancient tombs ; monastic remains ; sites of castles and ancient mansions ; camps and earth-works. Etymologies of names of counties, non-resident families having estates, crown-lands, castellated mansions, navigable canals, and mineral waters, are also introduced, occasionally, as distinct heads. The *second* grand division under each county, consists of parochial topography, alphabetically arranged ; in which are given those particulars of every parish, which have not been introduced under the preceding general heads, with as little re-

* Bede Eccl. Hist. l. II. cc. 14, 15, 16.

petition as the plan can be supposed to admit; which if it has not an indefeasible claim to logical precision, is at least duly comprehensive, and well adapted for reference.

In filling up so extensive an outline, the authors acknowledge their obligations to the ancient records and manuscripts in the British Museum; to the records of the Tower; of the Augmentation Office; of the Chapter House, Westminster; of the College at Arns; and to those of the offices of the Duchies of Cornwall and Lancaster; and of the Auditors of the Land Revenue. They profess also to have made personal surveys in every county; and we believe them entitled to the credit of having visited all the parishes of those which they have described. At the same time we know their visits in several of them to have been very transient; and their information is, consequently, superficial and defective, in many instances; and in some, palpably erroneous. Considerable allowance, however, is due, for occasional lapses, to the compilers of so complicated a work: and it is probable that most of their future productions will be less marked by such imperfections, than those which are already published; as their adherence to alphabetical arrangement obliged them to begin with three counties of which no general topography had been printed.

The praise of conciseness and compression, and of a style well suited to the subject (bating too many ambiguous expressions) is due to the compilers. They must have bestowed great labour on the construction of this volume; and in the antiquities of the respective counties they have done as much, we think, as could be reasonably demanded from them. In the article of Roman (more properly *ancient*) roads and stations, they have received very valuable assistance from the Bishop of Cloyne. On the *Watling-street*, his Lordship thus expresses his judgement.

‘ This I have no doubt was another British track-way, traversing the island from the Kentish coast to the country of the Guetheli; and it is a curious circumstance, that an ancient track-way, under the very same name, tends from the eastern extremity of Scotland to the same country. These Guetheli were the remains of the old Celtic inhabitants of England, who had been driven by powerful and successive invaders, to the extremity of Wales, and to the opposite shores of Ireland; and the communication with their country must have been of the utmost importance in those early times, as providing a passage for cattle and other articles of trade, from the extreme coasts of the west, to the great marts for foreign merchants in the eastern parts of Britain. Thus the *Watling-street*, (via *Guethelinga*, as Richard of Cirencester expressly calls it) would be the road of the *Guetheli*, as the *Ikening-street* was the road of the *Icenæ*.’ pp. 25, 26.

We have the pleasure of perfectly agreeing with his Lordship, that the Watling-street was originally a *British*, not a *Roman* work; and on this account we object to the *title* assigned to this division: but we are compelled to question, whether the Guetheli (as he terms them) were "the old Celtic inhabitants of England." We do not indeed find, either in ancient classic writers, or in the venerable relics of internal tradition comprised in the Archaiology of Wales, any reason to suppose that the *Celts* ever inhabited England. The learned and ingenious Edward Llwyd, in the Welch preface to his British Glossology, hazards a conjecture, that the *Gwyddyl* (or Irish) first occupied Britain, and were driven thence to Ireland by the *Cymry*: but he acknowledges this supposition to be *destitute* of historical authority; and he might have added, that it is even *inconsistent* with it. We apprehend, that the name of the Watling-street, meant neither more nor less than a road toward the Gwyddyl; that is, toward the people of Ireland. These, according to all historical authority that has yet been traced, were not Celts, but Iberians; and the Welch were evidently a distinct tribe of the same nation. Nothing is more rare, than for historical or geographical speculations to stand the test of progressive discoveries. Our great Camden erred, in supposing the *Picts* to have been correlative with the Welch. By protesting, however, against the Bishop of Cloyne's adoption of Llwyd's hypothesis, we are far from wishing to detract from the general merits of his communications to the present work, of which they form a very desirable portion.

The heads of Messrs. L.'s plan clearly intimate, that the authors have by no means neglected the gratification of the principal families, and proprietors, of the several counties: Their attention to Ecclesiastical architecture also is prominent: Of forty-four plates which accompany the present volume, thirty, at least, refer to this head. The execution of these, demonstrates their purpose to have been the illustration, rather than the embellishment, of the work.

The commerce of this country is a subject of so great importance, and its agriculture is one so congenial with a topographical performance, that we should have been glad to see more on these subjects in the work before us. Its geographical and geological division, also, is very inadequate. The maps are not sufficiently distinct; and if not enlarged for the more extensive counties, will be of little use. The results of the late Census are inserted under the head of population; but in some instances so incorrectly, that it is fortunate they are repeated in the parochial topography. According to the population table, Wallingford has only 1266 inhabitants: the parochial account gives 1744, which is doubtless nearer the truth.

Messrs. L. have very properly kept in view a comparison of the divisions which are distinguished in Dome's-day book, with those of the present time. Hence it appears, that little alteration has, in this respect, occurred in *Bedfordshire*; the nine hundreds into which it is now divided retaining nearly the same names as at the Norman conquest, and being only changed in their extent by the distribution of three half hundreds, which then were separate, among the other divisions. Thus, the half hundred of *Bochelai* is now divided between the hundreds of Willey and Barford; that of *Stanburge* is added to the hundred of Manshead; and *Weneslai*, to that of Biggleswade.

In the other counties here described, much greater changes have taken place. Of the twenty-two ancient hundreds of *Berkshire*, only eleven retain their former names; and the limits of some of these, especially the hundred of Reading, are greatly altered; the modern hundred of *Theale* being taken out of that district, and parts of the hundreds of Bucklebury and Thatcham being added to it. The modern hundreds of *Compton*, and *Faringdon*, answer nearly to those formerly called *Nachededorne* and *Wifol*; those of *Cookham* and *Morton* have been formed out of the ancient hundreds of *Eletesford* and *Blitbury*; those of *Sunning* and *Wargrave*, of parishes formerly belonging to the hundreds of Charlton and Ripsmere; the modern hundred of *Ock* is formed of the ancient *Marcham* and *Sutton*; and that of *Faircross*, from *Roeberg*, with parts of other ancient divisions.

The hundreds of *Buckinghamshire* have been reduced in number from eighteen to eight, by uniting several of the ancient divisions to form the modern. The Hundred of *Buckingham* contains the former *Rouelai*, *Stodfold* and *Lamua*; the three Hundreds of *Aylesbury*, were one so named, and those of *Stanes* and *Riseberge*; those of *Newport*, were *Bonestou*, *Segelai*, and *Moleslou*; the ancient Hundreds of *Coteslow*, *Mureslai*, and *Erlai*, with some additions, compose the modern Hundred of *Coteslow*; and those of *Esedene*, *Votesdone*, and *Ticheselle*, that of *Ashendon*. The three celebrated *Chiltern Hundreds* of *Desborough*, *Stoke*, and *Burnham*, retain nearly their ancient names, with trifling changes of their limits. The first of these, and the Hundred of *Buckingham*, are the only districts of this county of which topographical accounts had been published; although half a century had elapsed since the late Browne Willis had made ample collections for a history of *Buckinghamshire*. We have heard also, that the late Mr. Knapp, of *Little Linford*, had continued, but not completed, collections, for the same purpose; which are not mentioned by the present compilers.

We cannot, in one article, pay all the attention which it

deserves, to this valuable work ; we therefore refer the reader to our next number for a specimen of its execution. From an advertisement, however, of the second volume, we are apprehensive that Messrs. Lysons design regularly to comprise the history of three counties in every volume. Against so disproportionate a distribution, we wish to enter a timely protest ; as it is obvious, that one county may justly demand an extent of description more than double of that which is due to another. This consideration increases the expediency of a separate publication for every county.

(To be concluded in our next Number.)

Art. III. Forsyth's *Principles of Moral Science*,

(Concluded from p. 112.)

AVARICE, in Mr. Forsyth's distribution, follows the malevolent passions ; this is followed by *self-love* ; and this again is succeeded by *ambition, emulation, pride*, and the *love of praise*. On these various articles we are not disposed to make any remarks ; though we must confess, we are rather at a loss how to enter into the Author's views, when he assures us, in page 275, " that in the feelings which pride excites, *it resembles in every respect what is called a good conscience*, with this difference, that being an obstinate and deep rooted sentiment it is not liable to be disturbed by doubts about its own propriety." For this extraordinary discovery, the author is certainly entitled to our acknowledgements !

Curiosity, and a *passion for reforming the world*, come next under the author's observation, and these are followed by *hope, fear, joy*, and *grief*, which he has strangely denominated *accessory passions*. We say strangely denominated, because it is a deviation without any assigned, or, we believe, assignable reason, from the arrangements of *Locke, Watts*, and others ; and from the dictates of every intelligent mind. But on these passions we shall suspend our animadversions, after observing, that the passions, in passing through the author's alembic, are evidently tinctured with the prevailing principles of his work, and plainly discover, in his description, the existence of that moral evil, which he attempts to persuade us is a bug-bear and a cheat.

" The power of habit," Mr. F. tells us, p. 308, " almost always implies imbecility of mind." Such an inoffensive mistake is unworthy of severity.

In his 19th chapter, which nearly concludes his second part, we are presented with " a review of the value of the passions." Instead of multiplying expressions of disapprobation, we will

transcribe the concluding paragraph, that the reader may peruse and judge for himself.

' In the meanwhile, it appears impossible to avoid admiring the skilful manner in which the moral education of the human mind is contrived, and particularly the way in which the passions are rendered subservient to our intellectual progress, previous to the period at which we acquire sufficient discernment to enable us to pursue directly and from our own choice the object, on account of which, we received our existence. Every one of the passions leads us to perform some duty, or to do the very same actions which an enlightened understanding would have led us to perform had we been possessed of it. A complete knowledge of what is excellent and worthy of pursuit, would induce us to preserve ourselves, and to propagate our species, that intelligent beings may abound, and that reason and virtue [why virtue?] may be cultivated on the earth. The same knowledge would have led wiser beings to repel and to disarm unjust violence, to exert their talents in the cultivation of every art, to accumulate the means of subsistence, to bind together society by a reciprocity of good offices, and to seek distinction and eminence that they may be employed for wise purposes. But *hunger and thirst, lust, avarice, ambition, vanity, and self-love*, induce us to pursue the same objects. The consequence is, that when the human mind becomes improved, and we discern our true situation in the world, we find that we have been performing the *very same actions* that we would have wished to perform, had we possessed the highest conceivable degree of knowledge and self command. *Thus we are trained up in the way wherein we should go*; and thus, when we acquire extensive views of truth and excellence, we are under no necessity of changing our conduct. We continue to perform the same actions, but with different motives and purposes; reason, or the desire of perfection, being now the motive, as blind inclination or passion was formerly.' p. 330.

We now turn to the third and last part of this extraordinary volume, which the author has divided into seven chapters. The *first* of these treats of *Religion in general*; the *second*, of *the existence and character of the Deity*; the *third and fourth*, of *the connexion between the Deity and the Universe*; the *fifth*, of *the duties of Religion*; the *sixth*, of *different Religions compared*; and the *seventh*, of *a future state of existence*. In each of these chapters, he has furnished us with much employment.

He begins the first chapter with observing, that "there are two kinds of religion. There is a kind of religion that arises out of the passions and imagination of men; and there is a religion that is founded on reason and the dictates of the understanding. The religious passion or feeling is called *devotion*. It is of a very mixed nature, and is composed of the passions of fear, amazement, and admiration. This passion or devotion" he adds, (p. 348) "leads to a misapprehension of the nature of our duty, and induces us to substitute the effects of

devotional feelings, such as *prayers*, *praises*, and sacrifices in honour of the Deity, to the proper business for which we were placed in this world.”—p. 346.

We learn from this survey of religion, that devotion produces many bad effects. He who either *praises* the deity, or *prays* unto him, misapprehends his duty, and acts only under the dominion of passion! It forms no part of the proper business for which we were placed in this world; and of course devotion is nothing more than the result of ignorance! Thus far, however, it must be admitted, that the author has an eye to consistency. He has told us (p. 379) “that God is neither good nor benevolent, and that he does not love his creatures.” Consequently prayer is useless, and to grateful praises he is not entitled. Gratitude is the offspring of benevolence. But if the latter exist not in the Deity, the former is not to be expected from the creature. But it is needless to remark further on the pernicious tendency and nature of *devotion*, *prayer*, and *praise*!

“Rational religion, as distinguished from morality, (the author tells us,) consists of four things: First, of a knowledge of the existence and character of the Author of the Universe; Secondly, of an acquaintance with the relation in which we are placed with regard to him; Thirdly, it consists of the practice of those duties of which he is more particularly the object; and lastly, it consists of a correct discernment of the tendency of his works, or of the future destiny of man.” p. 357.

In this curious definition of rational religion, as distinguished from morality, revelation, as was natural, has found no place. *Repentance*, *justice*, *faith*, and *mercy*; *iniquity*, *forgiveness*, *holiness*, *rewards*, and *punishments*, are all excluded; and, what may surprise us more, excluded from a definition of that religion which is denominated rational, as it stands distinguished from *morality*!

The author, however, admits the existence of a first cause; and in the commencement of the ensuing chapter, (p. 368) adduces the same proofs, which may be found in a higher state of perfection in *Fenelon's Demonstration of the Existence of God*, and in *Paley's Natural Theology*; namely, “that there can be no motion without a mover, no contrivance without a contriver, and no piece of mechanism without a mechanic.” And hence he justly infers, as Paley has done before him, that “if the building be immensely great, the builder must have possessed immense power.” But, unfortunately, the author has not adopted either *Fenelon's* or *Paley's* wisdom and prudence, and terminated his argument where reason required.

He has proceeded to intimate, and even to assert, the Eternity of the Universe. But we will quote his words.

‘ Perhaps it may be said, that the arguments here adopted, to prove that the mind which contrived this universe had no commencement, may also be employed to prove that the universe itself had no commencement, seeing it continually endures, although the forms which it contains are continually changing. To this remark I do not object; for I cannot conceive that a skilful and powerful mind would suffer its own wisdom and energy to remain unexerted. I have no doubt therefore, that the universe in some shape or other, has existed and will remain as perpetually as its Author.’ p. 369.

How God can be the Author of a Universe which has been coeval with his existence, is a paradox at which we have already hinted; and we must add, that it is of such a nature as we have not ingenuity enough to solve. That it is “the Universe” which Mr. Forsyth supposes to have thus existed in some shape or other, are his own words, and the reason which he assigns, is, because “he cannot conceive that a skilful and powerful mind would suffer its energy to remain unexerted.” But is this *inability to conceive*, we would ask, a sufficient reason for admitting the eternity of the Universe? If so, it will operate with superior force against the fact which is adopted. It is impossible for us to *conceive* the eternity of any thing; or in fact, as this author has admitted in p. 57, “to conceive or comprehend the essence of any substance in nature.” In short, our conceptions are no standard, by which we can either comprehend or admit the eternity or commencement of any given substance in the empire of nature; and those who make them the test of their assent, would do well to inform us upon what principle they admit their own existence.

But waving this consideration, we take the question upon the ground of the author’s assumption; namely, that it is unreasonable to suppose that a skilful and powerful mind would suffer its own wisdom and energy to remain unexerted. The only consequence that can be founded on this assumption, is, that such a mind would exert itself to create something; and this very consequence necessarily destroys the notion that what is thus created is eternal. It is evident, that the *eternity* of the universe cannot be proved from any argument which refers to its efficient *cause*. Mr. F.’s proposition has often been speciously urged, by Montesquieu among others; but it is self-destructive, as to the eternity of the world, and only places the difficulty farther back in the waste of eternity. We are at a loss to conceive, also, how he will reconcile this proposition with those arguments which he has adduced to prove the existence of the

Deity. He has told us that "there can be no motion without a mover; no contrivance without a contriver; and no work of art without an artist." The force of these arguments we fully admit. But we contend, that the same reasonings which will compel us to admit *a contriver, when we behold contrivance, &c.* will compel us to admit the previous existence of the contriver; of the mover; and of the artist. For we can no more admit the effect of art to be coeval with the artist, than we can admit an effect to be coeval with its cause; for, in fact, it will involve a palpable contradiction.

Our Author renews this discussion in a subsequent chapter, and transfers his observations from the *Universe* to simple *matter*.

'It is abundantly evident that a passive mass such as matter is considered, could not create mind. Mind must therefore have existed from eternity. But could mind create matter? This is a curious question. Creation out of nothing is obviously an absurdity. But from what materials could mind create matter? Mind is essentially active; matter is supposed to be essentially passive. It seems evident, then, that mind out of its own active essence could not form a substance totally passive, solid, and of a nature so opposite to its own.' p. 418.

This, certainly, is entering into the essence of the question; but human conception, as before, is made the standard by which omnipotence is measured. It does not, however, appear to us altogether so evident, as it seems to this author, that "mind out of its own active essence could not make or form a substance totally passive, and of a nature so opposite to its own."

Every change which any substance undergoes, necessarily pre-supposes the existence of that substance which undergoes the change, and consequently division supposes the pre-existence of what is divided. On this ground, the present distinct existence of the elements into which matter is now divided, supposes a previous chaotic state, when these elements had no distinct existence. And perhaps no one will doubt, who admits God to be omnipotent, that he can again deprive our elements of their peculiar properties, and melt them down into one common mass. Let us suppose this to have been the primitive state of matter before the elements were formed, or worlds were made. In this case, had any given element, e. g. *carbon*, a distinct existence? It is denied *ex hypothesi*. Since, then, a contradiction cannot be admitted, we are compelled to conclude, that the elementary principles out of which *carbon* is formed could not be *carbon*, because this would be to suppose its existence prior to its existence, which is a contradiction.

Let us now transfer the above reasoning from *Carbon* and

Chaos, to *Matter* and the *Deity*; and suppose *Matter* to stand in the same relation to *God*, that *Carbon* did to the primitive and elementary substance,* from which it was afterwards called into formal existence. It follows, that the elementary principles, out of which matter was created, could not have been *material*, because this will make matter to exist, prior to its own existence. And as these *elementary principles* of matter must have had an existence prior to that of matter;—as they could not be material in themselves, because it will involve the above contradiction;—it follows, that the elementary principles out of which matter was formed, must all be resolved into the divine efficiency. And we may thus attribute the origin of matter to him, and behold the elementary principles of *Matter* residing in him, while his *Spirituality* remains unshaken and entire. And we may thus behold *God*, *who is a Spirit*, as the great Creator of every thing, without involving ourselves either in absurdity or contradiction.

Of the character of the *Deity*, our author tells us, (p. 370.) that, “Our rule ought to be to ascribe no quality or characteristic to him, that does not appear in his works; and at the same time to ascribe to him every quality, that he has actually displayed in these.” But the question still returns—‘What are those qualities which he has actually displayed.’ To this he answers, (p. 372)

“The hungry lion has always been fierce, the fox has been cunning, and the hare has been timid. The waters have always run towards the sea, and a stone cast upward has fallen to the earth. Wormwood has been bitter; motion has followed impulse, and sound has been produced by the agitation of elastic bodies. *The human character has never altered.* It has alternately been timid, superstitious, and feeble; or bold, rational, and vigorous, according to the circumstances in which it has been placed.

Such we are told is the character of *God*. The character of man is too well known to require any comment. Degeneracy, it appears, he has none; he is as good and perfect as the Author of his being intended him; and we are now assured, that *the*

* Whenever we speak of the elementary principles out of which any substance is made, we are fully assured that the substance itself never can be the same in nature with those principles out of which it was made, because this would be to suppose the existence of the substance prior to its existence; and because it is nothing but a combination of these principles which can give substance being. And therefore the elementary principles of any substance must not only have a distinct nature from, but a priority of existence to, that substance, of which they are the *primordials*. As therefore the elementary principles must have had a priority of existence, they might have continued in being, if *God* had been so pleased, though no material substance had ever been created.

human character has never altered. The reader will pardon us if we ask—What then are we to think of God? and if we exclaim—From such philosophy may he in mercy preserve the world!

We come now to the third and fourth chapters, in which we are directed to survey the Deity in connexion with the universe.

“There are two ways (says Mr. F. p. 380) in which the Deity may be the cause of *whatever exists*. He may have formed at first the plan of the universe, and so perfectly adjusted all its parts, that it proceeds of itself in its destined career, without requiring any farther interposition on his part. Or, he may not only have originally contrived and put in motion the universe, but he may still be the preserver of it, and the energetic or immediate cause and producer of all its movements. It appears to me that the first of these ideas affords a very defective conception of the operations of Deity, and implies that they are to be regarded in no higher point of view, than the efforts of a human artist.”

From these observations, it is concluded, (p. 382.)

“that the Deity is the author of all action and exertion; (p. 384) that he is the active, operating, and immediate producer or cause of all the objects and events that exist or occur around us; that we ourselves are animated or filled by the power and inspiration of the eternal; (p. 385) that our actions are the exertions of that great energy which produces our feelings and our thoughts, and is the source of all the power and of all the action which the universe exhibits.”

That the author, from what we have already seen, should be an advocate for destiny in its most unlimited extent, it was natural to conceive. It was therefore with singular prudence, that he has denied the existence of *moral* and *physical evil*; and told us, that we have no reason whatever to believe that *God hath appointed a day, in which he will judge the world in righteousness*. This doctrine is accordingly presented before us, in a dress that it has long been accustomed to wear, with some additional patches, which may serve to conceal deformity from vulgar eyes, where it was already becoming visible.

Adopting this sentiment with a “vigorous character,” Mr. Forsyth, it must be acknowledged, proceeds with unexampled rapidity. He begins in p. 387; in p. 391, he makes man infallible; and in p. 401, he raises him to a God! “It is not true, (he observes, p. 401,) that this opinion represents man as an unintelligent machine; on the contrary, it rather represents him as a God.” Yet this man, who is thus represented as a God, we are told in the very next paragraph, can, and actually does, fall into *vice*, while, nevertheless, we are confidently assured in p. 410. that there is no such thing as *moral evil* in the creation!

To such a *Centaur of an opinion*, what shall we reply*? There is indeed but little probability, that opinions so monstrous, so inconsistent, and so absurd, can find an asylum in any intelligent and impartial minds.

From having thus traced, or *more than traced*, a connexion between the Deity and his works, (for he tells us, p. 422, that God is ALL and IN ALL that exists,) Mr. Forsyth calls our attention to what he denominates "*Duties of Religion.*" But like a prudent architect, that he may not lay his foundation on fallacious ground, he takes care to remove that rubbish which men of less elevated minds have been accustomed to denominate sacred.

"The following practices (he observes, p. 425.) are usually inculcated as religious duties: *To reverence, to worship, and to love God.* First, it is unnecessary to command us to respect or to reverence the Deity; we ought to be commanded or advised to endeavour to understand his character. To require this respect as a duty is therefore idle and unnecessary, seeing it is the natural and involuntary consequence of the acquisition of knowledge, and will of itself come of course, if we proceed to improve our rational nature. Secondly, what is called the worship of God is an expression of fear or respect towards the Deity. So far as worship expresses fear or terror of the Deity, it is improper, because that sentiment is improper. Thirdly, (p. 428.) it ought to be remembered that love or affection is an involuntary sentiment, produced by habit, which cannot be excited or refrained from at pleasure."

Such are the methods which the author takes to discard *reverence, worship, and the love of God*, from the list of religious duties, and such is the rubbish which he removes!

The positive duties of religion, come next under consideration; and of these he tells us (p. 431.) there can be no doubt respecting the two following, "*resignation to the will of the Deity; and imitation, so far as it is practicable, of the Divine character.*" Our resignation consists, in bearing with fortitude those various calamities and afflictions, of which *God is the author, but which embitter life*; and which God has sent "as the most powerful stimulant to activity and improvement." Here, as in many other pages, Mr. F.'s system betrays its essential absurdity. *Resignation* would be right enough, if happiness were the object of pursuit, but it is death to *intellectual energy* and active improvement!

But of imitation we must take a wider survey, especially as we are assured that it is "*a most important religious duty.*" Yet how the Deity is to be imitated,—since he is neither good, nor benevolent, and loves not his creatures, and since it is no part

* "Say what revenge on Dennis can be had,

"Too dull for laughter, for reply too mad?" *Pope.*

of our duty to reverence, worship, or love him,—may perhaps occasion some perplexity to our readers. We readily confess, that when we had advanced thus far, we were in the same predicament. The author, however, can satisfy all inquiries, and we give his opinion in his own words.

“ The universe is his great laboratory, in which a thousand transmutations and the most curious operations, are continually going on. Dust is converted into grass, the grass of the field into a sheep, the sheep into a man, and the man into dust again. Let us observe accurately the operations of this great artist, and we shall learn the rules by which he proceeds. In proportion to the accuracy of our observation, we shall possess the same knowledge that he possesses.” (p. 438.) “ By observing the tendency of the arrangements contained in the universe, and the effects which its constitution is formed to produce on the mind of man, we shall discover the objects which the Deity himself is pursuing; what that is which he approves, and what is the nature of his character, and consequently of perfection. We shall perceive his general purpose to be, that our bodies should be healthful, *our species numerous*, and our minds enlightened.” p. 437.

But our imitation of the Deity does not terminate here.

“ To resemble the Deity, it is not enough to obtain a knowledge of his thoughts; *we must also act as he acts*, and employ ourselves in the same business in which he is engaged. For this purpose, we must particularly study to find out the schemes of wisdom by which he is occupied; and endeavour, as far as he may have placed it in our power to assist in completing them. This indeed is, perhaps, the only rule of morality, that is altogether unexceptionable, to endeavour to discover the purposes of the author of nature, in the formation of this world, and to account it our only business *to labour along with him in accomplishing it*. The great purpose for which he has evidently formed our nature and this world, is to train up *many beings* to wisdom or to the possession of much perfection. When we reflect upon the nature of intellectual excellence, we can perceive that it is good, and worthy to fill the universe. The Deity accordingly labours to extend its empire, as the best employment of his skill, and in his labour we are permitted to engage. *He, no doubt, is the creator, the preserver, and the instructor of the human race; but the parents who bring a child into the world, who provide for the wants of his early years, and train up his understanding to knowledge, are also to be regarded, according to the measure of their power, as beings employed in creating, preserving, and enlightening the new inhabitants of the universe.*” p. 441.

We will not stoop to condemn the follies and assumptions of this system, but appeal to thee—virtuous reader!—What thinkest thou of these principles of moral science? The author has told us, that “ there is no such thing as moral evil;”—“ That the author of the universe is the author of every thing that occurs within its wide circuit;”—“ That man when led captive by mere appetite and blind affection, is ruled by that

superior power which contrived the human constitution ;"—and "that he is as good as the author of his being intended him to be." He now tells us that "*religious duty, consists in an imitation of the Deity, and that those parents imitate him, who bring a child into the world !*" Art thou a father ? Would'st thou recommend the principles of this volume to thy sons and daughters ? Art thou a brother ? Would'st thou offer thy sisters to the first passenger, and think that thou performedst a religious rite ? The feelings of thy bosom must revolt at the idea, of metamorphosing brothels into temples, and temples into brothels, and the indignity of thy soul, must stifle even the energy of execration, and blast such principles with the significant silence of horror.

In his sixth chapter, the author compares what he calls different religions together. He has, however, told us, (p. 426) that, "almost all the religions originate among the ignorant, or in a rude state of society ; all religions have therefore adopted the same ceremonies." We have therefore not much to hope in favour of Christianity. In this chapter he has travelled over three quarters of the world, and his final conclusion is, "That Christianity possesses the negative excellence of not being the worst system that is in the world." For such a being as Mr. Forsyth to praise it, would indeed have shaken our admiration of its excellence, and our faith in its divinity.

We now turn to his last chapter, in which he contemplates a future state of existence. That he should admit the possibility of a future state, after having discarded from his system, both moral evil, and every prospect of punishment and reward, may seem problematical ; but the author can give a full solution of the difficulty. That the belief of immortality is very ancient, he admits, in p. 470 ; and he thus accounts for the origin of these delusive conceptions.

"Under a fever or any temporary derangement of our voluntary powers, we sometimes imagine we have seen what actually never appeared to us. Even in health, a dream is sometimes mistaken for a waking perception, particularly by the weary, the anxious, and the solitary—a circumstance which will probably account for some visions, or preternatural events recorded in history, such as the appearance of his evil genius to the younger Brutus, before the battle of Philippi, and the conversation of Balaam with his ass, recorded in the sacred scriptures." p. 474.

Revelation, then, from first to last, is nothing but the dream of some solitary recluse, or the fancy of a man ill with a fever !

After having thus accounted, in his way, for our original ideas of immortality, the author proceeds to discard those arguments which have generally been advanced in favour of the fact. *Hope*, he dispatches in sixteen lines ; many young per-

sons, he says, hope they shall one day be rich and powerful, while their hopes prove delusive. The *benevolence of the Deity* is excluded from affording any foundation, because it has *no existence*. *Rewards and punishments*, are prevented from giving evidence, because *sin has no existence*; and because, (p. 475.) "The world and its inhabitants are precisely what God intended them to be." *Justice* shares the same fate; and for the same reason; and because "Man can have no such thing as merit or *demerit* in the eyes of his maker." *Immaterial substance* next feels the stroke, because we have no sure means of investigating the substance or essence of the powers that act in nature. *The changes which insects undergo* are prohibited from becoming witnesses, because these insects finally die, to rise no more. To refute these silly and stale objections would be foreign to the nature of a literary journal, and is indeed unnecessary. We cannot however take our leave, without asking the author this question, *Whether he can form any conception, that consciousness can result from any divisible substance, without involving that conception in an absurdity or a contradiction?* If he can, as he has threatened the world with another volume, we pledge ourselves to enter into the question; if not, we shall consider the question as withdrawn.

It is not, however, his intention, he assures us, to discard the immortality of the soul. Hitherto, he has only been removing rubbish. A capacity in the human mind for unlimited improvement, he considers as affording an argument which is conclusive. To the force of this argument, we most readily subscribe, though without concurring in the application of it. But what kind of immortality does the author intend?

"The *species*, (he observes, p. 480.) of the *oak*, of the *willow*, and of the *cat*, are all *immortal*, and never pass away, although every individual of the species perishes. The same is true of the human *species*. The individuals are lost in death, but the species endures, by the succession of children to their parents without end. Society at large has a progress towards excellence."

Thus far we have an immortality made applicable to human nature, which, it is admitted, no human being can possibly enjoy!

It is fair, however, to state, that this is not the only view which the author has taken of immortality. In p. 485, he presumes that a period will arrive,

"When there will be nothing more left for man to learn upon this globe, merely because it is of narrow extent, and because human society must at

length exhibit upon it every possible variety of character which its magnitude permits. Hence it seems fair to conclude, that as the continual succession of one generation to another in this world, will not afford an opportunity of carrying on the human mind, in an endless progress to excellence, the Author of nature must have devised some other mode of accomplishing this end; and the most evident mode seems to be that of preserving us alive in a more enlarged state of existence in spite of death, and of that destruction to all our powers, which it apparently brings along with it."

However unequivocal, and individually applicable, this language may appear, we shall soon find that it is not so extensive in its application as the reader might be induced to imagine. Though Mr. F. has expressly told us, that *neither merit nor demerit can have any existence with relation to God*; though *man is as good and as perfect as his maker intended him*; and though *we have not the smallest reason to expect a state of punishments and rewards*, he now frankly informs us that this *Elysium*, is reserved only for the enjoyment of the wise! The wise he has told us are few. On these only the gift of immortality will be bestowed; all besides will sink into a state of torpor, and death will become an *eternal sleep*; "for on them (he says) we may fairly conclude, that the valuable gift of immortality will not be idly thrown away." Such is the progress, and such is the inconsistency, of error!

Mr. F. states that a time will come, when the individuals of the human race can derive no more knowledge by residing in this world, from which therefore they will one day be removed. It would appear, then, that there is no immortality for any person now living; for no person now living has acquired all the wisdom which this world can furnish. If, therefore, this world was contrived to improve the intellect of man, he should be permitted to remain here. If this is the grand object of man, and immortality is to be the means to the fortunate sages of future times, why not make man immortal now? Even to double his age of activity, would hasten the progress of improvement in a very rapid ratio. What might not Newton have accomplished in philosophy, or Johnson displayed in character, or Jones revealed in language and manners, if their lives had been only fifty years longer. With regard to the improvement of the human race, our researches and experience avail but little to our successors. Our labours are buried with us; and the following generations are compelled to repeat nearly the same toils, for nearly the same result; and successively bequeath to posterity, not their acquisitions, but only the memorial of them. Now if the immortality of the human race, or of individuals, would greatly hasten a general improvement, and if its decay and renewal greatly impedes this progress, may we not conclude, with certainty, that the ame-

Elevation of the human race in mental power, is *not* the prime object of the providence of God ; for he does actually reject the most suitable means, and does actually employ the most important impediment.

Undiscerning or groveling minds, says Mr. F.,

“ Having no employment in which to occupy themselves, would exist hereafter in vain ; and such is the constitution of *mind*, that if it is not employed it sinks into thoughtlessness, and loses its intelligent character. But those minds that engage in the pursuit of intellectual improvement, or in the study and diffusion of science, when they remove from this world, will find themselves only placed in a better situation for advancing successfully in their career. Their employment cannot come to an end, for it is infinite ; and their minds will continue for ever to become still more active, more discerning, and more enlarged.

‘ Whatever is defective or imperfect, and has no tendency to improvement, will gradually pass away and disappear for ever ; but the minds that shoot forth vigorously towards excellence, will be cherished, and endure, and flourish without end.’

But who is to be thus favoured, without having *merited* it, and what degree of intellectual vigour must be attained, to qualify for admission into this indefinite and uncertain region ? Many, it seems, who will be permitted to enter, having but a small degree of intellectual vigour, will flutter for a season, like a bat in a winter's sun, and then fall asleep ; while others may continue to spin for ages, before they sink into nonentity, beneath the pressure of fatigue. In his second volume, perhaps Mr. F. will furnish us with rules somewhat analogous to those of life assurances, by which the value and duration of existence in eternity may be calculated, with certainty, by some ratio of mental capacity in the present life. But whence can Mr. F. satisfy us on this important subject ? He must put himself into a fever, a dream, or a drunken fit ; and procure an amanuensis to record his delirious, somnolent, or crapulous oracles. A few of our readers will suspect a part of this work to have been fabricated by some such expedient ; and therefore will value it—just as Mr. F. values the reveries of Christianity. At the same time, while it is impossible to impute a bad motive to the primitive Christians, for disseminating their opinions, it is impossible for Mr. F. to claim the credit of a good one.

At the conclusion of his present volume, Mr. Forsyth has introduced a *Persian tale*, which he has denominated *The Vision of Hystaspes*, who is presumed to relate to the world some momentous information which he received from the angel of instruction. This information is in fact nothing less than the monstrous system of the author, which we have been reviewing. Thus has Mr. F., according to his own account, actually realized a *Persian Vision* !

Hystaspes, when the angel of instruction departed from him,

tells us, p. 520, that "he pondered much on the vision that had he seen. And I wrote it in a book (he adds,) and hid the same in a cave of the mountains, as thou goest over towards the land of Magog, that it might be long preserved, and peradventure be found by some one whom the angel of instruction might conduct thither; but I revealed it not to the wise men of Babylon, lest they should say that I talked of strange things, and wished to overturn the religion of their fathers, and the dominion and the honour of Cyrus the King." We cannot but regret, that Mr. Forsyth, for the sake of his own reputation, had not adopted this hint of his own pen.

We have been thus minute in animadverting upon this volume, not from any persuasion, that the plausibility of the reasoning, the strength of the arguments, or the fascinating light in which the theory before us is placed, was likely to make proselytes—of those, at least, who have any distant hope of obtaining *immortality*; but to expose what we deem a most absurd, impious, and pernicious book, to general abhorrence. We can recommend it only to one class of men; to those who have embraced the principles of infidelity. And this we do with the full conviction, that they must at least blush for their system, and shudder at its practical tendency. We have termed it "toothless in a scientific view," because on men of sound sense and judgement it cannot effect the smallest injurious impression. But the sagacity even of a vigorous mind is often duped by the depravity of the heart; and therefore a very absurd book may exert the most awful influence on the fate of the ignorant and vicious, if it propose opinions which suppress the salutary voice of conscience, encourage the grossest crimes, subvert the basis of social happiness, and conceal the terrifying realities of the invisible world. Such a book is Mr. Forsyth's: a book, which does not contain five pages so far worth reading as to redeem it from total reprobation, and which we could wish to be utterly forgotten, or remembered only, among the mournful extravagances of crazy infidelity, with the sneer of contempt, or the sigh of hopeless commiseration.

ART. IV. HERODOTUS; *Græcè & Latine*. Accedunt Annotationes Selectæ, necnon Index Latinus. Ex Editionibus Wesselingii et Reizii. In vii. tomis, duodecimo. pp. 2080. Price 2l. 16s. Edinb. è prelo Academico, impensis Gulielmi Laing. 1806.

WHEN a new edition is given to the world, of a writer, whose title to public regard has been settled to the full extent of the *semper, ubique, et ab omnibus* of literature, the only points presented to the investigation of a critical journal, are the accuracy, commodiousness, and beauty, with which the pure text is

represented, and the learning and judgement which are employed in the subsidiary elucidations. Especially is this the case with those venerable masters, whose original and mighty powers, combined with astonishing exertions of mental labour, and an unrivalled felicity of extrinsic advantages, have raised the noblest monuments of human genius and intellect, and won the prize of indisputable superiority from all succeeding competitors. Persons whose acquaintance with the Greek and Latin languages and idiom has never capacitated them to understand with readiness a superior classic, or who are devoid of true taste and the faculty of critical judgement, may continue to object against the means of acquiring ancient profane learning, and its utility when acquired. But the fact is, that all persons, in every age and nation, competent to read the best classics with facility and intelligence, have unanimously considered an acquaintance with them as highly conducive, if not absolutely necessary, to the formation of a just taste and habit in composition, to the complete knowledge of the human character, to the most advantageous study of the Holy Scriptures, and to the due appreciation of the glorious Gospel. The apostate emperor, that bitter and subtle enemy of our faith, calculated judiciously on the tendency of his machinations, when he forbade the Christians to teach in their schools the heathen poets, moralists, and historians. It would be well if all modern friends to the gospel were as perspicacious as Julian was, in discerning the connection between the treasures of ancient learning, and the great cause of revealed truth.

TO HERODOTUS, "the Father of History," as Cicero honourably styled him, and the earliest prose writer extant in an European language, these observations bear a full application. He was born at Halicarnassus in Caria, about 404 B. C. and, according to the testimony of his countryman, Dionysius, he lived to the time of the Peloponnesian war. His life, therefore, coincided with the most splendid and celebrated period of Grecian history; a period commencing with the invasion of Greece by the myriads of Darius and Xerxes; marked in its progress by the battles of Marathon, of Thermopylæ, and of Salamis, and by the doubly triumphant day of Plataeæ and Mycale; and terminating in the total discomfiture and disgrace of the Persians, and their everlasting expulsion from Greece, after every exertion of their massy power for thirty years. Of this instructive portion of time, the history of Herodotus gives a narrative, unparalleled, except in the historical books of Scripture, for simplicity, fidelity, and interest. This principal part of the historian's work is not suddenly thrust upon the attention of the unprepared reader, but is introduced by a natural and easy series of unbroken connection with the early history of the Ionian

Greeks, the Lydians, the Persians, the Babylonians, and the Egyptians. Of these nations, the civil and natural history, the topography, the manners, and the religion, are depicted from the historian's actual observation, and from the best sources of information to which his indefatigable diligence could obtain access, in each country. At the same time, he is ever careful to distinguish between the results of his personal observation and knowledge, and the traditionary notices communicated by the priests and natives of the respective regions; the degrees of credibility in which, he always marks in the fairest manner. Beside these direct objects of his attention, this valuable author interweaves in the tissue of his plan, many curious pieces of information relative to the Scythians, the Syrians, the Arabians, the Libyans, the Ethiopians, and the inhabitants of the interior of Africa. Of the latter vast and almost inaccessible tract of country, it is remarkable that very recent discoveries have confirmed the intelligence and fidelity of this first and most ancient profane historian.

It has been not unsuitably observed, that the proper commencement of the history of Herodotus takes place at the point where the sacred history of the Old Testament terminates; thus throwing a most important light on the course of public events, and the plans of providence.

Herodotus is to the prose classics, what Homer is to the poets. The same character of simplicity, perspicuity, and mellifluous sweetness, distinguishes the style of each; and they both write in the Ionic dialect, so favourable to a copious, rich, and various quality of expression. Between these illustrious authors, and the inspired writers of the historical Scriptures, there is also an interesting coincidence in many instances of phraseology, and allusions to facts and customs.

Such is the author of whom this convenient and beautiful edition is issued from the University Press of Edinburgh. It owes its commencement, as the preface informs us, to that first of Grecians, Mr. Porson: but for some reasons which are not specified, the Cambridge Professor proceeded only through the *Clio*, and then relinquished the labour of editorship to whomsoever the respectable publisher could find competent and willing to undertake the continuation. About fifty pages of the *Euterpe* were revised by an anonymous hand; and then Mr. Dunbar acceded to the proposals made to him for completing the work.

The Greek text is fundamentally that of Peter Wesseling's celebrated, and now costly edition, *Amsterdam*, 1763. The editor has adopted some emended readings, chiefly from the edition of the late F. W. Reitze, *Leipzig*, 1778; but his parsimony in the admission of textual alterations, forms a strong contrast to the boldness of innovation which distinguishes some recent German

editors. He has shewn less timidity, but much judgement, in using a more perspicuous punctuation than Wesseling's copy presents. It may seem difficult to determine, whether greater inconveniences arise from a superstitious retention of the text and divisions of early editions of ancient writers, or from an excess of boldness in supposed emendation. We are disposed, however, to think that less injury can accrue from a fault in the latter, than in the former respect. In the present day, the *fundamenta criseos* are more numerous and valuable, the art of using them has become more determinate and scientific, and far greater advantages are possessed from so much experience in criticism, than, in any of these respects, could be the case in the sixteenth or even the seventeenth century. Besides, if occasionally an editor of the SCRIPTURES or the classics should be dishonest or injudicious, rash or sportive, in the discharge of his duty as a critic, the circumstances which we have enumerated will always sufficiently check the admission of such unfounded innovations, and prepare due severity of rebuke for their proposers.

To restore the text of Herodotus to its pristine purity, it is probable that much yet remains to be done. Our admirable countryman, Thomas Gale, in the preface to his excellent edition of Herodotus, *London*, 1679, has pointed out the chief desideratum which subsequent editors ought to have bent all their forces to supply: this is, to restore the native face of the Ionic dialect. "I apprehend," says he, "that I have at least opened the vein for the restoration of Herodotus. I have certainly wished to do it: and to obtain my purpose, I have amplified and enriched a collection of Ionic words and phrases from Galen, Hesychius, &c. and I have diligently compared my author with Athenæus, Eustathius, Suidas, and other writers who have quoted him. Herodotus was anciently the *standard* of the Ionic tongue; yet, in the common copies, there are so many substitutions, so many aberrations from that dialect to others, that I believe scarcely a third part of the Ionic idiom to be now surviving in them. Innumerable readings of this description might have been restored from the MS. of the Archbishop of Canterbury,* but there was no opportunity of introducing them. O that some one may arise, who has both leisure and abilities for a thorough purification of Herodotus!" To fulfil this earnest wish, the younger Gronovius published his edition, *Leyden*, 1715; a work which has met with more censure than applause from the learned world. He effected something truly respect-

* This MS. then the property of Archbishop Sancroft, is preserved at Cambridge. It was collated for Wesseling by Dr. Askew. *Rev.*

able toward accomplishing Dr. Gale's desire, but he obscured his just merit by his extravagant deference to a single MS. in the Medicean library at Florence. Wesseling to his exquisite learning added signal advantages from the extensive collations which he made or procured, and from the contributions of those illustrious masters of Grecian literature, Valckenaer, Rhunkenius, Abresch, and Reiske. Yet, in the restoration of the genuine Ionicisms, he himself admits that he was cautious and sparing to a fault. His noble edition will, however, retain its high rank in estimation: and it is one of its distinctions, that, in this respect, it has so greatly facilitated the labours of future editors. Reitze gave an improved text, in a very inelegant and repulsive form; but was prevented by death from finishing his proposed labours. A most beautiful and correct edition of the pure text of Herodotus, by Godfrey Henry Schaefer, is now in a course of publication from the press of M. Sommer of Leipzig. This editor, whose competency to the task seems well demonstrated, has attempted the long desired object through a small part of his first volume; but he afterwards desists from the minute and troublesome labour, assigning a reason, for the change of his plan, which has too much the appearance of a *petitio principii*.

From the superlative talents of Professor Porson, and from the obligations which he owes to his friends and admirers for all the deference with which they have treated him, we cannot but wish that he had employed himself, with the resolution and energy of which he is so capable, in an actual revision and restitution of the text of the great Father of History. It is deplorable that his amazing erudition and fertile genius should exist for so little benefit to the literary world, and honour to himself. What are the Letters to Gibbon, and the four tragedies of Euripides, in the long course of twenty years?—But we return to the work on our table.

A selection of Notes is appended to each volume, composing in the whole 65 closely printed pages. With the exception of a few mere references to *Major Rennell's Geography of Herodotus*, they are all taken from Wesseling and his coadjutor Valckenaer. It must have been no easy thing to determine on the particular notes to be extracted, when the narrow boundaries prescribed for the selection, were compared with the amplitude of the store out of which it was to be gathered. After an attentive comparison, we are bound to say, that we admire the judgement with which the collection has been made. None of the notes are critical; but they all relate to interesting topics of history, antiquities, and interpretation.

The Latin translation of Lorenzo Valla, as revised by Gronovius, is printed at the foot of each page. Mr. Dunbar, in his

sensible preface, justly laments his having been compelled thus to subserve the commands of the bookseller, and the laziness of school boys. We do not know how the case is in Scotland, but we think that an intelligent bookseller ought to have reflected, that, by Greek scholars in England and Germany, the obtrusion of the Latin version will be deemed a blot and a deformity to the beautiful pages of this edition. The same price we doubt not, would have been cheerfully paid, had this encumbrance been banished, even if the lines had been doubly or trebly *leaded* to fill up the page. Or if the laziness of the tyro *must* be complimented, though to his own ultimate injury, why was not the translation printed separately?

The Latin Index is an ample and good one. It is that of Gronovius, with the few alterations which Wesseling made, when he inserted it in his edition. Had the translation been omitted, there would have been room for the introduction of more of the valuable contents of Wesseling's two Appendices. The collection of Ionic Words and Phrases, by Camerarius and Henry Stephens, and the Chronological Tables to Herodotus, by Dr. Gale, would have rendered the edition much more serviceable. We recommend it to the learned editor to consider whether a supplementary volume might not well answer the expense of publication. It should include, not only the particulars which we have just specified, but some select elucidations of this most useful and venerable historian, from the writings of Major Rennel, Dr. Vincent, and M. Borheck, and from the researches of Bruce, Parke, and the *literati* of India.

The paper of these volumes is excellent. The typographical execution reflects much honour on the taste and ability displayed in the conduct of the Edinburgh University Press. We have found the text and notes to be respectably correct: yet the number of literal errors that occur, deprive this work of any claim to that exquisite accuracy which fastidious scholars so highly covet. We have, however, good reason to congratulate ourselves on this cheap and handsome accession to the enjoyments of the classical student; especially as the recent continental editions of Greek authors, though printed on the vilest paper, are sold, in this country, at so extravagant a rate.

The precursor of this edition was a Thucydides, from that of Wasse and Duker, by the Rev. P. Elmsley. A complete edition of Xenophon, on the same uniform plan, is announced for speedy publication. It would afford us additional satisfaction, if the editors would so far recede from their plan of uniformity, as to exclude the Latin version from the Greek pages,

Art. V. *A Course of Theological Lectures, on the Peculiar Doctrines of Christianity*. By the Rev. Joseph Robertson, Edinburgh. 8vo. pp. 439. Price 8s. Ogle and Co. Edinb. Longman and Co. London. 1806.

TO the opposition of heresy and infidelity, the Christian world has been doubtless indebted for some of the most useful exertions of genius and learning in its defence. When the enemies of the Truth have rallied their forces, and exhibited the most formidable and resolute hostility, Christianity has always found advocates zealously disposed, and eminently qualified, to defend her rights. They have equalled their opponents in strength of intellect, versatility of genius, laborious research, profound and diversified knowledge, and adroitness in polemic discussion. We cannot, therefore, regret the existence of controversy, which, though designed by opponents for the subversion of truth, has engaged such able advocates in its defence, and brought such important accessions to the evidence of our holy religion.

We should have been highly gratified to have found these remarks invariably applicable to the *Course of Lectures* before us. But we dare not relax the integrity of criticism even toward the friend of truth; nor do we apprehend that the cause of religion will suffer greatly, because all her advocates are not equally skilful.

Mr. Robertson has dedicated his work to the Right Honourable Henry Erskine of Ammondell, M. P. His Majesty's Advocate for Scotland. It consists of twenty-three lectures, which embrace the great outline of Christian theology, beginning with "The Inspiration of the Scriptures" and closing with "The Future Happiness of the Righteous." Here subjects are presented, which, by their importance, are the most interesting to the human mind, and which, from their nature, may engage the full exercise of all its powers; subjects, in the illustration and defence of which, may be combined, acuteness of discernment, and force of argumentation, vigour of conception, fire of genius, and the various beauties of composition. We are not able to add, that our author has excelled his predecessors in any of these respects.

As examples of composition, we think these *Lectures* exceedingly defective. The Preface and Introductory Lecture, which are principally employed on subjects relating to language and general science, are so arbitrarily connected with the Author's professed design, that we consider them scarcely less proper to precede an Essay on Language, than "to pave the way" (as he often expresses it) to a *Course of Divinity Lectures*. The selection of Scriptures, whether designed as texts or mottos, is often unhappy, the Introduction foreign and

pedantic, and a *lucid* arrangement egregiously wanting. Mr. R.'s constant affectation of dignity and harmony frequently obscures his sentiments; and an aim at stateliness and pomp, in those parts which require simplicity, especially in the propositions and transitions, often fatigues and offends his reader. His periods are twisted into perpetual inversions, are too mechanical in their structure, and are often swollen with epithets, and enfeebled by expletives. We have observed a peculiar fondness for new words and phrases, which are more commonly *new* than *happy*, and which are seldom suffered to retire, till, by a perpetual recurrence, they have become disgustingly familiar. "Mediation of salvation," "seeds of conversation," "individual entity," "nevertheless of all," and a host of the same kindred, are employed, where a more humble author would have said, medium of salvation, topics of conversation, &c. We have seldom heard, except from Mr. Robertson, of a book "*emanating*," or a testimony being "*emitted*." But such modes of expression abound in the pages which we have had the fatiguing task of reading through. An idea of their style may be collected from the following extracts. Having described the effects of the Scriptures under the Mosaic dispensation, he proceeds,

"Stay not and wonder here; fly along the region of gospel-operation, and see what mighty works were performed by the Sacred Oracles. Lo! they reach a quarter of the globe where the darkness of ignorance and superstition reign in all their strength and horror; they have no sooner entered, than ignorance becomes the light of salvation, and superstition the rational worship of the living God."—pp. 35, 36.

"Let us repair to the regions of sacred information in quest of the revelation of this doctrine."

"Reason is the ray of divinity sent to contemplate the beauty of that revelation, when presented to the mind."

To the general sentiments and tendency of these Lectures, we cordially testify our approbation. We are willing to allow their author the praise of a good intention: he appears the friend of orthodoxy, though not always happy in his method of supporting it. Many of his arguments are obscured by diffusiveness and pomp, some of his principles are at least dubious, and some of his conclusions unsatisfactory. In proving the Inspiration of Scripture, he borrows one kind of evidence from what he denominates PROPHETIC FACTS, which he thus defines. "All the predictions concerning the resolutions of God may be denominated facts, because they will all be realized in their proper and destined season;" after some explication he adds, "but numerous predictions are contained in the Old and New Testament, therefore their Divinity stands confessed." p. 17.

To this it might be replied, that *impostors* have uttered predictions: and to appeal to the infallibility of the Scriptures, (as the argument *supposes* the prophecy to be *true*) in order to prove their inspiration, is a mere gratuitous assumption. The correspondence of the fact with the prediction, we acknowledge with Mr. R., forms a capital argument; but how far an appeal to the *undecomplished prediction* is calculated to convince, we presume not to affirm. If the former only be intended, the novelty and ambiguity of his manner and expression are much to be condemned. A want of perspicuity and closeness of investigation we have observed in many of the arguments. We could have wished greater attention, especially, to some parts of the Arian and Socinian controversy. Though we admit the general cogency of his proofs, we apprehend that the opponents may sometimes find him unguarded, and open to critical censure. Scriptures, which Mr. R. ought to know are warmly controverted, are sometimes quoted with such an air of confidence or triumph, as if *his* interpretation were on all hands admitted. Nor is this the worst: With ignorance equalled only by his bombastic amplification, he cites the discredited passage (1 John, v. 7.) the retention of which, in the common copies and translations of the sacred canon, has done so much injury to the cause of evangelical truth.

We most cordially unite with this author, in believing the peculiar sentiments of Dr. Priestley to be both erroneous and dangerous; but we should feel some reluctance in asserting, that "He *furiously* defended and propagated the tenets of Socinus by publishing small pamphlets, *slyly worded*, and full of insinuations, in order to beguile the ignorant and the unwary. The titles of some of these," adds Mr. R. "were the *Divinity of Christ disproved*, *The Doctrine of the Atonement disproved*." We know that there are two tracts among his works, on "The Divinity of Christ," and on "The Atonement for Sin by the Death of Christ," but whatever he attempts to disprove by them, he has not announced his supposed success in the titles. What severity of reprehension does any man deserve, who uses the weapons of misrepresentation and calumny, in the pure and holy service of truth?

We do not think our author worthy of imitation, when in the fervour of triumph he asks, "can an Arian *blush*?" or when he utters his zealous premonitions respecting their condition at the second advent of the Saviour:

"Where then will they fly for help? In vain shall they invoke the rocks and mountains to fall upon them, to cover them from the face of the Lamb. What mind can conceive, or pen describe, the feelings of these men in that awful moment?"—p. 118.

When Mr. R. asserts, "Nor can the principles of reason instruct mankind, how natural and moral evil were introduced

into a world, formed by him whose nature and perfections are unbounded goodness and divine benevolence," he seems to have forgotten, that the nature of God is *just* and *holy*, as well as *good* and *benevolent*. It is not, perhaps, impossible to shew, that to exclude from creation the possibility of *moral evil*, would be to destroy the moral system.

We can scarcely perceive the consistency of the following passages.

"That man must be unacquainted with the weakness of the human memory, and the general imbecillity of the mental powers, who does not perceive the necessity of Divine assistance, in recording the numerous sermons, and various transactions of our Lord."—p. 16.

"It is now added, that, independent of their inspiration, the men who wrote the history of Christ, were placed in such circumstances as perfectly qualified them to give an accurate and faithful narrative."—p. 51.

As an example of our author's success, we gladly recommend the argument contained in the following extract.

"In order to invalidate the miracles of the New Testament, a celebrated writer has strenuously laboured to disprove the existence of miracles altogether. The substance of his argument is, 'that it is contrary to experience, that a miracle should be true, but not contrary to experience, that a testimony should be false.'

"In the deduction of evidence, it is an established maxim, that if an argument proves too much, it is not applicable to the subject to which it is applied; therefore it ought to be rejected. Such is the fact with regard to Mr. Hume's argument. For if men are to reject every relation which is not supported by the testimony of their own experience, then the man who never visited a foreign country must deny the existence of any other except his own native country, because he has not the testimony of experience that any such does exist. He, also, who resides in this quarter of the globe, must deny, that under the north and south poles there is only one day and one night during the whole year; because this is not only contrary to any thing which he has experienced, but he actually experiences the very reverse; there being, in this quarter of the globe, no fewer than three hundred and sixty-five days in every year. In this case, there are three hundred and sixty-five experiences against one testimony; yet they do not invalidate its force. Upon the principle of Mr. Hume, the unlearned peasant must likewise treat with contempt the information of philosophers concerning the round form of the earth, its daily and annual motion round the sun, because they are in appearance contrary to his experience. Nay, according to his doctrine, the discoveries of science would become useless, and the mistakes of uninformed men would be substituted in their place."

This volume is presented to the public in a form sufficiently respectable, excepting the numerous orthographical errors. To enter upon all the parts of the work which we think open to criticism, would exceed our limits, and might be deemed wearisome and useless to the reader. We shall, therefore, dismiss it, by repeating our approbation of its design, and gene-

ral tendency, while we regret that it was not more ably executed; and by joining our cordial wishes with the "*fond hope*" of the author, "that whatever be its reception with the public, it may meet, at least, with the approbation and encouragement of those under his immediate charge, and that, by the blessing of God, they may reap some benefit from this *humble attempt* to promote their eternal welfare."

Art. VI. *Christian Politics*, in Four Parts, by Ely Bates, Esq. 8vo. pp. 460. Price 8s. Longman and Co. 1806.

OF the man who at the present time ventures into the field of political discussion, the opinion of many is, "*Incedit per ignes suppositos cineri doloso*." Not a few labour under an inveterate *Politico-phobia*; and express the strongest emotions of abhorrence, whenever the subject is placed before their eyes. But this is neither manly nor wise. Whatever is of real importance to the happiness of mankind, should not be treated with contempt, or with neglect, because vice and folly have abused it: the abuse only was wrong, and this only should be studiously shunned. From what has taken place in the world within the last twenty years, there certainly never was a time when men of talents, judgement, and observation, could write so well on political subjects, and assign, with so much propriety, to theory and practice, their distinct and peculiar provinces. The danger of the two extremes, *anarchy* and *despotism*, has been proclaimed to all the nations of Europe with the voice of thunder! For while in one country on the Continent, the heart has been appalled with the horrors of *anarchy* and its desolating miseries; in others, even in succession to the very hour in which we write, the paralyzing influence of *despotism* on the people, has occasioned them to look on as unconcerned spectators, and surrender their native land to the ravages of the invading foe. Let despots, anarchists, the advocates of *despotism*, and the promoters of *anarchy*, look at these awful scenes with dismay and confusion: while the friends of genuine liberty come forward with confidence to display and assert their principles, as at once giving happiness to the people, strength to the throne, and manly defence and security to the country. In this honourable company it affords us pleasure to introduce Mr. Bates to our readers, as a sensible and moderate writer on political subjects, and one who professes to be the advocate of rational freedom.

His work consists of four parts, the first of which contains a view of civil government in its influence on virtue and happiness, chiefly from the relation which it bears to liberty and property.

To ascertain what can be done by governments, Mr. B. analyzes human nature, in order to discover what it is capable of attaining; and he represents man as a being actuated by the love of pleasure, the love of consequence, and the love of wealth. He then proceeds to consider the objects which a government aims to promote and secure, namely, personal liberty, personal security, private property, and public decorum. In speaking of the influence of Government on virtue and happiness from its relation to liberty, we meet with the following sensible remark.

‘It is therefore in those states whose animating principle is liberty, that we must look for a just exercise of reason, or a spirit of free enquiry. Under despotic governments, the mind lies abject and depressed with the body, without any ardour for rational investigation, which might draw down the vengeance of a power founded in ignorance and injustice; and this general depression of reason goes still further to strengthen the hands of despotism. Thus civil and intellectual slavery generate and increase one another; and the same is true of liberty. Let the government be free, and it will no less elevate and liberalize the public understanding, than it will sink and degrade it, when despotic. On the other hand, let the public mind be dignified and expanded with knowledge, and it will liberalize the government; as it will be sure to invite oppression and tyranny, when contracted and debased by ignorance.’—pp. 57, 58.

In considering the salutary influence of government, as a species of discipline, on the human mind, Mr. B. cites the awful examples of Nero, Caligula, Caracalla, and others of that imperial race, which seems to have been raised up by Providence, as he observes,

“To teach the world of what dreadful enormities our nature is capable; when left without control, and abandoned to its own propensities. But there is no necessity of recurring to former periods to show, that those who have been least under the government of others are generally least able to govern themselves; and that power, when it falls into such hands, is commonly converted into an instrument of sensuality and injustice. We need only to take a view of our own times, to be supplied with too many examples to this purpose.”—p. 66.

Many similar illustrations are happily introduced in the course of the treatise.

In this part of his work Mr. B. examines the influence of the arts and sciences on national virtue. He admits them to be useful, as they improve the mind, and minister to man's reasonable wants; but in forming an estimate of their moral effects, he does not rate them highly; yet as highly perhaps as they deserve. He likewise institutes a comparison between the civilized and the savage state, and though he rejects the plausible sophisms of Rousseau, and justly gives the preference to the former, yet he thinks civilization may be carried to excess, and that “the care of Government should

be to place and secure a people in that situation, in which the fewest individuals possible are in extreme wealth or indigence; and in which the arts and sciences are no further encouraged, than as they are calculated to increase and preserve useful knowledge, to furnish employment, and minister to the real wants or innocent satisfactions of life."

The second part of the book treats of the importance of religion both to society and the individual, with reflexions on religious establishments and toleration; it contains a large portion of very interesting matter. The importance of religion to the welfare of a community is displayed with much ability. In three sections of peculiar interest, our author treats of a toleration without an establishment, of an establishment without a toleration, and of an establishment with a toleration. In the first, he considers the people as all enjoying, in the fullest degree, liberty of conscience, and the equal possession of every political privilege; and he points out what he conceives to be the advantages and the inconveniences of such an order of things. The history of the world presents us but with one instance of such an arrangement, which has been made under circumstances not the most favourable; and its duration has not yet been long enough, to furnish us with absolutely certain maxims of conduct derived from facts. America is the country to which we refer; since the establishment of the independent government of the United States, all religious sects without distinction have enjoyed equal privileges both civil and religious, without any establishment whatever. But when we consider the constant influx of all kinds of people from the different countries of Europe, and that it is the asylum of "every man who is discontented, and of every man who is in debt," &c. &c. &c. it will be allowed, that, with the exception of the New England Provinces, whose inhabitants are of a more homogeneous and respectable descent, the experiment has been made under circumstances peculiarly unfavourable. The effects of such a system will, from year to year, be growing more apparent, and in the issue will furnish the moral and political world with new maxims of wisdom of the highest kind. It will then be seen whether Mr. B.'s reasoning, and decisions on the subject, be just or not.

In the second section, on an Establishment without a Toleration, he argues with great force and cogency against all kinds of intolerance and persecution; and justly represents such a system as decidedly hostile both to true religion and to the welfare of the community. We anxiously wish to present our readers with some of his excellent observations on this head, but we can only find room for his conclusion,

'I think it sufficiently appears,' says Mr. B. 'that an establishment *without* a toleration, is neither consistent with the true interest of religion, nor with the peace of society; that for the magistrate to interfere at all in religious matters is a point of extreme delicacy; and that when he *does* interfere, it should be his first care to do no harm, either by an unnecessary abridgment of the liberties of any class of citizens; by his patronage of a false religion, or by his endeavours to promote the true one in ways that are not agreeable to its spirit, and that might endanger the temporal as well as spiritual welfare of the people. We have already noted some of those furious wars that have been kindled by religious persecution; and where it does not cause an open revolt, it is sure to diffuse an angry ferment, and to engender hypocrisy, which, by gradually undermining principle, may prove more destructive than the bitterest hostile contention. And so far as religion is made a tool for political purposes, the same, or other consequences no less mischievous, may be expected to follow.'—pp. 205, 206.

An establishment with a toleration, is the system which our author conceives to be, on the whole, most advantageous in the present state of human affairs. He distinguishes between a partial, and a complete toleration. The former allows men liberty of religious worship: the latter opens to them every civil office, honour, and emolument. The former, he says, is more advantageous to the establishment, but less favourable to the state, while the latter is favourable to the state, but prejudicial to the establishment. By Establishment is intended, "an order of men set apart to attend on the offices of religion: a legal provision for their maintenance; and a restriction of this provision to teachers of a certain description."

A section is here devoted to the most effectual methods by which an establishment may support itself under a complete toleration: it is a section which will be read with interest by every friend of religion; and which it becomes the ministers and members of every establishment to peruse with the most serious attention. "The church must provide the best means of spiritual instruction and edification, among which the following, as Mr. B. conceives, are the most considerable. Her doctrine must be evangelical, she must pay a proper attention to elementary or catechetical instruction, her general discourses from the pulpit must be rather plain and expository, than curious or polemical; there must be a due regulation of her public prayer and psalmody, and there must be a proper exercise of christian discipline. In order to carry these things into execution, the clergy must be good men—To piety must be added zeal and warmth of address—To piety and zeal must be added ability—To the office of a public teacher must be added that of a pastor who watches for the souls of his flock, as one that must give account." To these Mr. B. adds another precaution

by which an established church is to support herself under a complete toleration, "not forwardly to set up any claims of superior purity or authority to other churches, either in respect of doctrine, worship, government, or discipline; and to maintain none, after they have been proved to be either unjust or dubious; nor lastly to assert even those that are the most indisputably just and well founded, with a disproportioned or unhallowed zeal." It should likewise "prescribe reasonable terms both of clerical and lay communion."

In this second part, Mr. B. combats a saying of Bishop Butler, and a maxim of Mr. Locke; but a skilful advocate, we think, would be able to defend them both. Bishop Butler conceives "that a perfectly virtuous nation (which can only be formed upon the principles of piety) would in a course of ages, according to the ordinary progress of things, obtain the empire of the world." Though we do not suppose that their principles would lead them to covet the dominion of other countries, we have no hesitation in saying that they would, in a century or two, change the state of the world, and diffuse their principles over every land.

Nor is it with so much reason that our author censures Mr. Locke's maxim, "that truth would certainly do well enough if she were once left to shift for herself." With the exception of America, England, and perhaps a state or two more in Europe, where shall we find the place, in which divine truth is allowed to shift for herself? In some instances, she is persecuted and banished, and it is death for her to enter. In others, she is fettered, manacled, and gagged. In short, the barbarous treatment of truth has been, and is still, the crime and misery of the world. The progress of Christianity during the first three centuries, while it confirms the philosopher's remark, is a full answer to Mr. B.'s reasoning. And we have no doubt, but that notwithstanding the unpalatableness of divine truth to the depraved heart of man, were it allowed to shift for itself and have fair play, the pure and faithful preaching of it, by zealous men, would, through the mighty energy of the Holy Ghost, render it the power of grace unto salvation to multitudes, and increase its glorious extension, till the whole earth submitted to the empire of virtue, freedom, and happiness.

In the third part of this work, Mr. B. lays down rules for the conduct of a good citizen, particularly under any moderate government. Many useful admonitions will be found in this division, on a variety of topics. In p. 261, they are reduced to the following heads:

"To guard against any wrong impressions he might receive from new and plausible political theories; and to regulate his expectations by what

is obvious and practicable in the present state of human nature, and the existing circumstances of public affairs.

"To distinguish real political evils from imaginary ones, and from those various evils which arise out of the common condition of man in this world: also, Not to aggravate or rashly oppose the first; to dismiss the second; and to suffer patiently the last.

"To avoid an idle curiosity in political matters; and still more a disposition to hunt after small or unknown grievances.

"To beware of any unnecessary or hasty attachment, and still more of a blind devotion to any party whatever, either in politics or religion.

"Lastly: Never forwardly to urge his public claims or pretensions, nor beyond what the common good may require; and when this, on the whole, is provided for, to rest satisfied in the quiet and faithful discharge of the duties of his present station."

Most of the counsels here given we cordially approve; and we most earnestly wish that they were universally followed; but there are some sentiments expressed, and others implied, in which we cannot acquiesce. Circumstances frequently give a certain bias to the mind of a writer, which perverts it from the line of truth and prudence. The astonishing and disastrous events which of late have taken place in Europe, seem to have exerted some such influence on Mr. B.; and his whole book, in consequence, is pervaded with a peculiar tinge, which appears however most strongly in this part. For example, he seems anxious to lead away the mass of the people (all but the nobility and gentry) from every kind of political conversation and discussion. We give Mr. B. credit for the best intentions; but his ideas are not sanctioned by the spirit of the English constitution; nor, indeed, are they friendly to its prosperity. That an attention to politics may be carried to excess, and that it has been abused in a pernicious and intolerable degree, who is there but will readily acknowledge? But may not every thing else be abused? and has not every pursuit of business and relaxation been carried to excess? What then is the remedy? Not to rush to the opposite extreme, but to return to the right path, and pursue it steadily. The English constitution is so framed, that the exercise of wisdom and power, by the mass of the people, is required, in the choice of men to administer some of the highest offices of legislation, government, and municipal authority. But if they were to follow Mr. B.'s advice, and neither think nor speak on any question of politics, how could they be qualified to perform this duty, a duty of the most important kind, and on which the welfare of the country so much depends. It would be of benefit to mankind for such writers as Mr. B. to keep in view, that the governors have the same depraved dispositions as the governed; and that, as the strong hand of government

must be exerted to preserve order and peace among the people, so the people must keep their eyes upon the government, and see that it does not abridge those liberties which it professes to maintain, but accomplishes its true object, within the limits of its legitimate authority. This is the spirit of the English constitution ; and to this we are indebted for its preservation. Of this our amiable and worthy author is himself deeply sensible ; and he acknowledges that the world has suffered far more from despotism than from anarchy ; and “ that sometimes by open violence, and oftener by a secret corrosion, the former has destroyed the peace and comfort of millions. It is an evil which may endure for ages ; whereas anarchical commotions, like hurricanes or earthquakes, though frequently tremendous while they continue, are of a transient nature. Hence of all human interests, none is more sacred than that of rational liberty ; and of all human characters, none more honourable than that of a temperate and steady advocate for the natural and just rights of mankind.”

As this is a book of Christian politics, we conceive it our duty to take notice of another fault. Mr. B.'s Christian is too much a *quietist*. In bearing evils with patience, and submitting to hardships with resignation, he possesses the true spirit of the Gospel ; but he is very deficient in the active parts of Christian duty. He is almost taught rather to consider evils as unavoidable, and to bow beneath their pressure, than to face them boldly, and endeavour vigorously to remove them. Under the influence of Mr. B.'s sentiments, he would retire from the wickedness of the world, and in solitude labour to preserve his integrity. Our author forgets, that the Gospel has assigned to the disciples of Jesus, the reformation of the world ; wherever they live, they are to have this object in view. It allows no man to steal his way silently and secretly to heaven : he must openly confess his Master, and diffuse the knowledge of Him to the utmost limit of his influence. As an individual, he should exert his powers to honour God ; and, in conjunction with others, he should form and execute plans for the happiness of mankind. Mr. B. is afraid of *Novelties* ; and we would reprobate, with as much severity as himself, wild, romantic schemes, and questionable alterations in political institutions ; but he is cautious to an extreme, and is not sufficiently zealous for real improvements. Without any political alteration, how much moral change for the better might take place in the condition of a people ! That every improvement is a *novelty*, is an obvious truth which such writers should constantly remember. The attempts to abolish the Slave Trade, and establish Sunday Schools, were once perfect *novelties* ; but they are not the less valuable on that account.

Another thing in which we differ from Mr. B., is the measure of influence which a government has on the character and happiness of the people. This influence he under-rates in a surprising degree ; and it is a practical error, productive of the most injurious consequences to human virtue and felicity. Immense is the difference of the social state in England and Spain. About the time of the Reformation, any difference which might be between them was in favour of the latter. Now, England is exalted to the summit of civilized life, while Spain is sunk into a fathomless abyss of ignorance, superstition, poverty, and distress. Had we leisure for discussion, we could shew that the difference is owing chiefly to the government, to its direct, but still more to its indirect influence.

The fourth part of this work is "On the Way to live happily under all Governments, and in all situations." The greater portion of it is occupied with a dissertation on Providence, as furnishing consolation to good men under all the miseries of the present life. Much benefit may be derived from the perusal, especially by the restless and discontented. Though the dissertation itself is rather out of place in such a treatise as *Christian Politics*, the author's pious design might serve as an apology : but we were astonished beyond measure to find him entering into one of the most difficult controversies in theology,—that concerning *Liberty* and *Necessity* ; and bringing severe and unjust accusations against a whole body of Christians, and by name against one of the ablest and best men that modern ages have produced. As he is so free in his censures, it is not exceeding the bounds of due respect to say of our author, that though he is a very pious and sensible gentleman, he is not a profound divine ; that he did not, in this disquisition, consider before-hand *quid valeant humeri* ; and that though he can swim well, he has not learned to dive. If he will take the trouble to read over *Jonathan Edwards on the Freedom of the Will*, with care and impartiality, he will not place that wonderful man in the company of Priestley and Hobbes ; and he will, at least, alter many of the controversial part of his own book on the subject of Providence.

We are sensible that the abstract and specimens we have given of Mr. Bates's work, convey but an inadequate notion of its value and attractions ; but our limits forbid a more extensive examination, and our duty has required us to protest against what we deem chiefly erroneous, in a volume generally deserving of high commendation : for the subjects which it embraces are interesting, the discussions are sensible, the principles are scriptural, the spirit is most amiable, and the deductions are of much practical importance.

Art. VII. *The Delusions of Hope.* A Poem. 8vo. pp. 53. Price 3s. Cadell and Davies, 1806.

THIS poem itself is one of the "Delusions of Hope." The title fascinated us; we read the first stanza, and were determined to be pleased with it. We proceeded to the second, but in the very opening were shocked to see "a sigh," hanged at its own door, and immediately afterwards "a tear," apprehended as "a deserter:"

"The quivering sigh on its red portal hung."

"The soft tear trembling, a deserter young."

Nevertheless we stifled our chagrin, before it could stifle our good will, and hurried onwards from line to line, from page to page, alternately deluded and disappointed, with here the shadow of a lovely conception, there the substance of a villainous conceit; here a glimmering of poetical fire, and there the murkiness of prosaic smoke; till arriving at the conclusion, with ineffable composure we shut the book, and our eyes together, and dreamed that we had been reading the finest poem in the world.

It is not necessary to develop the plan of this little work; and a word or two on the execution will be sufficient. It is written in the stanza of Spenser, the most harmonious and varied for heroic matter in the English language. This author in many passages has employed it well, but his rhymes are frequently base, his lines feeble, and his Alexandrines insufferably languid. It has been laid down as law in the courts of the Muses, that the Alexandrine admits no variation of the cæsural pause from being placed after the sixth syllable. If our author was aware of this law, he has totally broken it, for which indeed we blame him less than for not having broken it successfully; for we would contend, that it ought never to be violated, except when it may be "*more honoured in the breach than in the observance.*" In the "*Delusions of Hope,*" this has not been happily accomplished, though we have Alexandrines of every possible variety of the cæsura; and hence many of the closing lines read like a prose note at the end of the verse.

But we must not dwell exclusively on the faults of this poem; it contains some brilliant thoughts and beautiful expressions; every page is strewn with flowers,—but they resemble flowers in embroidery, of rich and glowing colours that delight the eye, but charm no other sense; they breathe no fragrance, there is no dew on their leaves. The author has softened away the strength, and volatilized the spirit of his ideas; he has unquestionably some of the gold of genius, but he has beaten too much of it into

tinsel, or drawn it into wire ; what it has gained in splendor and extension, it has lost in weight and value. The following stanza affords a double specimen of the author's *prettiness* and his *insipidity* ; of the former in the five first, and of the latter in the four last lines.

“ And now its white the blossom'd hawthorn threw
 “ O'er the full bosom of the lovely maid,
 “ And on her cheek of mountain-snow there grew,
 “ The gloomy richness of the rose-veil'd glade,
 “ Inwove with the carnation's lively shade.
 “ Yet were the beauties of her form far less
 “ Than those her cultivated mind display'd ;
 “ Of charity the self approving bliss
 “ She felt ; and oft she wander'd to relieve distress.”

There is so much sweetness and delicacy in the allusions of the following stanzas, that in spite of the “ Delusions” of this poem, we cannot help indulging the “ Hope” of seeing something far superior to his present performance from the pen of the author.

“ Warned by the sun of youth, gay smiles each sweet
 “ On life's wild hill, that busy fancy rears ;
 “ Deluded Hope there strays with careless feet,
 “ *The brightest plucks, and in her bosom wears !*
 “ But further on some fairer flower appears
 “ More fresh and lovely to the wanderer's view ;
 “ She, simple, smiles ;—ah ! soon with artless tears
 “ To mourn its drooping head and faded hue ;
 “ Yet still she turns with restless gaze to seek a-new.”

“ A summer sun is Hope, whose cheering rays
 “ Can glad the soul, how drear soe'er the hour ;
 “ On Youth's smooth cheek the lively radiance plays,
 “ And crimsons deep the smiling visage o'er ;
 “ Though weaker far, yet sweet is Memory's power,
 “ And oft is retrospective Fancy seen
 “ (Though Joy's rich autumn can return no more)
 “ Lingered behind with wistful look to glean,
 “ By Memory's moonlight, where the harvest once has been !”

Art. VIII. *An Elementary Treatise on Pleading in Civil Actions*. By Edward Lawes, of the Inner Temple. 8vo. pp. 246. Price 7s. 6d. Brooke and Clarke, Butterworth, 1806.

TO those who are unacquainted with the practice and technical terms of English jurisprudence, the word Pleading seldom conveys any other idea, than that of the statements and arguments of the parties, or their counsel, addressed *viva voce* to the court or jury. It is in this sense only that it must have been understood, wherever there was an official administration of justice

before writing was known, in any particular country : and in this sense only it is now understood, even among professional men, in every country of Europe except England and Ireland. But in these islands it assumes quite a distinct meaning ; and a man may obtain the reputation of an excellent pleader, who has never opened his mouth in court, and who possesses none of the rights or dignities of the Barrister. In this limited sense, the title and subject of this treatise are understood. Pleadings, in this acceptance of the word, are nothing more than the allegations of facts, made by the parties, and reduced to writing in a technical legal form. These allegations, for some centuries after the conquest, were made before the Court, by the counsel alternately, *ore tenus*, and taken down in writing by the clerk ; and when each party had concluded his allegations, the counsel proceeded to argue on their legal effect, and the court pronounced judgement ; we mean where one objected to the validity of his opponent's allegation in point of law ; for if they came to issue on a disputed fact, the matter was referred to a jury, as at this day. At what precise period this practice of stating the allegations of fact orally before the court was discontinued, and the mode of exhibiting the pleadings in writing was substituted in its place, does not clearly appear, though the present practice has certainly existed ever since the Reformation.

Pleading, or, as it is now called, Special Pleading, has in all periods of our legal history been considered as the most nice and difficult branch of the profession ; it has long been reduced almost to a science which is not of easy acquisition : it is now cultivated with success and reputation by a class of men who confine themselves to it exclusively. Mr. Lawes very truly observes, " that no man's cause is safe, unless it be entrusted to those who have a competent knowledge of this part of the law : nor have any other a well grounded hope of succeeding in any degree of eminence in the profession, than those who have diligently studied, and who thoroughly understand the science, previously to being called to the bar."

The author professes to give at present only an elementary treatise on the general principles of pleading, preparatory to a work on a more enlarged plan : from what he has already done, we augur well of this promised publication.

Our limits do not permit us to give a detailed analysis of the work ; but a slight sketch will enable the reader to judge what he is to expect from the perusal.

In the first chapter Mr. L. gives the general history of pleading, of the changes it has undergone, and its present state :—in the second its several divisions ; and in the third the general rules applicable to those several divisions. The five succeeding chapters treat distinctly, and in their order, of all the different species

of allegations which can come under the name of Pleadings to the end of a cause. Each chapter has its Appendix, for the purpose of illustrating by precedents and notes the general doctrine in the body of the works.

In order and method the author has observed the rules of strict composition : the style is in general more pure and inviting than in the majority of legal treatises ; but it is not unfrequently a little involved, and in some instances it is incorrect.

Art. IX. *Sermons on various Subjects and Occasions.* By Alexander Grant D. D. Minister of the English Episcopal Chapel at Dundee, Vol. III. 8vo. pp. 296. Price 6s. Longman and Co.

SENSIBLE of the differences which prevail among both preachers and hearers, and aware of the different methods by which sermons may accomplish their important end, we are far from wishing to reduce all to one standard. But we expect to see a minister of religion attempt some valuable object by adequate means. The preacher, whose mind is stored with biblical knowledge, whose discourse illustrates the text he has chosen, and scatters many lights upon other passages which occur before his notice, has, in our judgement, performed a work which more than merits forgiveness, for some negligence of diction, or tameness of address. Nor are we displeased with a sermon, which possesses the single charm of luminous statement, and well-reasoned defence, of any important doctrine or duty of religion. Nay, even the pastor, who enforces only what others have explained, and gives the impulse which sends to the heart what before floated idly in the brain, deserves no small portion of esteem. But when sermons neither illustrate their own text, nor any other ; present no important truth in either new or clearer light ; and kindle no vital flame in the heart, to atone for deficiency of information to the mind,—we are compelled to ask the mortifying question, why were they published ? In this predicament we are placed by the volume before us—this mass of inanity in a mist.

The sermons are twenty-four in number, but as the author has not attempted to assign them any titles, we hope our readers will not expect us to give a name to airy nothings. One of them is *about* Melchisedec, but the only thing clear in it is, that the author has given a *Greek* etymon of the word Jerusalem, which is obviously *Hebrew*.

It is hard to say, whether the following sentence comes nearer to the profane or to the vulgar, “ *I trust in God* we shall not be blasphemers of his holy name.”

The following is an example of ignorance and dullness which would disgrace the vapid theme of a school-boy. Speaking

of the unsatisfactory nature of earthly good, *Doctor Grant* says :

“Cæsar and Pompey, possessing such mines of wealth, as enabled each of them to support a numerous and powerful army, enough to render them rival candidates for the empire of the world; how many thousands looked up to those men as objects of envy, and examples of felicity?”

The 16th sermon, preached on a fast-day, shocked us with the display of national pride, when we were called to humiliation, and terrified us with the menace of revenge, when we ought to have been melted into the tenderness of contrition.—“Let us *hope in God* (says Dr. G.) that the time is not far distant, when this inhuman miscreant (Buonaparte) shall be convinced of his mistake by the signal notoriety of the just vengeance of heaven in his punishment.” p. 191. Has the Doctor ever heard of one, who commanded his disciples to love their enemies, and who, in the agonies of death, prayed for his murderers? We could also wish to ask this writer, how he came to know that “the fallen angels committed but one sin, and that only in thought?” But the miserable pittance of any thing that can be called doctrine or thought in this volume, is so obscure, confused, or erroneous, that it is evident the author, though D. D., is no divine. It is of little importance from what part of the volume we select our extract; for its characteristic imbecility renders the worst passage nearly harmless, and the best nearly useless.

“Were we inclined to turn the tables, and treat the infidels of our day with the ridicule of which they are so liberal themselves; it were surely no difficult matter to foil them even at their own weapons, and prove their folly equal to their wickedness. For instance, what can be more ridiculous than for a man to rack his invention, that he may appear to argue ingeniously on a subject, wherein, if he should even prove victorious, he must be a loser by his victory? Now this must be the case with infidels, if they do at any time make a convert to their opinions. They loosen the ties of morality in his mind, make him regardless of the most sacred obligations, and fearless of punishment for any crime that can be committed in secret. By which means they render him dangerous even to themselves, if ever it should be his interest (I mean his present interest) to do them an injury. For to an infidel the present life is all. The utmost he can hope for hereafter is to become nothing; but to hope for nothing is in effect to have no hope at all, and it requires no proof that he who is void of hope is also destitute of consolation.” pp. 262, 263.

A small pamphlet is bound up with this volume, called, *An Apology for continuing in the Communion of the Church of England*, (instead of joining the *Episcopal Church of Scotland*).

Art. X. *The History of England, from the earliest Records to the Peace of Amiens*, in a Series of Letters to a Young Lady at School. By Charlotte Smith. Three Vols. 12mo. pp. 1246. price 15s. bound. Phillips. 1806.

“**T**HE Histories of England are already so numerous, that it would seem unnecessary to compile another, especially as many are written professedly for the use of schools.” —Thus far we read, and perfectly coincided in opinion with the compiler, or rather the compilers of the present work; for, notwithstanding the name of C. Smith stands alone in the title-page of each volume, that Lady informs us, “that, after she had finished about eight hundred pages,” (that is, less than two volumes) “the continuation, to the close of the work, was undertaken by a Lady who, she doubts not, has proved herself competent to the task;” and indeed we think the work has lost nothing in literary merit, by being transferred to other hands.

Why “it appeared desirable to add to former histories a new one, in a single volume, chiefly for the perusal of young ladies,” we cannot conceive: or if one volume only was desirable, we are at a loss to conjecture how three volumes were to supply that desideratum. We do not remember what there is in our abridgements of English History, that renders them “tedious, or improper for the perusal of young women:” nor can we discover any thing in these volumes to distinguish them, as female companions, except the interspersions of some poetical compositions, and a description of the *dresses* of the various periods described. As to the Epistolary form of this work, it is nothing but a name: we should certainly have read through the first two volumes without even dreaming that we were perusing a series of letters, if it had not been for the title, at the top of the page, or the commencement of a new number in the series. In some parts of the third volume, especially in Letters 108 and 110, we meet with that familiarity and ease which should have been more generally maintained, to have rendered the execution of the work agreeable to the plan. The style of this history, considering the divisions as chapters, instead of letters, is very commendable, commonly smooth, and sometimes elegant. There is as much useful information as the size of the work admits; though we too often meet with allusions to persons and events with which a young reader cannot be supposed to have formed any previous acquaintance, and of which no information is given in the course of the history. If abridgements were designed merely to assist the memory, this would be not only excusable, but proper; in abridgements, however, like the present, designed to give the first knowledge of the subject to young and

uninstructed minds, it is a fault to be avoided with the greatest caution. Mrs. C. Smith writes about Harold's conduct to his brother Tosti, Vol. I. p. 66, without relating any particulars of it, as if Harold and Tosti were some familiar acquaintances of the ladies at school; and in the same volume, p. 381, the coarse stratagems of Richard III. to gain an elective right to the throne, are said "to be so well known" (to whom are they known?) "that the detail is hardly necessary." In Vol. II. p. 336, we read of the Duke of Albemarle, without ever being told that he is the famous General Monk, who was advanced by Charles to that noble rank, for his services in promoting the restoration.

Errors of the press, we are sorry to say, are become so common, and Errata are considered so unnecessary, that a Reviewer would have little to do but to copy these blunders, if he were to think it his duty to set up as Corrector of the Press. We pass over many errors of this kind, in the present work; but there is one which puzzled us so much that we shall copy it. (Vol. I. p. 101) "The Pope gave his blessing to this motley assemblage, and Constantinople was appointed as *the place of meeting for departure*."

We have noticed some mistakes which cannot be ascribed to the press: such as, in Vol. I. p. 161, "The first victims that ever suffered, in England, for religious opinions were, in the year 1171, whipped and branded, &c. &c." This ought not to have been so positively affirmed, since it is recorded, in ancient stories, and in Polychronicon, that some persons suffered, in England, in the tenth general persecution, about the year A. D. 301. In Vol. II. p. 115, we are told, "The executioner had placed bags of gun-powder by which Latimer was destroyed;" but Fox, whose account is minutely faithful, says, that it was a brother of Ridley's, not the executioner, who performed this act of kindness.

Mr. Hume appears to have been the principal guide of Mrs. C. Smith, down to the period of the Revolution; and Mr. Belsham has had the honour of conducting the fair Continuator to the peace of Amiens. From Mr. B. we have a long extract, verbatim, in Letter 142. We are sorry to find Mrs. Smith has followed her philosophical historian, not only so far as to adopt his political prejudices, but, what is much worse, to countenance his sceptical sentiments in religion and morals. In Vol. II. p. 12, the Reformation is represented as being occasioned by the rashness and impetuosity of Luther's temper, and carried on, by him, under the influence of "pride and obstinacy, which were gratified by his being elevated as a founder of a sect, and a reformer of abuses." He is also called a "presumptuous Reformer," in a manner calculated to mislead

younger minds; though we are willing to hope Mrs. C. Smith rather means that he appeared presumptuous to Henry VIII. than to affix to him that epithet as expressive of her own sentiments. In the same volume, p. 114, she speaks of the learned and courageous Philpot, the Archdeacon of Winchester, in the most degrading terms. His intolerance we certainly do not mean to justify; but this Lady, who offers no plea for Philpot, could say, when Lord Clarendon, a favourite character, is charged with the fault of intolerance, "in such an age, and under such influence, his conduct in that respect admits of excuse."—We would hope the expression, p. 67 of this volume, which intimates that prophecies have often been the immediate cause of the events they foretold, was not intended as an unfavourable inuendo against the prophecies of Scripture; but it is so much in the manner of Hume, that it has a suspicious appearance. We entirely disallow the commendation given to Elizabeth, (Vol. II. p. 124) for her prudence in concealing her "religious opinions, and conforming to the established modes," which is an implied censure on the noble army of Martyrs, in the English Church. We cannot pass by, without the severest censure, the impious charge against Religion, (p. 178 of the same volume,) as being "the fruitful source of so many miseries and dissensions." Unhappily Religion has been the occasion of miseries and dissensions; but a mind taught to think with Apostles, rather than Infidels, would surely have recollected the question of St. James; "From whence come wars and fightings among you? come they not hence, from your lusts which war in your members?" Her partiality for the latter, we fear, is manifested when she speaks of the "boldness of Hobbes's sentiments being disgraced by dogmatism." Could any thing, then, disgrace the boldness of sentiments which set themselves against the Lord and against his Anointed?

True religion and sound morality are so intimately connected, that we are by no means surprised to see the restrictions of the latter slighted, wherever the foundations of the former are attacked. We must acknowledge, however, that we felt a little surprised at the following remark on Charles VII. of France (Vol. I. p. 333): "The peculiar character of Charles, so strongly inclined to friendship and the *tender passions*, rendered him the hero of that sex whose generous minds *know no bounds* in their affections." Is this a sentiment by which the work before us is peculiarly calculated for our young and impressible females? God forbid that our daughters and grand-daughters should be so boundless in their affections, as to admire an unprincipled and libidinous debauchee, in any rank of life. The scruples of Elizabeth respecting the reception of

Mary Q. of Scotland, are said to be those of punctilious honour and delicacy, though it is acknowledged that there were strong grounds to suspect Mary of being implicated in the murder of Lord Darnley, with Bothwell, whom she soon afterward married. We need not wonder, after this, that the poor Puritans are unmercifully lashed, and that even their prohibition of cruel sports, such as cock-fighting, and bear-baiting, is ridiculed rather than commended. In defiance of the charge of puritanism, we must close this work with avowed dissatisfaction; we regret that we cannot recommend it as an unexceptionable present to young women; but conceive it, on the other hand, to be our inevitable duty to caution all who read it, against imbibing prejudices most injurious to their real interests. Rather than they should imbibe such prejudices, we would have them live and die ignorant of all the transactions that are recorded in these volumes.

Art. XI. *Dialogues on the Doctrines and Duties of Christianity*, intended for the Instruction of the Young, and to lead them to the Study of the Sacred Scriptures. By Mrs. John Jackson. 2 vols. 8vo. pp. 600. price 15s. bds. Rivingtons. 1806.

THE gentle sex never display more of their characteristic loveliness, than when rearing the young to vigorous maturity. Those who so perfectly command all the avenues to the soul, are evidently called to impart the first lessons of wisdom and virtue; and when their fascinating powers are employed to imbue the tender heart with the sacred tincture of Religion, all that is lovely in gentleness is exalted by all that is venerable in dignity. Nor can females more effectually serve their own interests, than by extending the influence of that Revelation, which alone exalts them to their true rank in the scale of being, inspires the benevolence which befriends their weakness, and cheers them with the prospect of that immortality which shall compensate the disadvantages of their present condition. We have, indeed, seen female champions for irreligion and infidelity; but we have ever regarded them with a surprise bordering on horror, and have been amazed at that uncommon hardihood of depravity, which enabled them to triumph over the delicacy of physical constitution, and to break through so many moral impediments, before they could vie with men in impiety and licentious independence.

We sincerely venerate the intentions of the lady who here attempts to convey the doctrines and duties of Christianity to youthful minds, by means of dialogues, in which the sacred scriptures themselves are the chief respondents; but we are compelled, in spite of ourselves, to own, that she attempts to

teach what she has not well learned. It is not copious quotations from the sacred books which can establish the claim to an accurate acquaintance with their contents, or a heartfelt adoption of their principles; and though the fair authoress seems to pique herself on being the humble disciple of Mrs. H. More, we are persuaded that this lady understands too well the sentiments and genius of the gospel to be proud of having been her teacher.

The plan of this work was first suggested by Dr. Watts's *Scripture History*; but as it is designed to go far beyond that useful book, and to enter into the grand doctrines of revelation, it has led Mrs. J. out her depth, and caused her to expose, rather than illustrate, the attributes of Deity, the permission of sin, the freedom of the will, the redemption by Christ, and the influences of the Holy Spirit. The definition of a 'scriptural mystery,' though supported by a quotation from a divine, is a mere vulgar error. The word in the sacred writings signifies a secret, without any supposition of incomprehensibility.

When Mrs. J. says, "we cannot but be led to observe that the connection of everlasting life with obedience still exists, as at the time when Adam received the law," we grant this is a sacred truth, but in a sense with which she gives too much reason to suspect that she is unacquainted; for she completely fails in pointing out, that connection which forms the delicate pivot on which all evangelical obedience moves. Our suspicions are confirmed by the text which she makes her pupil adduce in proof of her observation. Matt. xix. 17. 'If thou wilt enter into life, keep the commandments,' p. 119.

Whoever attends to the scope of the narrative, will perceive that our Lord uses the law, as the apostle says, for a schoolmaster to lead us to himself, that we may be justified by faith. The genuine import of this instructive, yet much mistaken passage, is placed in a striking point of view by the hand of a master, in a volume which we formerly recommended to public notice*. But the two grand features of doctrinal popery, which are the meritorious efficacy of human efforts to procure the divine favour, and the mystical virtue of ritual observances to convey salvation, are betrayed in almost every dialogue of the work; such, however, is the vagueness and obscurity of the style, that we will not confidently charge Mrs. J. with holding them knowingly. The views of faith especially, as far as we can understand them, are grossly incorrect and unscriptural. But to point out every instance of erroneous sentiment and mistaken application of scripture, would be tiresome both to ourselves and our readers.

* Ecl. Rev. Vol. I. p. 272.

To afford a specimen of the plan and sentiments of the work, we quote the following passages :

" Since the scripture, which acquaints us with the efficacy of repentance, furnishes us with those forcible exhortations which are most proper to excite it ; we will resort to them, for those motives to this duty, which cannot fail to prevail, but from our want of attention to their force. Acts iii. 19. Isaiah xlv. 21, 22. Malachi iii. 7. 2 Peter iii. 7. Ezekiel xviii. 21, 22."

PUPIL.

" Repent ye, therefore, and be converted, that your sins may be blotted out." — " I have formed thee, thou art my servant ; O Israel, thou shalt not be forgotten of me ; I have blotted out as a thick cloud thy transgression, and as a cloud thy sins : return unto me, for I have REDEEMED thee." — " Return unto me, and I will return unto you, saith the LORD. The LORD is not willing that any should perish, but that all should come to repentance." — " If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him ; in his righteousness that he hath done he shall live."

PRECEP.

It is necessary to observe here, that although we are warranted by these texts to believe, that on our repentance we are forgiven and accepted of God, " for CHRIST'S sake, in whom we have forgiveness of sins *," we should never forget, that as we obtain this forgiveness only through him, so our very repentance is induced and furthered by his Spirit. We confess that " no man can come unto CHRIST except the Father draw him † ;" and if we fear lest the gracious and merciful means of coming to the Father, should not be afforded us, the ensuing verse tranquillizes our hearts, harmonizing with the gracious and universal invitation of our LORD ; " Come unto me all ye that labour and are heavy laden, and I will give you rest ‡." St. John vi. 45 — Vol. II. pp. 72—74.

PUPIL.

" If we say that we have no sin, we deceive ourselves, and the truth is not in us."

PRECEP.

Repentance therefore is necessary to us all, and it is also necessary that we should not mistake the nature of this duty, by supposing it to consist in mere sorrow for sin, for, to repent is to forsake sin, as well as to be sorry for it. Ezek. xiv. 6. Acts xxvi. 20.

PUPIL.

" Repent, and turn yourselves from idols." " Repent, and turn to God."

PRECEP.

And St. Paul has clearly explained to us, that repentance is not mere sorrow, but the effect of godly sorrow for sin. 2 Cor. vii. 10.

PUPIL.

" For godly sorrow worketh repentance to salvation, not to be repented of."

* Eph. i. 7. † St. John vi. 4. ‡ St. Matt. xi. 28, Jerem. xxxi. 33.

PRECEP.

“ Now salvation is connected with obedience ; those, then, who sorrow to repentance, “ *put away the evil of their doings,*” “ *cease to do evil, and learn to do well* *,” and to such the promise is given. Isa. i. 18.

PUPIL.

“ *Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool.*”—Vol. II. pp. 76, 77.

On some of the commandments there are remarks not unworthy of attention ; and among these we particularize those on the sabbath, and on duelling.

Some would complain, that these are volumes of scraps collected from all quarters ; but we were always pleased to meet the quotations, for they appeared to us as the pearls, which we regretted were not sufficiently thick to hide the thread on which they were strung. The *language* of the work, however, would not have been very objectionable, had it possessed the vigour and animation of vital principle. But the writer seems to have possessed very indistinct and indefinite conceptions of Christian doctrine ; and these conceptions are presented to the pupil through the medium of so dense and complicated a style, that we cannot promise much success to her laudable and benevolent design.

Art. XII. *Miscellanies in Prose and Verse*. By Alexander Molleson. 8vo. pp. 220. Price 4s. Glasgow ; printed for the Author. Longman and Co. London, 1806.

THESE *Miscellanies* are in prose and rhyme, and seem to consist principally of a collection of fugitive pieces of various character, style, and dignity, published on sundry occasions in newspapers, pamphlets, and hand-bills ; and they are at least as respectable in point of composition as such things generally are. The author appears to be a man of active public spirit and a benevolent heart ; several of these pieces being advertisements and proposals of plans for the benefit of the suffering poor among his own countrymen. The longest prose essay is entitled “ *Melody the Soul of Music,*” wherein the author has opened a *field* of ingenious theory, in which we dare not molest him, as he has already, in this re-publication, hung out the “ *disjecta membra*” of several Brother-Reviewers, like scarecrows, to intimidate others of the tribe from venturing to invade his grounds, and despoil him of the fruits of his labours. We will not be deterred however from saying, that what is chiefly evident from his arguments, is, that *Melody* has its advantages, and *Harmony* its disadvantages,—a truism, which we should never have been disposed to dispute, even if we had

* Isaiah i. 16.

not met with his invincible proof. His essay, however, is worth reading; it contains much that is suited to correct prevalent absurdities, and to stimulate the reflections of the scientific and intelligent musician.

Of Mr. Molleson's poetry we are willing to give the most favourable sample that we can select. The following passage from "*The Sweets of Society, or Recollections, in Verse, of the Happy Scenes of Infancy and Youth*" interested us much, not by the grace or felicity with which it is expressed, but by the romantic feeling which it awakened, when we found that *Border-warfare*, the game of heroes, was still commemorated in a game of boys,—the descendants of those very barbarians whose insatiable lust of carnage and rapine during centuries held the north of England, and the south of Scotland, in perpetual agony of alarm and apprehension;—and our pleasure was exalted by the recollection, that of those bloody feuds not a trace *now* remains among the borderers, except in the sports of their children, on the battle-fields of Percy and Douglas.

"There play'd we oft at *Scots and English men*:
 One party, springing from that sandy den,
 Would swiftly scour the verdant mossy plain,
 And quick retreat the refuge to regain.
 A playful emblem; shadowing barbarous days;
 When Tweed reflected sad the cruel blaze;
 And the tired hind, in search of home at eve,
 Beheld the flames of comfort him bereave.
 When haughty chieftains, with revengeful ire,
 From turrets raging, spread the murderous fire.
 Hence to oblivion haste ye troublous times,
 Replete with rapine, feuds, and savage crimes.—
 —Where Ravage spread distrust and dire dismay,
 Nought now *inspire* but school-boy's peaceful play.

page 174.

Art. XIII. *Memoirs of the Rise and Progress of the Royal Navy*. By Charles Derrick, Esq. of the Navy-Office. royal 4to. pp. 308. Price 1*l.* 1*s.* 1806.

THE naval strength of Britain is a subject so dear and so familiar to all our countrymen, that it is almost superfluous to mention its importance. Whatever is valuable in political independence, in civil and religious liberty, in moral character, in physical comfort and existence is inseparably associated with it; since, under Providence, it is the chief, if not the only barrier, against the ambition of our enemy, and the only protection of that vast commerce, which is now identified with the welfare of nearly all classes of Englishmen.

Every attempt, therefore, to draw the public attention to

an object of such great national interest, as the support of the Royal Navy, must be received with great approbation.

The general design of the present work is to give "a distinct and brief account of its rise and advancement to the exalted pitch it has now attained." The author's "principal object has been to shew the state of the Navy as to the number, tonnage, &c. of the several classes of the ships and vessels at different periods; when the naval force was promoted, neglected, or, at least, not augmented; and at what periods, improvements in ship-building were introduced into it." His plan is to furnish an account, from the most unquestionable sources, of the state of the navy, relative to these particulars, under every reign, from the time of Henry VII. The foundation of the Royal Navy was laid by Henry VIII. who constituted the Admiralty, and Navy Office, appointed regular salaries for Admirals, Vice-Admirals, Captains, and seamen. At this time, the sea-service became a distinct and regular profession. This monarch founded Deptford, Woolwich, and Portsmouth dock-yards. At the close of his reign, the whole tonnage of the navy did not exceed 12,455 tons. At the death of Edward VI. it was nearly in the same state, consisting of 53 vessels, of which only 28 were above 80 tons burthen. During the reign of Mary, the navy diminished, but revived under the auspices of Elizabeth. When the Spanish Armada arrived in the Channel in July 1588, there were in the English fleet 34 ships belonging to her Majesty, burthen 12,590 tons, and carrying 6279 men. It appears from the lists, that the largest ships then carried from 55 to 68 guns. In the last 25 years of Elizabeth, the Navy was doubled, and the annual expence of it amounted to 30,000*l.* At the death of James I. the navy had decreased about ten ships. Charles I. increased the size of the ships, and added eight or ten to their number, which, at the beginning of the civil war, was 42. The author has not been able to give the state of the navy, at the death of this prince, but is of opinion that it was considerably reduced. Great exertions were made under the Commonwealth to restore the navy, which, at the close of the first war with the Dutch, consisted of 102 vessels of all descriptions. "Estimates for the support of the navy were at this time first laid before Parliament, which assented to an annual grant of 400,000*l.* for the expence of the Navy." At the death of the Protector in 1658, the total number of ships was 157, carrying 4,390 guns, and 21,910 men. Under Charles II. thirty new ships of enlarged dimensions, were added to the navy, but in the short reign of his successor, it decreased six ships.

From the Revolution to the present time, the author has given correct tables, and abstracts, of the state of the navy, at

different periods, shewing the number of ships in commission, their dimensions, tonnage, number of men, guns, &c., and closing with the state of the navy, in October, 1805; when there were 698 vessels in commission.

A large appendix contains, in forty-one tables, abstracts relative to the dimensions of ships, price of building, value of stores, and sundry other particulars important to all who are connected with the business of the Royal Dock-yards.

We consider the work as a valuable depository of facts, on subjects which relate to our maritime strength. To professional men it may prove peculiarly instructive and useful; and to members of the Legislature, it will afford information, which may assist their judgement, on various topics connected with the prosperity of the navy. The volume is ornamented with a print of the *Henry Grace de Dieu*, the large ship built by Henry VIII; and is honoured with a very respectable list of subscribers, among whom we observe many of our first naval characters.

Art. XIV. *A Charge to the Clergy at the Primary Visitation, in the Month of August, 1806*, of the late Right Reverend Father in God, Samuel, by Divine Permission, Lord Bishop of St. Asaph, 4to. pp. 29. Price 2s. Hatchard, 1806.

THE charge before us appears to be the only one which the late R. R. Prelate ever delivered in the diocese of St. Asaph. It contains a variety of matter, some of which is chiefly interesting to the clergy who heard it; but a considerable part of the discourse will be read with satisfaction, by those who are pleased with good sense and liberality, and, especially, who wish to feel as much respect for the Bishop, as they have done for the Scholar. We shall pass hastily over the first part of the charge, remarking only that it complains, with a degree of asperity, of some irregularities subsisting in the diocese of St. Asaph, and especially of the number of curates officiating without license. These are required to appear before the rural Dean, exhibiting their letters of orders, a testimonium of good behaviour signed by three Clergymen, and their nomination to the cure, for the purpose of making the declarations and subscriptions, and taking the oaths, required by law, and obtaining a licence from the Bishop; on pain of being prosecuted in the episcopal court. After stating his determination in some other points between incumbents and curates, his lordship proceeds to notice a curious circumstance, which is not generally known;—that while the Rubric directs the banns of matrimony to be published after the Nicene creed, the Marriage Act (26 Geo. II. c. 33.) requires them to be published imme-

diately after the second lesson. A marriage by banns according to the forms of the rubric, is therefore, as he supposes, invalid, under the law as it now stands, and marriages founded on such an illegal publication of the banns have actually been solemnized, as this charge informs us, very recently. Another irregularity arising from inattention to the Marriage Act is also pointed out; that is, the solemnization of marriages in churches or chapels, erected since Lady Day 1754, or in which previously to the passing of the Act, banns were not usually published. Such marriages are by that statute actually null and void, and the person officiating is guilty of felony and liable to transportation for 14 years.

Offences of this kind had for a long time been unwittingly committed in a town in the diocese of St. David's, and also in Voelas, Denbigh; to prevent unpleasant consequences there and elsewhere, in 1804 Bp. Horsley brought in a bill to render such marriages valid, as had been, or should be, so solemnized before Lady Day 1805; in cases occurring since that time, the regulations of the Marriage Act are still in force.

Having mentioned these circumstances to his clergy, chiefly to shew the impropriety of neglecting to obtain a competent knowledge of those laws in which they are peculiarly interested, the R. R. Prelate, makes some observations on the state of religion in his diocese, founded on the returns of the clergy to circular queries which he appears to have addressed to them individually. The manner in which some of these reports seem to have been constructed, discovers a lamentable deficiency of accurate information. He expresses his satisfaction at perceiving that the persons thus reported as schismatical, dissented from the church, not in *doctrine*, but in *discipline* only. How this sentiment is equally applied to the Calvinistic and Arminian sects, will be seen from the following statement of his opinion on the Creed of the English Church, in which we gladly recognise the enlightened and temperate friend of orthodoxy, strenuous for the essentials of the Gospel, though candid on points of speculative difficulty.

' So far is it from the truth that the Church of England is decidedly Arminian, and hostile to Calvinism, that the truth is this; that upon the principal points in dispute between the Arminians and the Calvinists, upon all the points of *doctrine* characteristic of the two sects, the Church of England maintains an absolute Neutrality. Her Articles explicitly assert nothing but what is believed both by Arminians and Calvinists. The Calvinists indeed hold some opinions relative to the same points, which the Church of England has not gone the length of asserting in her Articles. But neither has she gone the length of explicitly contradicting those opinions; insomuch that there is nothing to hinder the Arminian and the highest Supralapsarian Calvinist from walking together in the Church of

England and Ireland, as friends and brothers, if they both approve the discipline of the Church, and both are willing to submit to it. Her discipline has been approved: it has been submitted to: it has been in former times most ably and zealously defended by the highest Supralapsarian Calvinists. Such was the great Usher! Such was Whitgift! Such were many more burning and shining lights of our Church in her early days, when first she shook off the Papal Tyranny, long since gone to the resting-place of the spirits of the Just!

‘Any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland; certainly a much sounder member than one, who loudly declaiming against those opinions, which, if they be erroneous, are not errors that affect the essence of our common faith, runs into all the nonsense, the impiety, the abominations, of the Arian, the Unitarian, and the Pelagian Heresies, denying in effect “the Lord who bought him.” pp. 22. 23.

The learned prelate, in a subsequent part of his charge, laments the want of learning and discrimination, which has been betrayed in some late controversial writings, and warns his clergy against pouring acrimonious and illiberal abuse on Calvin and his opinions, or reviling, under the name of Calvinism, the fundamental principles of Christianity, and of the English Church. His remarks disclose a perfect acquaintance with the difficulties of the subject; and his instructions for reconciling the separatists to the establishment, manifest not only the prudence, but the moderation, and Christian spirit, which should animate every dignitary of our national Church. If the same advice, in the same spirit, were universally given and followed, every real friend of our political and ecclesiastical constitution would have abundant cause for exultation. After exhorting his clerical hearers to preach the pure unmutated doctrine of the Gospel, a doctrine which shall reach the heart of their flock, and be enforced by their own exemplary conduct, his Lordship gives the following directions, with which we conclude this article.

‘From controversy in your sermons, upon what are called the Calvinistic points, I would by all means advise you to abstain. Believe me, they are not the proper subjects for the village pulpit. Mistake me not; it is not my meaning, that you are never to preach upon the subjects of Faith and Repentance, Christ's Atonement, Justification, Grace, the New Birth, Good Works, as the necessary fruits of that Faith which justifies, and the symptoms of the Believer's Sanctification, of the Merit of Christ's Obedience, and the want of merit in our own. Upon these subjects you cannot preach too often. But handle them not controversially, but dogmatically. Lay down the doctrine categorically without disputing about it; taking care to stick close to the Bible, the Thirty-nine Articles, and the Homilies. Let your proofs be texts of Scripture applying immediately to the point in their first and obvious meaning, without the aid either of critical inference, or metaphysical argument. By this method and way of preaching you will never bewilder either yourselves or your hearers; and you will effectually secure the

people against the errors of the Antinomians on the one hand, and of the Pelagians on the other. The Calvinistic doctrine is too apt to degenerate into the one; and the Arminian into the other: but true Calvinism and true Arminianism are guiltless of both.' pp. 25. 26.

Art. XV. *First Impressions*; or Sketches from Art and Nature, Animated and Inanimate. By J. P. Malcolm, F. S. A. Author of *Londonium Redivivum*, 8vo. pp. 285. Price 18s. Longman and Co. 1807.

THIS title is of arbitrary adoption, and its signification is not perfectly clear. We cannot ascertain whether the word *first* is in contradistinction to a second *time* of seeing an object, or to the second *thoughts* that might arise in a prolonged attention to it even at the first time. The short introduction, apparently intended to illustrate the meaning of the title, makes it still more uncertain. But whatever indistinctness there may be in the title, the nature of the book is sufficiently obvious. It is a series of descriptions of what the author found most worthy of his attention, in three recent excursions through several parts of England; the first from London to Dover, the next through Gloucester and Herefordshire, and the third to Bristol and its environs. Occasional narration and conversation are interspersed, and the descriptions are illustrated by twenty beautiful engravings executed by the Author. Respecting the conversations now and then introduced, he says,

'Lest the critic should commit an unpardonable error, by condemning the scenes delineated from animated nature, the author warns him, that they are *from absolute facts*, with the conversations *literally and faithfully* reported, as the interlocutors must acknowledge, should they peruse this work. On this head he is perfectly safe. The only point in which he acknowledges himself vulnerable is his style: that is his own; yet, he hopes, if some condemn it, others will approve." (Advertisement, p. iii.)

As the author appears to be a man of very friendly disposition, very inquisitive research, very accurate observation, and very little parade in his pretensions, we hope he will not experience from any quarter the harshness of criticism, or that if he should, he will be soothed by the consciousness that he has not *much* deserved it. We have been pleased by many of his descriptions of natural scenes, and elemental phenomena, in which we have observed his perception of various circumstances, which not one man in five thousand, in the same situations, would have had attention enough to notice, or imagination enough to combine. And we have not been disposed to censure with any great severity, a certain over-wrought cast of language, which we have had occasion to know it is difficult to avoid, in a hasty delineation of the transient aspects and operations of nature.

We will own, at the same time, that we have been less satisfied, on the whole, with his selection of objects, than with his manner of description. We were soon tired of the very minute and often-repeated details of Gothic and Saxon architecture, furnished by a succession of churches and cathedrals. These are immeasurably too long, unless he had professed to write exclusively for antiquaries, and antiquaries too of one particular class; whose ideas never extend to that venerable and remote antiquity, of which the remains are interesting to every man of taste and reflection, though he may not care a straw about the peculiarities of the structure or decorations of cathedrals and steeples.

If these long details appeared to us tiresome and useless, the case was worse in that part where the author descended so low as to an enumeration of armorial bearings. Could he find no other nuisance in the city of Hereford to soil five or six of his leaves? We turn with loathing from pages dirtied with such jargon as—gules—fess—bendy—bezantee—maunch—saltire—party per pale—galthrope—verry—breos, &c. &c. It is however in this very part, that we are most inclined to suspect our author of a little vanity. It was too much for mortal man, to have acquired the noble science of heraldry, and not seize a fair occasion of shewing it.

As we admire Mr. Malcolm more in his capacity of artist than of author, we should have been glad if the passion for old churches could have been confined within the letter-press, and the exquisite engravings had been all devoted to subjects of equal beauty and interest, with the scenes of Dover and St. Vincent's rocks, with an allowance indeed for one or two of the ecclesiastical edifices. Why was not a view of the romantic Skyrrið given, instead of such an object as Leominster church, or sides of the west door of Leominster church, or sections of windows in Hereford cathedral, or sections of doors in Redcliff church, or the articles in the miscellaneous plate at page 25?

More than half the engravings, however, are equally pleasing by their execution and their subjects. The thorough ecclesiastical antiquary is welcome to prefer, as he probably will, the remaining ones, which we could have spared, that is to say, could willingly have exchanged for different ones, which we dare say the author's drawings of beautiful scenes could as well have supplied. We will now insert a few short extracts.

He mentions a circumstance relating to the perspective of the streets of London, in the morning, in summer, which we are afraid but few of its worthy inhabitants will ever rise early enough to verify.

‘ Nine tenths of the visitors and inhabitants of this metropolis, are ignorant of its advantages and excellences in summer : indeed I confess myself to have been one of the uninformed till the month of August, 1802. That month shewed me London as it is when cleared of fog and smoke. Long before the house-maid commenced the labours of the morning, or a fire was lighted, I entered the streets, with the first rays of the sun. These lightened the perspective, and enabled the eye to penetrate depths unfathomable at eight o'clock, and shewed retiring houses at distances at which I had never seen them before. The fanciful decorations of shop-windows, doors, and the fresh painted fronts, had each their relief ; and the brazen appearance of the gilt names had vanished with the smoke, and now darted with due lustre. I even regretted my rapid passage, and lingered in vision upon the public buildings, tinted with the splendour of a morning sun.’ pp. 7, 8.

A far more interesting and magnificent scene was presented to him, on another early morning, at Dover, and is well described in pp. 48, 49.

‘ The sudden indisposition of a near relation hurried me from this romantic town at four o'clock in the morning. The air was inconceivably clear, the breeze from the sea incredibly exhilarating and sweet ; the moon suspended in the midst of the vault above, shone with perfect lustre, and the east glowed with the golden tints of the approaching sun ; the sea gently broke upon the beach in soft murmurs, that swelled and became faint as the air wafted on ; the green surface caught the saffron gleam ; and France lay beyond it as a purple summer cloud. The double glow of the east and the moon, the blended tints of gold and silver, relieved every crag from the chasm behind it, and polished the white chalk that overhung the houses ; every thing around me slept, the birds only interrupted the silence of nature. Such was Dover on the morning of August 16, 1802, when peace had disarmed the man-of-war, and discharged the soldier. Has such another morning beamed on its inhabitants and the stranger since ? No ; the bustle of preparation, and the din of arms have murdered repose like that.’

When signifying his reasons for taking so many architectural subjects for his plates, he predicts one of the most melancholy events that can ever happen in Christendom, “ the ruin of all our cathedrals in due course of time, from an uncontrollable cause, a cause that the whole bench of bishops, and the deans and chapters of each respective fane, cannot resist or remove ; four words explain my meaning—*indifference in the public*.” (p. 59.) A calculation which he makes of the expense of repairing, really seems to give too much probability to the mournful prediction ; happily however for the arts and for religion, but especially for the latter, this irresistible operation of time will be slow, and its final completion distant.

In spite of our veneration for these edifices, we will acknowledge we were almost tempted to wish that the money and labour necessary for keeping them in repair, might be alienated

to another kind of building, when we read the following account. After describing the sublimity of a landscape near Dore, he says,

‘ But the fore-ground of the picture is the labour of misery, and the fruit of the industry of the wretched peasant. “ What, are these huts,” I exclaimed, “ on each side of the road ? Can it be possible that those cases of wood, which emit smoke, are chimnies ? What must be the fire that moulders in them and consumes them not ? ” “ You will perceive presently,” said my friend. I had now a more perfect view, and found that they were constructed with fragments of branches, stripped from thickets, interwoven something in the manner of baskets, and imperfectly filled or coated by sods and clay, which fell into dust when dried by the sun and shaken by the wind, and poured in a dark stream when the summer shower fell. Through the cracks might be observed broken stools, crazy tables, and straw mattresses. Each cell contained an aperture for a door ; but a grenadier of the Guards, attempting to enter it erect, would almost overturn the habitation. They were situated in those wastes which sometimes border a wide road, little angles, generally sacred to the cottager’s sheep, ass, or cow. A few feet at either extremity of the hut were planted with vegetables for the use of man.’ (p. 113, 114.)

An ample portion of the volume is occupied by the city and diversified vicinity of Bristol ; and we have only to complain, as before, that the old buildings, are too conspicuous in the description. If Mr. Malcolm should again be disposed to make an excursion, with a similar view, we would entreat him to describe it in a book of one character, either directly adapted to the sole gratification of what we should deem a very humble class of antiquaries, or illustrative of such beautiful scenes, and really picturesque and venerable antiquities, as are well known to please men of taste in general.

ART XVI. *The Utility of Academical Institutions to the Church of Christ*. A Sermon preached at Hoxton Chapel, June 26, 1806, before the Supporters of Hoxton College, at their Anniversary. By Benjamin Cracknell, A. M. Minister of Weymouth Chapel. pp. 37. Price 1s. Williams and Smith, and Burdett. 1806.

THE application of the term College, to a Dissenting Academy, we conceive to be improper, and certainly it is injudicious. Some will resist it as an encroachment upon established prerogatives ; others will despise it as an affectation of consequence and dignity. In fact, the unauthorized adoption of sounding titles, instead of adding to the fame of an institution, will often go far, with strangers at least, toward discrediting its best-founded pretensions. There is no property which obtains more respect than that unassuming good sense, which, occupying itself in securing substantial advantages, prefers no questionable claims, and asks not to be pompously designated.

The real rank of Hoxton Academy will be far more honourably established, by a view of its actual utility to the Church of Christ, than by the application of a term, which does not always imply the qualities most desirable in such a seminary. We might also suggest, that there are not many young men who think too little of their extrinsic recommendations, or whose self-complacency requires to be stimulated by such an expedient. These and other considerations, have doubtless been weighed by the *Constituents* of this respectable institution, who do not, as we are assured, appropriate the title in question.

Mr. C. has chosen for his text, part of the 12th verse of the 4th chapter of the Ephesians, which, agreeably to the views of some critics, particularly *Doddridge* and *Macknight*, he translates, in the words of Dr. Marshall, thus, *for the fitting out holy persons to the work of the ministry*. We would suggest however, in favour of the common version, that, notwithstanding the version adopted by Mr. C. may be plausibly maintained, and especially by adverting to the observable change of prepositions in the original, yet it seems to give a turn to the Apostle's ideas, less accordant, than the common one, with the strain of the preceding verses, and less supported by parallel passages. For it makes the apostle say, that Jesus Christ gave apostles, prophets, evangelists, pastors, and teachers, in order that they might instrumentally qualify private Christians for the functions of the ministry; in other words, that Jesus Christ made some persons ministers, in order that they might make others such. This, in a certain sense, may be true; but we submit whether the words of the apostle suggest it otherwise than by remote implication. To us it appears, that the apostle, having enumerated various officers in the church, proceeds to exhibit them, not as preparing others to preach, but as uniting and confirming Christians, supporting the credit of the ministry, and thus advancing the interests of the church in general, by preaching themselves. This view is recommended by the consideration, that it directs us simply to Jesus Christ, as the only one that, in the noblest sense, appoints and qualifies Christian ministers, a consideration the more forcible and pertinent, as connected with that illustrious period, during which, both the authority, and the ability to preach, were so obviously derived from the ascended Saviour. But while with a degree of indecision, we submit this statement to the investigation of our readers, we cannot help wishing that Mr. C. had attended, on this occasion, to the following rule, which he has met with in Claude—*Never choose such texts as have not a complete sense*. It might have been as well, also, to

choose a passage, whose import was manifest, instead of one, respecting which we must admit, *Adhuc sub judice lis est*.

Advancing to the discussion of his subject, Mr. C. proposes to consider Academical Institutions in their influence, First, on the character and habits of candidates for the Christian ministry; Secondly, on the Christian church in general. These institutions are forcibly vindicated from the charge, of being unfriendly to the spiritual interests of those who enjoy their literary advantages. Here, we think, Mr. C. might have noticed, with some emphasis, the principal dangers (and they are not slight ones) against which the theological student must be armed; and he might have proved that they originate, not in the nature of such institutions, but in the folly and corruption which pervert them from their proper use. We will further suggest, that in the applauses bestowed by Mr. C. on Academical Institutions, his language will perhaps be deemed rather too strong, identifying, more than the case will allow, *their tendency*, with their actual effect.

On the whole, while we could wish, that a sermon on *The Utility of Academical Institutions* had presented a richer vein of thought, profounder discussion, a more lucid order, and a closer and more classical style, we cheerfully acknowledge, at the same time, that in this discourse we meet with many sensible and appropriate remarks on a subject which deserves universal attention; its main argument has our full concurrence, and, to adopt Mr. C.'s expressions, we think it sufficiently clear, that in the administration of Divine Providence, learning has been rendered a powerful auxiliary, in the preservation and propagation of "pure and undefiled religion" in the world.

Art. XVII. *A Sermon preached in St. Patrick's Cathedral, Dublin, July 13th 1806, at the Consecration of the Rev. Dr. C. M. Warburton, Bishop of Limerick.* By the Rev. Richard Graves, D. D. &c. &c. &c. 8vo. pp. 42. Price 1s. 6d. Watson, Dublin, Cadell and Davies. 1806.

SELDOM have we enjoyed the pleasure of perusing a discourse on any similar occasion, that exhibited so happy a combination of eloquence and learning, of argument and moderation, as that which Dr. Graves's sermon presents to us. His subject is derived from the last three verses of St. Matthew's gospel. Having first considered the passage as devolving authority and obligation on the apostles, for the government of the church of Christ, in connexion with a standing ministry of the gospel; he urges on his brethren "the unspeakable importance of that religion, the diffusion and advancement of which they are peculiarly called to promote:" and in recommending to them, "fully to expound, and diligently to im-

press, the whole system of revealed truth, the entire counsel of God," he dwells on the text as a proof of the deity of the Son and the Holy Ghost; closing with a practical use of the doctrine, with regard to its influence on the salvation of sinners.

In the first branch of his discourse, Dr. Graves does not, as is too customary, rest the connexion of that authority, which was committed by Christ to the apostles, with the solemn exercise in which he was engaged, on bare affirmation. He enters into proofs that the apostles delegated their authority to others, in the instances of Timothy and Titus. That they could, and did, delegate it to any person, was certainly a point of importance to the preacher's argument: but we augur from his manifest good sense, that he would hardly expect decided opponents to submit, except he also demonstrated the office of an evangelist to have been more permanent than that of an apostle; and to have been local, not moveable like the latter. He takes notice of this objection, (in a note p. 12.) as stated by Dr. Doddridge, in connexion with the distinction which that author endeavoured to establish, between *parochial* and *diocesan* bishops: but we think that it is the latter point only, which Dr. G.'s arguments tend to subvert. The high degree of respect and esteem, which he, at the same time, testifies for Dr. Doddridge, affords a pattern, as rare as it is commendable, of controversial candour and benevolence. He does not indeed scruple to acknowledge, that "the sentiments and almost the words" of one of his paragraphs, are adopted from that excellent writer's sermon "On the temper and conduct of primitive ministers."

We abstain from farther remark, in order to gratify our readers with a specimen of the author's mode of practical application, from the close of his discourse.

"To impress a due sense of the strictness of Christian morality, amidst a dissolute world: to teach men to curb all emotions of pride and revenge, where to indulge them is praised as dignity and spirit; to teach them to be sober, and temperate, and chaste, where splendid luxury is admired, the excess of criminal indulgence applauded, and licentiousness practised without shame and tolerated without reproach: to excite a lively and fervent piety, in opposition to the lethargic influence of general carelessness and irreligion; to inspire an ardent emulation in imitating the excellence of that Jesus whom we adore, and in seeking with singleness of heart the approbation of our God, in the entire system of our lives, whatever sacrifices of power or pleasure, obedience to his heavenly will may cost us: to teach men to rise superior to the sneers of the worldly-minded, the scoffs of the infidel, the temptations of interest, the seductions of pleasure, and the torpor of indolence: to teach them to move forward, humbly, steadily, unwearied, unseduced, unterrified, to move forward in the narrow way, and to the strait gate, that leadeth to eternal life; in the way of inflexible

integrity, unaffected piety, active benevolence, and calm resignation, notwithstanding the temptations, the vicissitudes, the erroneous principles, and the contagious examples of a corrupted world. All this, my reverend brethren, it is our duty to teach, and thus to premonish, if we would fulfil the injunction of our divine Lord, 'and teach men to observe all things whatsoever he has commanded.'

"These sound principles, we are called on to inculcate, not merely by our doctrines but by our examples, that not only by our lips, but our lives we may glorify our God: lest * 'While we preach to others, we should ourselves be cast away.' Oh! my friends, if the inspired apostle, St. Paul, felt this awful apprehension, notwithstanding all the inspiration with which he was enlightened; all the miraculous powers with which he was endowed; all the success of his labours in the dissemination of the Gospel, and all his sacrifices of every earthly good, Gracious God! how strict should be our scrutiny into our hearts and lives, how incessant our circumspection, how deep our humiliation, how unwearied our efforts to improve, not only others but ourselves, to purify our own motives, to check our own wrong desires, quicken our exertions, kindle our zeal, and enlarge our benevolence? Oh! should it be found, that like pillars gilded over, but at the heart unsound, we only appear to adorn and support the sacred edifice of the church of Christ, while in reality we incumber and endanger it, how shall we escape that fearful hour, when every man's * 'work shall be made manifest;' for, says the Apostle, 'It shall be revealed by fire,' that fire which will brighten and purify the solid ore, but consume the worthless dross with flames unquenchable. For which awful hour, do thou, oh God most holy, oh Lord most mighty, do thou prepare us; for thou only knowest the hearts of all the children of men."

This discourse is dedicated to the Archbishop of Cashel, at whose request it was published.

ART. XVIII. *The Spirituality of the Divine Essence: A Sermon preached before the associated Ministers and Churches of Hampshire, Sept. 24, 1806, and published at the united Request of the Minister and Congregation of Farcham, where it was delivered. By John Styles, (West Cowes) pp 44. Price 1s. Williams and Co. 1806.*

WE have rarely been so much pleased with the sermon of a juvenile preacher; Mr. Styles's venerable hearers, we think, had little reason to regret that it "devolved upon him to begin anew the system of Theology." His exordium, short as it is, we deem worthy of notice; it is strictly appropriate, and, without any unnatural effort, impresses and attracts the attention.

Under the head of *explaining the doctrine*, Mr. S. adduces from Charnock, Saurin, and others, some of the most forcible arguments in its defence, and distinguishes the Infinite Spirit from all others, by his *eternity, self-sufficiency, immensity, simplicity, omnipotence, omniscience, immutability, holiness, and benevolence*. We doubt whether it was expedient to extend this division in such a manner, especially as these attributes are ad-

* 1 Cor. ix. 27. † 1 Cor. iii. 13.

duced, 2dly, in conjunction with the marks of design, and with the declarations of scripture, to *establish the doctrine*. The arguments, in this part of the discourse, are urged with great force and ability. The author is fully convinced of the immateriality of the human soul, but he is also aware that its proofs are not so unquestionable as those which apply to the spirituality of the Deity. Whatever doubt there may be that matter is essentially incapable of thought, it is evident that it is not essentially intelligent and active. But the Deity must be essentially intelligent and active. Every being which does derive its powers from organization, is a work of art presupposing an artist who does not.

The discussions in this part should have been more enlarged, at the expense of the first division; but this would have rendered the discourse still less suitable *for a mixed assembly*. It was difficult, we own, to treat such a subject properly in a sermon on such an occasion; Mr. S. deserves our esteem, for the modesty with which he acknowledges the difficulties of the subject, and the imperfections of the sermon; his general success, however, is creditable to his talents.

The 3d head, designed to *exhibit the importance of the doctrine*, represents it as affording exalted ideas of the divine perfections, tending to the destruction of idolatry, and prescribing the nature of acceptable worship. Under the 4th division, *enforcing the improvement of the doctrine*, Mr. S. mentions, with increased freedom and animation, the influence it should possess over an assembly of worshippers, the terror it should strike into the heart of a hypocrite, the effect it should produce on human conduct, the consolation it affords to the Christian, the sufficiency of God alone to gratify the desires of the soul, and the value of a Redeemer, the image of the Invisible God, who hath exhibited and declared him unto us. These considerations confound spirituality with omnipresence and the other divine attributes; but to this we are not disposed to object.

Our limits preclude any considerable extract from this interesting discourse, and we quote the following paragraph, rather to excite our readers to peruse the whole sermon, than to satisfy that curiosity which it will sufficiently reward.

‘ If from this moment *thou* shouldest be followed through every avenue in public and in private, when *thou* art walking in the fields, conversing with thy friends, transacting thy business, or gratifying thy lusts, if from this moment *thou* shouldest be followed by a mysterious stranger;—if he were constantly with *you*, preserving an awful silence, witnessing your every action, following you even to the recess of iniquity, not as a companion in guilt, but as a severe inspector of your conduct: would not you be alarmed, would not the sight of this mysterious unknown, wherever you were, fill you with uneasiness;—would it not lead you to more circumspection of behaviour; though it would not

care your love of sin, would it not deter you from the practice of it? But suppose this person were familiarly acquainted with all your wishes, with every imagination of your heart, what would you do? Whither would you go? Perhaps exasperated at length, you turn to bid the officious stranger defiance. But suppose at that moment of your impotent rage he assume the appearance which struck Saul of Tarsus to the ground; suppose he at once appeared bright as the sun, and terrible as an army with banners; would not the joints of your loins be loosened? would not your knees smite one against another? But what I have supposed is actually the case; the invisible God follows you, he is the mysterious stranger, he knows thy down-sitting, and thy up-rising; and hast thou been resisting him? hast thou been trampling on his laws? then he is thine enemy, an omnipotent enemy constantly behind thee, armed with the sword of vengeance: O, sinner, he may strike, his patience may be wearied: what wilt thou do if his wrath be kindled but a little;—unhappy man! thou canst not escape—there is but one expedient—"acquaint now thyself with him, and be at peace." The God who is a spirit, is also merciful; "God is love," he pities thee, he has long sought thee in kindness. Thou hast made him a stranger, he is now waiting to be gracious; he offers thee pardon; "Now is the accepted time, now is the day of salvation."

Art. XIX. *The Dangers of the Country.* By the Author of War in Disguise, 8vo. pp. 227. Price 5s. Butterworth. 1807.

Art. XX. *New Reasons for abolishing the Slave Trade;* being the last Section of a larger Work now first published, entitled *The Dangers of the Country.* pp. 67. Price 1s. 6d. Butterworth. 1807.

THE idea of danger, in any case, is, strictly, an estimate of the supposed evil, divided by the probability of its occurrence. It is therefore evident, that even the *certainty* of a small evil, may be far less important, than a small chance of incurring a very great one. Where the chance, however, is either small or indefinite, we have lamentable proof every day that mankind are disposed to neglect the possible evil, though its magnitude should be infinite. This apathy, with regard to the welfare of Britain, our patriotic author earnestly deprecates, and labours to dispel. The probability of invasion, and still more of conquest, by a French force, *may be* comparatively small; but if there be a possibility, an assignable chance, of either event, the nature of its consequences should be distinctly understood, that the danger may be duly appreciated, and the efforts to prevent it may not be disproportionately feeble. A time like the present, is no season for frivolous security, with respect to the chance, or stupified terror, with respect to the calamity; the interval between the menace and the blow, demands vigilance, prudence, and vigour; and he is the genuine patriot, who fouses to foresee, who instructs to avert, who animates to repel, the horrors which yet threaten at a distance. "Oh for that warning voice," might be the motto for this eloquent

pamphlet ; whose object is to fortify the public mind against that lethargic indifference, which has so often closed the eyes of a devoted nation, and, even in the crisis of difficulty, unstrung the sinews of resistance.

With this view, the author has drawn a most impressive and awfully accurate picture of the ruin, which must result from the events which he presumes to be possible and not very unlikely ; and in thus describing the dreadful magnitude of those evils, which are vaguely conceived, or inconsiderately depreciated, he has provided the strongest inducements to undertake vigorously, and endure with patience, the toils and hardships which constitute the means of safety. This prospective representation is divided into several sections: the usurpation of the throne—the overthrow of the constitution—subversion of liberty and laws—destruction of the funds and general ruin of property—extent and effects of exactions—merciless and lawless government—subversion of religious liberties—corruption of morals. These various parts of the sketch are filled up with a force, a fidelity, and a warmth of colouring, which no detached paragraph can adequately represent to the reader. We confess it has highly interested us ; yet we have sometimes wished, that the scenes had been depicted in a style more chaste and sober, yet equally bold and distinct. Where some decisive action is to be instantly consecutive, it may be well to stimulate the passions ; but in cases which allow time to recover from this excitement, the faculties relapse into listless debility, despise the intoxication, and sometimes loath the cause of it. We do not condemn the tone of exaggeration and rhetorical vehemence because the effect will be too powerful, but because it will necessarily be transient. If there are persons whom it will rouse to feel and fear, those are exactly the persons on whom such an influence is become necessary. We see no harm in the diffusion even of alarming truth, among the giddy and indifferent ; invasion and conquest are not the more probable because their consequences are truly represented as terrific ; on the contrary, to pourtray the evil accurately, is to reduce its probability, by calling into active operation every moral and physical resource to avert it.

In a few minute particulars of this general calamity, we have thought the author had imprudently assumed some questionable positions. There are miseries enough to apprehend, without supposing that a victorious enemy would endeavour to establish popery in this country, and subvert the protestant faith. What ground is there to expect it from the fate of any of his victims ? or from the treatment which the protestants have met with in France ? Without presuming any thing in favour of Napoleon's personal religion, we see no reason to think that he

is a bigot to any creed, even to the creed of infidelity. Infidels, it is true, have always shewn more tenderness toward superstitions which they despised, like those of popery and paganism, than to any system of religion which pretended to be rational; but we do not believe that this lawless and ambitious warrior, is an enemy to Christianity. Frederick II. was a man of far more dangerous character: yet even he was too wise to persecute for religious opinions.

Our moral estimate, however, of this extraordinary man, may not reach higher than the Author's; we warmly recommend the description of Napoleon, to his enemies, as a feast, and to his friends, if he has friends, as a medicine. Having happily described the character of Toussaint, our author exclaims—

‘Who that ever pretended to the appellation of Great, except the vile Bonaparte, could have torn such a captive from his beloved family, and thrown him into a dungeon to perish!! A Cæsar or Alexander would have honoured, a Timur or an Attila would have spared, him; but it was his hard lot to fall into the hands of an enemy, who adds to the ferocity of a savage, the apathy of a sceptic, and the baseness of a sham renegade.

When we add to this want of every generous and elevated sentiment, the numberless positive crimes against humanity, justice, and honour, by which Napoleon is disgraced, it seems astonishing, and is truly opprobrious to the moral taste of the age, that he should still find any admirers.

Let us distinguish and revere the appropriate justice of Heaven. We would have morals without religion; and God has sent us ambition without dignity in return. We admire talents more than morals; and he has chastised us by means of a mind born to illustrate the pestilent effects of their disunion. We have rebelled against him, by opposing publicly to his laws the idolatrous worship of expediency: and he has put the scourge into a hand which dishonours, while it chastises our proud and boastful age.’ pp. 103—105.

The second part of the pamphlet is devoted to an investigation of the means, by which these calamities are to be averted. The author avows his disapprobation of the late sincere, we believe, but unsuccessful effort of the British Government to negotiate a peace; not that he is a friend to war, not that he is a haughty asserter of the *honour* and *glory* of Britain in the terms of pacification, but that he conceives a *safe* peace, in the present state of Europe, to be utterly impracticable. His objections to any treaty with Bonaparte, are, “that it will enable him to prepare new means for our destruction;—it cannot abate his inclination to use them;—it can bring us no security whatever against his pursuing a hostile and treacherous conduct towards us.” On the other hand, there are some obvious questions which the author will be expected to answer; have we not tried war long enough? can we promise ourselves better success? shall we continue to maintain a defensive war at incur-

culable expense, while our enemy is making conquests at the cost of the vanquished? To this it is replied, If the continent be lost irrecoverably, we may well look to the security of Britain; peace affords us no hope of redeeming the one, or protecting the other. Whatever be the financial difficulties of war, a peace cannot prevent them; a peace in which it would be madness to disarm, and in which our commerce must be ruined. The increase of such a power as that of France is not so much to be feared, as its consolidation. "The momentum of the vast machine, even on its present scale, is more than we can hope finally to resist; but every enlargement of its dimensions, and multiplication of its intricate movements, increases its tendencies to interior derangement, and therefore, without adding to our immediate peril, improves our chance of escape."

The author proceeds to point out four principal means of defence, *military vigour, patience, unanimity, reformation*. His notice is mostly confined to the first and last of these particulars, and his speculations on each will be found important and highly worthy of attention. He believes, with great reason, that the successes of the French are to be ascribed in a considerable measure to the juvenility of their troops; "they have wisely turned war, (as he observes) from a minuet into a race; for they are sure that their veteran enemies will be first out of breath." It is therefore recommended to promote, in the most vigorous manner, the enlargement of the irregular force, by the enrollment chiefly of young men, and to compel the attainment of far greater discipline and expertness, than have hitherto been general. There is another consideration in military matters, which is so common among the people of England, that we are surprised it should be so much overlooked by her statesmen, and even by our author:—Of what description are the *officers* of the British Army, and especially of the irregular force? What kind of education do they receive? What are the qualifications for obtaining a company and a regiment? Their bravery is never disputed; of this their passion for duels, in courageous defiance of divine and human sanctions, is a notable specimen; but is the expertness of an engineer and a tactician, as easily acquired, or even as carefully sought, as that of an excellent shot?—But considerations of this nature, important as they are, even to such ignorant querists, belong less to the critic, than to the war minister.

We therefore pass on to a very different discussion,—a discussion, which, as might be presumed, we perceive, with no small satisfaction, in a political pamphlet. Leaving all other branches of reform to other advocates, our author proclaims the **Slave Trade** to be one of the most awful symptoms of national

danger, and urges its abolition, to propitiate Divine Mercy, as one of the most efficacious means of defence. These "New Reasons," are published separately, in order to obtain more distinct and immediate attention to this topic. Not satisfied with a simple recognition, or assumption, of the principle, that nations are treated in the dispensations of Providence, as responsible bodies, (for on this his arguments are obviously founded) he exhibits a forcible proof and application of that principle.

'Never, to be sure, can phenomena more strikingly support any hypothesis of this kind, than the dates, the nature, and the extent, of our public calamities, the opinion that they are providential chastisements for the slave trade.—A guilty, though highly-favoured people, are called upon to renounce a criminal and cruel, but long-established practice, as repugnant to the laws of God.—They hear—deliberate—disobey. While they still hesitate, a tremendous scourge is weaving for them in a neighbouring land—the moment they actually disobey, that scourge commences its inflictions.—

'The abolition of the Slave Trade was first virtually refused by Parliament, in April, 1792. Immediately, we were engaged in those stormy contentions within the realm, and those disputes with France, which soon terminated in the last calamitous war.—In February, 1793, the House of Commons more openly and clearly declared against reformation, by postponing for six months a motion made by Mr. Wilberforce, for going into a Committee on the Slave Trade; which was in effect to refuse even the gradual abolition voted in the preceding year.—In the same month, a sword was definitely drawn, which was not during nine years returned to its scabbard; and which is now redrawn, perhaps to be sheathed no more till England has ceased to exist.—Within that period of six months, during which the claims of justice and mercy were contemptuously adjourned, events took place in France, fertile to us of unprecedented evils, as we already feel; and perhaps decisive of our fate.

'We have since gone on in the same path, rejecting motion upon motion, and bill after bill, upon the same obdurate principles; and a chastising providence has kept pace with our temerity; heaping misfortune on misfortune, and adding danger to danger. As we multiplied and aggravated the impious crime, God multiplied and aggravated the punishment. Treason, famine, mutiny, civil war, the loss of our specie, the sale of our land tax, the enormous growth of our national debt, the intolerable pressure of taxation, the discomfiture of our military enterprises, the destruction of our armies by disease, the deplorable ruin of our allies, the stupendous exaltation of our enemies; these and other plagues followed, like those of Egypt, in a rapid succession, upon every iteration of our refusals to obey the voice of God, by renouncing the execrable Slave-trade.

'We obtained at length a breathing time of peace; but we were still contumacious to the behests of the Almighty; for such, I dare to call the plain demands of justice and humanity. He sent us therefore a new war; and tremendous have been its events.

But while Britain has engrossed the greatest share of this traffic, have not other nations suffered far greater misfortunes? This very objection leads to some striking confirmations of principle.

‘I am relieved (says our excellent author) from the necessity of suggesting a probable cause of provocation on the part of Austria, Prussia, and Russia; since the striking retaliation which two of those powers have already met with, for their injustice and cruelty towards Poland, seems of late to have made a strong impression on the public mind.

‘Poland was, like Africa, impiously destroyed upon pleas of political expediency.—That idolatrous principle, that grand heresy of the age, which strikes at the very foundation of the whole edifice of morals, and insults the Divine Lawgiver, by arraigning the wisdom or goodness of his institutions, was the alleged defence of three mighty Sovereigns, for an avowed violation of justice.—They threw down the gauntlet to Omnipotence; and his vengeance seems to have taken it up.’ pp. 217, 218.

But the other nations!—Louis XVI, in 1784, distinguished himself from his predecessors, and his contemporaries, by extraordinary exertions to increase the trade of the French in human sufferings; by bounties offered on *every ship employed*, and on *every slave imported*, “300,000 human beings, it is computed, were led into captivity by the direct instigation of the government, which was soon after so terribly chastised.” Spain, in 1789, deliberately pronounced that the trade should be carried on; her share has been comparatively moderate, both in the crime and the calamity. Holland resolved, in 1788, “*that every means should be employed to promote a speedy enlargement of the Slave Trade*;” 250,000 guilders were voted to the West India Company, and several encouraging regulations adopted; these were limited to six years; “and God prescribed nearly the same limitation to the commerce, the liberty, and the independency of Holland.” Portugal, at the same time, was increasing her share in the Slave Trade—but not by the direct interference of her government; she has felt but little of the scourge. On the other hand, how surprisingly have the United States increased in power and prosperity!—it is the only nation that has endeavoured to free itself from the common guilt, and every State but one, in that Union, has long since refrained from the blood of the innocent. Such is the result of this very striking examination of coincidences. Britain has not yet received her proportionate retribution. But when she views the fate of others, when she considers her own transcendent guilt, when she describes the fiery rod which is prepared, though not yet exercised against her—has she nothing to fear? She is threatened, in the consequences of invasion, with that full amount of punishment, which she has deserved.

We rejoice (and it must have been the occasion of gratitude and triumph to our author and thousands more) that since the publication of this animated and brilliant appeal to the "justice, humanity, and sound policy" of Parliament, the House of Peers has reclaimed its title to those distinctions. Already have we exulted over the fall of the sanguinary monster; for we cannot still think so meanly of the representatives of the British Commons, as to suppose they will now intercept the blow of final extinction, that they will revive the dying rampyre of our moral, commercial, and political interests, and defy the thunder of Heaven, by embracing its destined victim.

But while the continuance of the Slave Trade must subvert all the hopes of safety,—will the Abolition avail to establish them? We cannot expect impunity without reform; can we expect it from reform?—even if that reform be extended to our multiplied national crimes? There is an evident difference between nations and individuals, in their relation to the divine government, as there is for the former no futurity and no redemption; yet since there is so great an analogy, who will dare to affirm that a nation shall cancel its black arrear of guilt, by simply ceasing to increase it? Reforms extorted by fear, or suggested by policy, *may fail* to conciliate the protection of Providence; but a continuation in sin *must ensure* its indignation. Confidence *without* reform,—a fast without contrition—what are they but impious hope and blasphemous mockery. How many such hopes have been expressed, and such fasts observed! How repeatedly has the most happy, flourishing, civilized, evangelized nation on earth, knelt professedly in supplication to the insulted Majesty of Heaven, her hands still reeking with murder, still clasping audaciously a golden Moloch to her bosom *!

We most anxiously wish, that political reforms may be accompanied by moral reformatations; and that Divine Protection may be implored as a grant, not expected as a purchase:—yet we remember that every public crime abolished, is an impediment to mercy removed; a statesman, therefore, like Mr. Wilberforce, or a writer like Mr. Stephen, who denounces public crimes as traitors to the State, performs a duty whose value no mind can estimate; he deserves the noblest of earthly rewards, the gratitude of his country,—he will obtain the sweetest, the gratulations of his conscience.

* We stop the press to congratulate our country on its deliverance from the shame of repeating this awful spectacle; the decisive victory of the cause of Liberty, Humanity, Policy, and Religion, in the House of Commons, Feb. 22d, is as glorious as a final triumph.

Art. XXI. *The Sick Man's Employ*; or, Views of Death and Eternity realized; occasioned by a violent Fit of the Stone. To which are added Devotional Exercises for the Afflicted. By John Fawcett, A. M. 12mo. pp. 136. Price 1s. 6d. bound. Button and Son, and Suttaby. 1807.

THIS is a new edition of a little volume first published many years since; and we depart from the general rule, of confining our attention to contemporary publications, out of respect for a veteran in the service of religion, whose labours in several departments of public instruction, we have reason to believe have been extensively useful. A portion of that usefulness we can have no difficulty in ascribing to the small but excellent performance before us. Being occasioned, as the title mentions, by the author's own severe afflictions, it has that forcible and accurate expression of feeling, which is not easily imitated by even the most serious person, writing with the same intention, without having experienced oppressive pain and the apprehension of approaching death: the kind of composition that springs from piety and rhetoric, can seldom rival, or strongly resemble, that which is the result of piety and suffering. It compresses within a very short space the principal topics both of alarm and consolation, presents them in a simple and striking manner, and is equally adapted to assist the devout reflections of the sick, and to inform those in health, what are the thoughts of serious men when they are languishing in pain, and believe themselves dying.

Plain Christians, who amidst their religious enjoyments experience a mixture of melancholy sentiments, will not, in reading this little work, be mortified and distressed by a strain of uninterrupted and almost poetical rapture, which some writers have aimed to express, and some pious men have undoubtedly been privileged to realize, but which it is too possible may sometimes have checked the consolations of good men in their afflictions, by exhibiting such an uncontrolled exultation of feeling, and such a scenery of imagination, as they were conscious they could not attain. In these meditations they will find animated confidence so tempered with cautious reflection, that they will be gratified in seeing an example of that pitch of consolation and assured hope, which their occasional gloomy moments will not prevent them from confidently aspiring to reach.

It was essential to the design of the work that the language should be perfectly plain; but it is also natural and spirited.

The latter part consists of devotional exercises, very properly cast into short simple passages; some of them are the identical expressions of eminent Christians in the prospect of death. Here is added, a pleasing account of the sentiments and conduct of an amiable young lady, whom the author repeatedly visited in her last illness, concluded by an elegiac tribute to her memory.

We would particularly recommend this work to the many estimable persons, who make religious admonitions, and a present of some serious writings, a part of their benevolence in visiting the sick.

Art. XXII. *Further Evidences of the Existence of the Deity*, intended as an humble Supplement to Archdeacon Paley's *Natural Theology*. By George Clarke, Isleworth. 8vo. pp. xvi. 46. price 2s. Faulder. 1806.

IN the preface, which is nearly half as large as the whole work, the author informs us, that he had written the following arguments for the existence

of the Deity from the adaptation of the sexes, before he had seen Archdeacon Paley's Natural Theology. Finding that this evidence was noticed as unanswerable by such a reasoner as Paley, Mr. C. determined to give the argument to the public in a more expanded form than was consistent with the archdeacon's plan. It is against the contemptible sophistry of Mirabaud, in his *Système de la Nature*, that this pamphlet is directed. After noticing the difficulty which atheists must find in determining whether man was formed before, during, or after the fortuitous concourse of atoms which produced the wondrous symmetry of the universe, Mr. C. attacks Mirabaud's assertion, "that man was born male and female."

He argues with great force, that though it is improbable that one animal of any kind should be accidentally formed, yet it is more than doubly improbable that another of the same species, but different sex, should, without design, be produced, as exactly answering the purpose of reproduction, as the most consummate wisdom could have contrived. The difficulty and improbability increase by geometrical proportion, if we transfer our attention to the numberless different animals which must be thus accidentally formed, and then accidentally matched. But we think this is almost useless labour: for the man who is so basely credulous as to admit the self-existence and voluntary motion of atoms, and the possibility of their constituting one single organized and intelligent being, may deny whatever else he pleases. This life affords too much employment for us all, to allow of devoting one moment to the cure of a maniac, by treating him as *compos mentis*.

Mr. Clarke's pamphlet, however, may have its use; his labours in the cause of the common-sense, virtue, and happiness of man, demand our approbation.

Art. XXIII. *Sacred Hours*; or Extracts for private Devotion and Meditation: comprehending the Psalms, arranged and classed under various Heads, together with Prayers, Thanksgivings, Hymns, &c. &c, principally selected from Scripture, the whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement: 2d Edition, with Additions. Two Vols. 12mo. pp. 790. Price 12s. extra Boards. Faulder. 1806.

THE plan of this little work, never supposed a selection of *Beauties* from the Sacred Volume, but the combination, under appropriate heads, of dispersed texts and passages, on the most important branches of moral duty, and practical piety." It appears from this sentence that the author was duly aware of a probable ground of objection to the work which she had compiled; and if that objection be valid in itself, this explanatory remark cannot impeach it. It might excuse the author from any improper design, but could not clear the work from a radical fault in its practical tendency. If we thought that these volumes, by selecting and arranging some of the devotional parts of Sacred Writ, would induce the reader to neglect the original, we should earnestly deprecate their extensive circulation; but such an effect is by no means necessary, nor we think probable. It contains so much that is truly devotional, that none but a serious and conscientious reader will endure the perusal; and such a reader cannot fail to remember, that *all* scripture is given by inspiration of God, and is *all* profitable in different ways and in different circumstances. We fully approve the motives of the compiler in omitting all the New Testament, except a few passages that are classed under the head of prayers; to select

would be to deface, where all is invariably and indispensably important. The first volume contains Prayers, Thanksgivings, &c. selected from the Old and New Testament, and from the Apocrypha. The insertion of selections from the Apocrypha we do not censure, because they are at least as unexceptionable as the prayers of Sir W. Jones, and Dr. Johnson, which follow; but we strongly protest against the *intermixture* of the Apocryphal, with the Canonical Scriptures. After the Occasional Prayers from various authors, (many of which, however, are such as devout heathens might write, and have written,) follow portions of Scripture, arranged and classed under various heads for instruction and meditation; here again we are much displeased at seeing the Son of Sirach ranked with Job and Isaiah.

In the second volume, the Psalms are inserted entire, classed under different heads, "as well as their varied matter would admit." The remainder of the volume is occupied with 'Hymns and Pious Addresses to the Almighty.' Many of these are rather moral than evangelical, as the reader will suppose, from the compositions of Mrs. More, Mrs. Carter, and Mrs. Barbauld, Langhorne, Dryden, Young, and Cowper, being classed indiscriminately together.

Art. XXIV. *Hymns* by the late Rev. Joseph Grigg. 12mo. pp. 23. Price 6d. Rivingtons. Baynes. 1805.

THE best Hymns in this small collection, which consists of but nineteen, are probably known to many of our readers. One of these is here printed as the XIth.

"Behold a stranger's at the door!
He gently knocks; has knock'd before," &c.,

the other as the XIIth.

"Jesus! and shall it ever be,
A mortal man asham'd of thee!

The latter, especially, is a very pleasing effusion of a devout heart; and if this collection contained many such verses as the following, we should be able to announce it with much greater commendation.

"Asham'd of Jesus!—Yes, I may—
When I've no sins to wash away,
No tear to wipe, no joy to crave,
No fears to quell, no soul to save."

The literary merit of the hymns, in general, is very inconsiderable; but the pious views and feelings which they disclose, will appear to many a sufficient recommendation. Yet we should be very glad to see, among modern devotional compositions, more imitations of Cowper, and of Watts's best manner; we might then venture to open a volume of hymns, without first laying aside the principles of criticism.

Art. XXV. *The Power of Religion on the Mind*, &c. By Lindley Murray. Thirteenth Edition, improved. 12mo. pp. 316. Price 3s. 6d. bound. Longman and Co. Darton and Harvey. 1807.

HAVING briefly recommended this very useful work in our second volume, p. 308, we should not have judged it proper to mention another edition of it, but for the pleasure of remarking, that an omission which we there pointed out as a defect, has since been supplied by the

author. He has introduced into the present edition, some account of the protomartyr Stephen, and the apostle Paul, which form suitable links in the *catena* of religious biography, between holy men of the Old Testament and those of the Christian Church. We think it possible that he might also have adopted our hint respecting Peter and John, if a mistake of the press had not made nonsense of that part of the article. It was their "perseverance" under persecution, not their "preservation," that was designed to be suggested as a striking instance of the "power of religion on the mind."

Beside the addition above mentioned, we observe, that the venerable Bede, and Bernard Gilpin, have been newly inserted in the author's catalogue of Christian worthies; and that his sketches of Lord Bacon, Judge Hale, and some others, have been enlarged. An alphabetical Index to all the characters described, is also very properly supplied.

Art. XXVI. *Reading Exercises for the Use of Schools*; being a Sequel to Mavor's Spelling Book, and an Introduction to the Class Book, Speaker, Reader, and Pleasing Instructor. By the Rev. David Blair. 12mo. pp. 211. Price 2s. 6d. bound. Phillips. 1806.

MANY of the lessons in this book may be profitably read by children; and we do not perceive any that can be deemed of injurious tendency. The plan of prefixing to each lesson a list of difficult words, properly divided, after the manner of Brown's Testament, appears to us judicious. Of the original poetry, if avowed plagiaries can be so called, we need only say that it is harmless. The lessons on Natural History are illustrated with wood cuts, some of which are well executed. The volume is closed with a short dialogue on the Festivals and Saints' Days of the English Church, extracted from the well-known works of Robert Nelson.

Art. XXVII. *A Letter to Samuel Whitbread, Esq. M.P.* Containing some Remarks on the Poor Laws, leading to a Description of the *peculiar* poor Situation of the Hamlet of Mile-End New-Town, Stepney. By the Rev. John Cottingham, 8vo. pp. 30. 1807.

WE heartily wish Mr. Whitbread may have humanity enough to read these pages without disgust, and sagacity enough to understand them. The only service they appear capable of performing, is that of hinting to him that the hamlet in question is in great distress, and exciting him to make inquiries concerning it; for the amount of information is extremely inconsiderable, and, little as it is, must be laboriously distilled from some of the crudest and most ungrammatical sentences that we ever happened to meet with.

We have great pleasure in observing, that Mr. Whitbread is preparing to bring the whole system of the Poor Laws before Parliament, and that the education of the young forms a prominent feature in his proposed reform.

Art. XXVIII. *Advantages of Russia in the present Contest with France*, with a short Description of the Cozacks. 8vo. pp. 65. Price 2s. Jordan and Maxwell. 1807.

WE understand this small pamphlet to be the production of a Russian gentleman resident in this country; its execution bespeaks considerable proficiency in our language; but we wish it had contained a little

more information, and a little less rhetoric. Having celebrated the praises and victories of Suwarow in rapturous strains, charged the Austrian Cabinet with treachery toward that Great Destroyer in Switzerland, blamed the Emperor for his folly and panic in signing an armistice on the field of Austerlitz, and vindicated the honour of the Russian standard, he states that the Commander of that army is *absolute*, and the soldiers are *loyal, incorruptible, physically superior* to the French, and from religious principles of duty, *incapable of yielding*; *ergo*, they will beat the French. His speculations are cheering enough, and just at this crisis will probably find readers.

GERMAN LITERATURE.

Art. XXIX. *Sketch of Literature in Germany.* Translated from the Letter of a learned Professor.

CLASSICAL literature apparently continues to be cultivated here in Germany, with the same ardour as formerly. Every Leipzig fair still produces at least twenty editions of ancient Greek and Roman writers, some containing all the works, others only select pieces of the respective authors. Whether these are destined merely to answer the purpose of fashionable furniture for our book-shelves, or whether they are actually read in the original languages, by those who purchase them, (since the practice which formerly prevailed of printing the Latin version at the side of the Greek text, is now entirely out of fashion among us) I am not able to decide. But this, however, is certain;—that no country in Europe possesses so many schools in which the ancient languages are taught; that no country contains such a multitude of head-masters, under-masters, and ushers of academies, as Germany. This alone may serve, in some degree, to account for the sale of so great a number of editions of ancient classics, as appear at every fair. But, besides, I will presume to believe, that this species of literature is actually diffused among us, more widely than the mere supply of scholastic demands would suppose. Our principal Gymnasium has generally near a hundred pupils, of whom at least two thirds have learnt Greek, and all of them Latin; even in these higher classes, they continue to prosecute the study of both these languages by reading the ancient authors. All the scholars who are designed to study divinity, law, or physic, persevere in their Greek and Latin studies at the university; many also who are intended for the mercantile professions, have begun of late to pursue both languages beyond the mere acquisition of their elementary principles.

Voss, the poet, still proceeds in his translation of the Ancient Poets into German; or, to speak more correctly, into his own language; for the idiom which he uses is scarcely to be called German, in the inflections, which he forces upon it, however classical in its individual words. His Horace is execrable; so entirely has he defaced the characteristic urbanity and sweetness of the Roman poet, by his uncouth phraseology. The harmony of the German versification, as Voss manages it, is unique. His translation of Hesiod has the appearance of a burlesque—the unassuming simplicity of that ancient poet is metamorphosed into such a bombastical composition of Old-German and Un-German phrases, intertwined into those distortions of language, in which Voss so greatly delights.

Two translations of Tacitus into the German have been offered to the public. One of them is by Mr. Wolkmann ; but to judge from the specimens which he has exhibited, he certainly does not understand the Latinity of Tacitus ; and he has even incurred the suspicion of not understanding Latin at all. The specimen of the second translation affords room to hope for something better. It expresses the sense of the original more accurately, and in a much purer style, than that of Mr. Wolkmann, who does not hesitate to use such violence with the language, that a German will scarcely recognize it for his own.

Art. XXX. *Phædri Fabularum Æsopiarum Libri Quinque. Varias Lectiones & Commentarium perpetuum adjecit J. G. S. Schwabe. Accedunt Romuli fabularum Æsopiarum libri quatuor.* 2 vols. 4to. *Brunsvige.* 1806.

THIS publication properly answers the purpose of a complete *Bibliothèque* for the literary history of Phædrus, which is still so much involved in uncertainty ; it also determines accurately what is still capable of elucidation with respect to this history, and what certainly must remain undecided, at least till other authorities, at present entirely unknown to us, shall be discovered. The same author published, several years ago, an edition of Phædrus ; and since that time, he has, with great diligence and critical acumen, collected, arranged, and appreciated, every thing relating to Phædrus, which came to his knowledge in the intermediate period. This work, the result of his labours, cannot fail to be an acceptable addition to the classical library.

Art. XXXI. *Homeri Hymni et Epigrammata: Edidit Godofredus Hermannus,* royal 8vo. *Lipsiæ.* 1806.

THIS is a work of much learning and ingenuity. Some years ago, Messrs. Ilgen and Matthæi employed themselves in the verbal, and, in some measure, also in the rhetorical criticism of these poems ; the former having published a bulky edition of the text, with notes ; the latter, a considerable volume of critical and philological annotations on the Hymns. But the want of connection in the greater Hymns, the frequently abrupt transition from one mythus of the divinity celebrated in the poem, to another mythus of the same divinity (apparently even discordant, on some occasions, with the main design and plan of the whole poem) have in general been either passed over unnoticed, or at least have been very unsatisfactorily explained by these authors. Now Professor Hermann considers these greater Hymns according to a new hypothesis, which, we believe, is entirely his own. He supposes each of the greater Hymns to be an aggregate of a number of different smaller ones, written by separate authors in praise of one and the same divinity ; and that the poet, or rhapsodist, of each smaller Hymn, prefixed to his own Ode, celebrating only one particular mythus, that Exordium which he found ready composed and prefixed to some other Hymns. These numerous detached Hymns having each the same initial verses, the copyists were induced to write out this Exordium only once, and then to insert under it all the Hymns, to which, in their detached state, it had been distinctly prefixed, just in the order in which they had happened to occur. This hypothesis is certainly ingenious, and, in the application which Mr. H. has made of it to the different examples, appears very satisfactory.

ART. XXXII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

LORD Valentia, the eldest son of the Earl of Mount Norris, repaired a few years since to India, with a view to contribute to the extension of Science, and to gratify his own curiosity. After his arrival in Calcutta, he repaired overland to Lucknow, and having accepted an invitation from Mr. Paull, an eminent merchant there, he resided at his house during several months, when the rainy season commenced: he was accompanied by that gentleman down the stream of the Ganges; and they had an opportunity of becoming acquainted with whatever related to a river so famous in the annals and religious rites of the eastern world. In the course of several years residence abroad, Lord Valentia has visited and examined a large portion of Asia, and has seen parts of Africa. Being of a curious and inquisitive turn, he has made a very valuable collection of whatever is rare or worthy of notice: and we are informed that the public will be speedily gratified with an account of his extensive travels, printed at the expense of his lordship; the exact size and extent of the work are not precisely ascertained, but it is supposed that it will consist of two or three volumes in quarto, with a folio volume of engraving: these travels, and those of Dr. Buchanan (announced some time ago) will bring us better acquainted with the vast possessions of Britain in Asia.

Sir John Carr will speedily gratify the public with an account of his recent excursion into Holland, and up the Rhine as far as Mentz. These countries have long been objects of considerable curiosity on account of the great political changes which they have undergone, and the events of which they have been the scene, since they were last visited by Dr. Cogan, and Mrs. Radcliffe. This volume, like the other popular travels of Sir John Carr, will be decorated with numerous views of the places which he visited.

Some Account of a Voyage round the World, in the Antelope packet, Captain Wilson, which was wrecked at the Pelew Vol. III.

Islands, is in the press; it will be illustrated by engravings of the scenery and natives of Pelew, Patagonia, and Terra del Fuego, from drawings made on the several spots by A. W. Devis.

Mr. Semple, author of Walks and Sketches at the Cape of Good Hope, has in the press, (to be published early in next month,) "A Journey from Lisbon, through Spain and Italy to Naples, and thence to Smyrna and Constantinople," comprising a description of the principal places in that route, and observations on the present Natural and Political state of those countries.

Dr. Bardsley, Physician to the Manchester Infirmary, has been some time preparing for the Press, and will speedily publish, a Selection of Medical Reports of Cases, Observations, and Experiments, chiefly derived from hospital practice; including, among others, clinical histories of Diabetes, Chronic Rheumatism, and Hydrophobia.

Dr. P. A. Wilson, of Worcester, has nearly ready for publication, an Essay on the Nature of Fever.

Speedily will be published the Modern Practise of Physic, which points out the Characters, Causes, Symptoms, Prognostics, Morbid Appearances, and improved method of treating the diseases of all climates, by Robert Thomas, M. D. the second edition, revised, altered, and enlarged.

Mr. Lawrence, of St. Bartholomew's Hospital, has in the press, a translation from the German of Blumenbach's Comparative Anatomy, with numerous additional notes.

A new work is nearly ready, by Dr. Barclay, of Edinburgh, on Muscular Motion.

A new edition of Dr. Lind on the Diseases of Hot Climates is in the press, and will be published in the course of the spring.

Mr. Parkinson will shortly publish a new and enlarged edition of his Experienced Farmer.

The London Booksellers are engaged in

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bringing out a translation of Cicero's works, which will be sold separately, as well as collectively.

The Rev. Mr. Crutwell, of Bath, has, for several years past, devoted his whole time to preparing a new edition of his *General Gazetteer*, which is now in the press.

The Rev. Dr. Mant, is printing a small Volume of Lectures on the Occurrences of the Passion Week.

The Rev. G. S. Faber, author of a Dissertation on the Prophecies, is preparing for the press a work on the Restoration of Israel and the Destruction of Antichrist.

In the press, and in a few days will be published, a Collection of Debates in Parliament, on the Act of Navigation, on the Trade between Great Britain and the United States of America, and the Intercourse between the latter and the British West-India Islands, on the Tortola Free Port Bill, &c. from 1783 to 1807, both inclusive; with notes and an appendix, containing a variety of important documents illustrative of these interesting subjects.

Mr. Beloe is arranging materials for two more volumes of his *Anecdotes of Literature*.

Mr. Gifford's edition of Ben Jonson is ready for the press; he has been assisted greatly by some manuscripts of the late Mr. Whalley,

G. Dyer begs leave, through the medium of the *Eclectic Review*, to apprise his friends and the public, that he is proceeding with the "Inquiry into the State of the Public Libraries of this kingdom," which was announced by him some time ago. He has had free access to various public libraries in different parts of England, and has visited every one of those in Scotland: and he proposes, in proportion to his encouragement and opportunities, to pursue his researches, till he has completed his design. The Inquiry will make three volumes, and is intended to comprehend a short account of every public library, of a particular description, in the Island, together with such biographical sketches, and literary observations, as will be naturally connected with such a work.

Mr. Banks has a little volume in the press, entitled a *Manual of Nobility*.

A fourth volume of the *Longer's commonplace Book*, is in preparation.

New and enlarged editions of the Rev. Mr. Daniel's *Rural Sports*, are in great forwardness.

Mr. Bryant's celebrated work on *Heathen Mythology* is reprinting.

Mr. Johnston's *Synonyms of English*

Poetry, in continuation of Mr. Ellis's much admired works, will appear this month.

A new translation of the *Epistles of Ovid*, is in the press, from the pen of the late Rev. Mr. Fitzthomas.

Partonpex de Blois, a poem in three books, with notes from the French of M. le Grand, by William Stewart Rose, Esq. will appear very soon from the press of Ballantyne of Edinburgh. This work will be enriched with fine engravings from paintings by Swirke, Esq. Jun. in which the costume of the time has been an object of uncommon attention.

Mr. Nathaniel Howard, of Plymouth, has completed a translation, in blank verse, of the *Inferno of Dante*, with notes.

A new edition of Warton's valuable *History of English Poetry* is preparing for the press; it will be continued to the time of Pope by an editor of celebrity.

Dr. Percy, of St. John's College, nephew to the Bishop of Dromore, is preparing, with his approbation, a fourth volume of the *Reliques of Ancient English Poetry*.

Wm. Wordsworth, Esq. author of *Lyrical Ballads*, has nearly ready for publication the *Orchard Pathway*, a collection of Poems.

Mr. Northmore has been for a considerable time engaged in writing an Epic Poem, to be completed in ten books, entitled *Washington, or Liberty Restored*: the basis of the work, exclusive of the imagery, will rest solely upon historic truth.

In the press, a Translation of *Witsius's Conciliatory Annadversions*, by the late Rev. Thomas Bell of Glasgow, accompanied with his notes, and recommended by the Revd. John Dick, A. M. Author of the *Essay on the Inspiration of the Scriptures*, and by other Evangelical Ministers.

Dr. Toulmin, of Birmingham, is preparing for the press a new edition of a scarce and valuable tract, entitled *the Student and Pastor*, by the Rev. John Mason, A. M. the author of the celebrated treatise on *Self Knowledge*; to this edition it is intended to add the author's Letter to a Young Minister, with some notes and enlargements, particularly an *Essay on Catechising*, by the Editor.

Mr. Kidd has collected all the scattered remains of that eminent critic *Ruhnkenius*, and is about to publish them under the title of *Opuscula Ruhnkeniana*.

The *Musical Essays* by Dr. Calcott, are in great forwardness, and will be published in the course of the year.

Mr. Edward Crine will publish by sub-

scription, *An Essay on Transparencies*; it will be dedicated by permission to Her Majesty, and their Royal Highnesses the Princesses Augusta, Elizabeth, Mary, Sophia, and Amelia; one large quarto volume, price two guineas.

A new edition of Harmer's *Observations on divers Passages of Scripture*, enlarged and corrected by the Rev. Adam Clarke, A. M. is nearly ready for publication.

The Rev. W. Shrubsole's *Christian Memoirs, or New Pilgrim's Progress*, the third edition improved, with a *Life of the Author*, by his son, is in the press.

The Rev. Mr. Hewitt, Fellow of Hertford College, will issue from the Clarendon press, a *New Translation of Grotius on the Truth of the Christian Religion*. The numerous testimonies in the notes, which, in the edition of the original, now issuing from the same press, are accommodated to editions prior to 1680, will in this translation be adapted for convenience to recent editions. A few notes will be added to those of Grotius and Le Clerc, by the Translator.

Proposals have been circulated for publishing by subscription, a volume of *Sermons*, by Dr. Benjamin Grosvenor, selected from a collection in the possession of the Rev. John Davies, of Lymington, Hants. The volume will contain his most admired *Sermons*, which are exceedingly scarce, and others equally excellent which are little known. The work will be edited by Mr. Davies, and a recommendatory preface will be written by the Rev. David Bogue, A. M. The work will comprise 420 pages octavo, closely printed, price seven shillings to subscribers, and eight shillings to non-subscribers. The volume to be paid for on delivery.

The first number will very shortly be ready of *Illustrations of the most remarkable scenes in Scotland, from Pictures by William Scrope, Esq. F. L. S.* to be published in Numbers at the price of one guinea each.

A *Catalogue of the Particulars of the MSS Collations and Books with MSS Notes*, of the late James Philip D'Oubville, Esq. purchased by the University of Oxford in 1805, for 1025*l.* will shortly be printed.

A *Catalogue Raisonné* of the very extensive and valuable collection of Books deposited in the British Museum, is now in contemplation; and it is hoped that it will not be long before the public will be favoured with a specimen of it.

The Works of Sallust, translated by the

late Arthur Murphy, Esq. will be published immediately.

The prospectus of a new periodical work, to be published by subscription, has just appeared. It is to consist of a series of short and simple essays and songs, calculated, in their general operation, progressively to assist the musical education of young ladies at boarding schools, it will be called *The Musical Mentor, or St. Cecilia at School*: the whole written and composed by Mr. Dibdin. The publication will consist of twenty-six numbers, one of which will be issued every fortnight; the whole making an elegant quarto volume; price of each number eighteen-pence; the first number to be issued May 30th.

Speedily will be published, *A History of Birds*, for the use of young people, by the late Mrs. Charlotte Smith.

The seventh volume of Dr. Shaw's *Zoology*, containing *Birds*, is nearly ready for publication.

In the press, and to be published by subscription, *A new Translation of Ovid's Metamorphoses into English blank verse* by J. J. Howard, Esq.; two volumes.

Mr. Belfour, the translator of the *Musica*, and *Fabulas Literarias of Yriarte*, is about to publish a new and improved edition of Jarvis's version of *Don Quixote*, embellished with superb engravings, and illustrated by notes historical, critical, and literary, from the pens of Mayans, Bowle, Viconte de los Rios, Pellicer, and other able commentators: containing remarks on the life and writings of Cervantes, anecdotes of his contemporaries, and particulars of the manners, customs, and state of literature of the time in which he lived; forming a more faithful, spirited, and classical edition of that immortal work than has hitherto been submitted to the public.

In the press, and will be published in the present month, *The Poems of Ossian* in the original Gaelic, with literal translations into Latin, by the late Robert Macfarlan, A. M. together with a *Dissertation on the Authenticity of the Poems*, by Sir John Sinclair, Bart. and a *Translation from the Italian of the Abbé Cesarotti's Critical Dissertation on the Controversy respecting their authenticity*, with notes and a supplemental Essay, by John M'Arthur, LL. D.; three volumes, royal octavo.

Mr. White Wilkinson intends to publish in the course of a few weeks, *A Review of the Bishop of Llandaff's Two Apologies for Christianity and the Bible*.

Mr. W. W. intends also to publish a companion volume to the above, and about

the same time, under the title of *The Religion of Reason*.

Mr. Byerly has in the press his long promised volume of *Poems*, which may be expected to make its appearance about the middle of the present month.

Soon will be published, in large quarto, No. I. of the *British Gallery of Pictures*, in two series. The first series containing a description of the cabinets and galleries of Pictures in Great Britain, embellished with engravings, on a small scale, from all the best and most interesting paintings in the different collections.—Each collection of magnitude being distinctly illustrated by a concise history of its formation, and a description of its contents.

The second series will contain a history of painting and its professors, embellished with highly finished specimens from the works of the most celebrated masters, selected from the finest examples in Great Britain; together with a descriptive elucidation of the peculiar excellence of each painting, and anecdotes of the pictures. The historical and descriptive part by William Young Ottley, Esq. The engravings by Mr. P. W. Tomkins, Historical Engraver to Her Majesty, who has the management of the executive part of the work; Mr. L. Schiavonetti, Mr. A. Cardon, and other eminent engravers: the whole under the superintendence of Henry Tresham, Esq. R. A.

A *Carthusian* has circulated proposals for publishing by subscription, a Historical Account of the Charter-House, compiled from original documents, and the works of Heine and Bearcroft. This undertaking will contain the Origin of the Charter House, as a Monastic Institution, with a brief account of its Founder, and the order established there; also the Dissolution of the Priory by the Grand Dilapidator of religious houses, Henry VIII. It will then proceed to detail the Rise, Progress, and Present State of the Charter House, under Mr. Thomas Sutton's endowment, with Biographical Notices of several men eminent for their talents, learning, and piety, who were cherished and educated within the walls of that most noble foundation. And will conclude with an Abstract of Charters and other authentic documents, which relate to the different establishments. The work is intended to be embellished with vignettes characteristic of the work; and a portrait of Mr. Sutton; and will be comprised in two volumes octavo, printed on superline paper, and on a new clear type. The subscription One Guinea. It will be published in the 30th of March, 1807.

In the Press, Shuckford's *Sacred and Profane History of the World Connected with the Creation and Fall of Man*, revised and corrected by Adam Clarke, A. M. to form three handsome Vols. 8vo, with Maps.—Also Prideaux's *Connection*, printed uniformly, in 4 vols. with the *Life of the Author*, now first prefixed, which contain his Answer to the objections against, and Illustrations of, some parts of his *Connection*, with Maps and a fine Portrait.

University of Oxford.—The following subjects are proposed for the Chancellor's prizes for the present year.

For Latin Verse—*Plata Fluvius*.

For an English Essay—*On Duelling*.

The Trustees for the Hulsean Prize in the University of Cambridge have given notice, that a premium of forty pounds will be given for the best "Critical Essay on the ninth book of Bishop Warburton's *Divine Legation of Moses*."

The Hulsean Prize for the present year, is adjudged to the Rev. Samuel Berny Vince, B. A. Fellow of King's College, for an Essay on the following Subject, "The Propagation of Christianity was not indebted to any secondary causes."

The subject of the poem for Mr. Seaton's prize for the present year is "The Shipwreck of Paul."

The subject appointed by the Vice Chancellor for Sir William Browne's medal, are for the present year, is Odes "In obitum Gulielmi Pitt."

DENMARK.

M. Hammer, Councillor of Jurisprudence, has bequeathed to the Norwegian Society of Sciences at Copenhagen, the sum of 20,000 Danish crowns, a valuable library of printed and MS. books, and a museum of Natural History; the interest of that sum is to be employed in promoting a knowledge of the Natural History of Norway.

FRANCE.

M. A. Labrousse has translated the *Asiatic Researches* into French; they are published at Paris in two quarto volumes, with notes and engravings, and are printed at the Imperial Press. The author has been assisted by M. Langlet, a learned Orientalist. M. L. has availed himself of his advantages of science and opportunity, by illustrating the work, with many notes, particularly to the geographical, philological, and historical memoirs. The papers on Physiology and Astronomy have been revised and annotated, by M. Delambre, M. M. Cuvier, Lamarek, and Olivier, have paid corresponding attention to the department of Natural History. M. Marcel

under the direction of M. Langles has cast two accurate fonts of the Bengallee character, the first used in France. To M. M. and his predecessor M. Dubois-Laverni the work is indebted for very great typographical correctness. (*Recherches Asiatiques*. 2 vols. 4to. plates, 84 fr. Treuttel and Wurtz.)

M. Fouchy, Perpetual Secretary of the Academy of Sciences, commenced a collection of *Almanoirs* presented by learned foreigners to that society. From 1775 to 1786, eleven volumes appeared: the revolution hindered the completion of the twelfth, then in the press. The present Institute wished to follow this example, but that intention could not be fulfilled on account of some of its regulations, as arranged at its formation: this impediment having since been removed, the class of Mathematical and Natural Science has embraced the opportunity to fulfil its engagements with many learned foreigners, who had transmitted many approved memoirs, and has published a selection of them in one quarto volume. *Mémoires présentés à l'Institut de sciences et arts par divers savans étrangers. Sciences Mathématiques et Physiques*. vol. 1. 4to. 12 plates 22fr.

GERMANY.

Dr. Carro has published at Vienna an interesting work detailing the progress of Vaccination in Turkey, Greece, and the East Indies. From this history it appears, that the first person who introduced it at Constantinople was Lord Elgin, ambassador from the Court of Great Britain: who inoculated his own son. He received the *virus* and directions from Dr. C. As this trial terminated happily, several other Christian children in that city were vaccinated with success. The Grand Seignor in order to set an example, and to forward the introduction of this species of inoculation into his dominions, caused a child, in the Seraglio to be vaccinated; this however had no effect on the minds of the Turks, who obstinately refused to receive the proffered benefit. Lord Elgin afterwards in his travels through Greece introduced the practice at Athens. From Athens it travelled to Salonica, by means of the English Consul, and Dr. Lafont. Vaccination was introduced into Western Greece by Dr. Moreschi of Venice, who sent the *virus* to several physicians at Salatro, Salone, Troach (anciently Ithaca), and Patrasso in the Peloponnesus; Cephalonia, Corigo, Zante and Corfu, from whence it was sent to Butrinto in Macedonia. The English Resident at Bagdad, forwarded the

virus to Dr. Milne at Bussora. Dr. M. afterwards sent it to Bombay, and inoculated several persons of the crews of the vessels trading to Bussora, and also transmitted it to Bushire, on the Persian gulph, and to Muscat, on the Eastern frontiers of Arabia. Its introduction into the British possessions in the East Indies was promoted by the efforts of the Government. (*Histoire de la Vaccination en Turquie, en Grèce et aux Indes Orientales*, par Jean de Carro MD.

M. Chr. Theoph. de Murr has published at Weimar, a work denominated the *Autography* of celebrated characters; he has collected and published a number of autographs of illustrious persons of different ages. The first number contains on twelve plates, specimens of the hand-writing of the following eminent characters—Catharine II. Empress of Russia—Voltaire—J. J. Rousseau—D'Alembert—Luther—Melancthon—Jerom Cardan—Calvin—Kepler—Peiresc—Aldrovandus—Sigonius—Petrarch—Tasso—Frederic II. of Prussia—Leibnitz—Philip III. of Spain, and Isabella his daughter—Loyola—Ribadeneira—Lipsius—Salmasius—Victorius—Muretus—Christiana Queen of Sweden—Maria Anna, Queen of Portugal—Malagida—Albert Durer—Pirkheimer—J. Cochleus.

M. J. G. Link has published at Leipzie the History and Physiology of Animals in 2 volumes. The first volume contains the general physiology of animals; the anatomy of their solid and fluid parts, their substance, strength, external conformation, &c. The second volume contains particular physiology: the structure and functions of the intestines of animals. (*Versuch einer Geschichte und Physiologie*; 2 vols. 8vo.)

ITALY.

The Literary Society at Pisa have published the works of G. S. de Coureil, vol. 1. containing the first volume of his *Select English Parnassus*, translated into Italian verse. The pieces of Poetry contained in this volume, consist of Milton's *Il Penseroso* & *L'Allegro*—Satire by Lord Rochester—and several lyrical poems by Cowley, Denham, Otway, and other authors. (*Opere di Giovanni Salvadore de Coureil*, Tomo 1. 8vo. Pisa.)

PORTUGAL.

A biographical work has just appeared at Lisbon, entitled, *Portraits and Busts of Men and Women who have reflected Lustre on the Portuguese Nation by their Eminence in Virtue, Literature, Arms, and Arts*; both Natives and Foreigners, ancient

and modern, &c. The Portraits which embellish this Work are copied from undoubted Originals. The Lives of the selected Individuals are concisely narrated from the best Authorities. The first number contains four Heads; 1 Don Henrique, 2 Alvarez Pereira, 3 Pedro de Menezes, 4 João das Regras. The first was renowned as a navi-

gator; the second was an illustrious Warrior; the third also shone in Arms, and was for twenty-two years Governor of Ceuta; the fourth, was High Chancellor of Portugal, and excelled in Law and Politics. The last of these great men died in 1404; the others lived at a later period. (*Retrato e Bustos dos Varões e donas, &c. &c.*)

ART. XXXIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Complete Dictionary of Practical Gardening. By Alexander Macdonald, Nurseryman and Gardener. 2 Vols. 4to. with Seventy Plates, plain 3*l.* 10*s.* coloured 4*l.* 6*s.*

The Gardener's Remembrancer throughout the Year. By James M'Phail, Gardener to the Earl of Liverpool. 8vo. 12*s.*

ARCHITECTURE.

A Description of the Mode of Building in Pisté, adopted in France for several Ages. By William Barber, 10*s.* 6*d.*

GEOGRAPHY.

Modern Geography. By John Pinkerton, extended to 3 Vols. 4to. 6*l.* 6*s.*

MEDICINE.

Anatomical Examinations: a complete Series of Anatomical Questions and Answers; the Answers arranged so as to form an elementary System of Anatomy, and intended as preparatory to Examinations at Surgeons Hall. 2 Vols. 10*s.* 6*d.*

The Arguments in favour of an Inflammatory Diathesis in Hydrophobia considered; with Reflections on the Nature and Treatment of this Disease. By Richard Pearson, M. D. 1*s.* 6*d.*

Selections from the Gentleman's Magazine, which commenced in 1731. to the present Time, whence may be deduced the various Cases and stated Cures of Hydrophobia, contained in that Work, 2*s.*

An Account of the Ophthalmia, which has appeared in England since the Return of the British Army from Egypt. Containing an Examination of the Means by which the Disease is communicated, the Extent to which it is influenced by Climate and Situation, its Symptoms, Consequences, and Treatment, with a coloured Representation of its external Appearance. By John Vetch, M. D. 8vo. 6*s.* boards.

An Account of the Diseases of India, as they appeared in the English Fleet, and the Naval Hospital at Madras, in 1782 and

1783. With Observations on Ulcers, and the Hospital Sores of that Country. To which is prefixed, a View of the Diseases on an Expedition and Passage of the Fleet and Armament to India, 1781. By Charles Curtis, formerly Surgeon of the Medea Frigate. 8vo. 7*s.* boards.

MINERALOGY.

A Methodical Distribution of the Mineral Kingdom into Classes, Orders, Genera, Species and Varieties. By Edward Daniel Clarke, L. L. D. 1*l.* 1*s.*

MISCELLANIES.

Anecdotes of Literature and Scarce Books. By the Rev. William Beloe, Translator of Herodotus, &c. 2 Vols. 8vo. 16*s.*

The Lamp, or Original Fables. Designed as a Companion to Gays Fables; with 52 Engravings 10*s.* 6*d.*

A Practical Treatise on the Game of Billiards. By E. White, Esq. 10*s.* 6*d.*

Graphic Illustrations of the Miseries of Human Life by W. M. Woodward Esq. No. 1. Price 2*s.* to be continued every fortnight.

The Progress of a Corrupt Senator exemplified in Six Characteristic Engravings; with Illustrations in Verse. By W. M. Woodward Esq. Price 4*s.* plain, or 7*s.* 6*d.* coloured.

Picturesque Views and Antiquities of Great Britain. Engraved by S. Middiman from Drawings by the most eminent artists; with Descriptions, in English and French, by E. W. Brayley. No. III. 10*s.* 6*d.* proofs 1*l.* 1*s.*

MUSIC.

The Vocal Magazine, consisting of Canzonets, Madrigals, Songs, Duets, Trios, Quartets, Quintets, &c. &c. Composed by Joseph Kemp. 5*s.* 6*d.* per number, published monthly.

POETRY.

Eulogies, or Political Characters, a Poem. By the Author of Heczekiah, a Sacred Drama.

POLITICAL.

Letter to the Freemen of the Town of Sandwich, respecting the Proceedings and Resolutions of the Ramsgate Committee, &c. By William Pettman. 2s.

The Dangers of the Country. By the Author of War in Disguise. 5s.

South American Independence, or the Emancipation of South America, the Glory and Interest of England. By William Burke, 3s.

A Letter to Mr. Whitbread on the Duty of rescinding the Resolutions which preceded the Impeachment of Lord Viscount Melville. 2s.

THEOLOGY.

Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton upon Tees, during Lent, in the Years 1803, 4, 5, and 1806. By John Brewster, M. A. Rector of Redmarshall, Durham. 2 Vols. 8vo. 14s.

An Essay on the Epistles of Ignatius. By the Rev. W. Cockburn, Christian Advocate in the University of Cambridge, 1s. 6d.

Strictures on a Visitation Sermon, preached at Danbury in Essex, July 8, 1806. 2s.

A Sermon preached in St. Patrick's Cathedral, Dublin, July 13, 1806, at the

Consecration of the Rev. Dr. Charles Warburton, Bishop of Limerick. By the Rev. Richard Graves, D. D. M. R. I. A. 1s. 6d.

A Sermon preached at the Opening of the Chapel of the Philanthropic Society, Nov. 9, 1806. By Vicesinus Knox, D. D. 2s.

Lectures delivered in the Parish Church of Wakefield, in the Year 1802, on that Part of the Liturgy of the Church of England contained in the Morning Prayer. By Thomas Rogers, M. A. Master of the Grammar School, Afternoon Lecturer of St. John's, and Sunday Evening Lecturer of the Parish Church in Wakefield. Vol. 3, 4to. crown 8vo. 12s. boards.

A Priest to the Temple; or, the Country Parson's Character, and Rule of Holy Life. By George Herbert. Foolscap 8vo. 4s. 6d. boards.

The Mild Tenour of Christianity, an Essay. A New Edition: to which are added several new Observations and Illustrative Anecdotes. By Mr. Jeruingham.

TOPOGRAPHY.

Illustrations of the Scenery of Killarney, the surrounding Country, and a considerable Part of the Southern Coast of Ireland. By Isaac Weld Esq. M. R. I. A. 4to.

CORRESPONDENCE.

AS we appear to have referred to Mr. Fuller's sentiments, in reviewing his "Dialogues," p. 161. in a manner liable to misconception, we lay his letter to us on the subject before our readers, declining any comment; it is scarcely necessary to observe that our words were "*the*" not "*a* certain dominion of motives," as their meaning seems to have been correctly understood.

TO THE EDITOR OF THE ECLECTIC REVIEW.

SIR,

In your No. for Feb. 1807, p. 161, speaking of my sentiments on the atonement of Christ, you say, "In this part of his views Mr. F. has no controversy with the Arminians, though he considers that it is *foreknown* to whom this atonement will really prove beneficial, and they contend that it is *contingent*. Here they are at issue on a point of fact; the real question, however, on which this difference chiefly turns, is a question of mere mental science, whether moral accountability consist with a *certain dominion* of motives on the human mind."

If I understand the meaning of this critique, the amount of it is this: that with respect to the atonement, I am of one mind with the Arminians, though as to its effects being foreknown, or contingent, there is yet some difference between us; and that as to this, the question on which it chiefly turns is a question of mere mental science.

If, Sir, I had been conscious of the justice of this account, or even if it had been

near the truth, you would not have heard from me: but if I know my own principles, it is far from describing them. Either I must therefore have been deficient in my statements, or the reviewer has not sufficiently attended to them. To whatever cause the mistake is to be attributed, you will allow me, I trust, to explain myself on the subject.

I have, indeed, no controversy with the Arminians on the *sufficiency* of the atonement, neither had the great body of the reformers, nor the divines who met at the synod of Dort: yet none will say of the latter, that they had no controversy with the Arminians concerning the atonement, seeing it was one great object for which they were assembled. They maintained in opposition to Arminianism, *That though the death of Christ be a most perfect sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.* See *Acta Synodi*, Sess. 136, p. 250, and *A View of Religions* by H. Adams, London Ed. Art. CALVIN. 1818. The above, Sir, is expressive of my sentiments on the subject.

There is, indeed, a subject mentioned by the reviewer, in which I should have supposed I had "no controversy with the Arminians," or rather that they had none with me, nor with any other man. This is the *foreknowledge* of God. I have seldom met with an Arminian who would deny it, or pretend that the issue of things were to him uncertain. Some of their writers, who have verged towards Socinianism, I am aware have done so; but not many. I question whether there be one in fifty of that denomination, who does not believe the doctrine of *conditional election*; that is, that God from eternity determined to save all those who he *foresaw* would believe in Christ, and persevere to the end: but this is in direct contradiction to the issue of things being unknown to God. To make the denial of fore-knowledge therefore a character of the Arminian system, and the avowal of it a distinguishing principle of those who oppose it, is, to say the least, very incorrect.

The great quest on, Sir, between Calvinists and Arminians respects the *cause* of one sinner being saved rather than another. It is not whether God fore-knows who will, and who will not, believe and be saved; but to what is faith, wherever it exists, to be ascribed; Is it to the effectual grace of God given in Christ, according to his eternal purpose; or to our improvement of grace given to us in common with other men? This, Sir, is not a question of mere "mental science," but of pure revelation; and the answer to it is of no less magnitude than to determine whether God, or the creature, shall have the glory of the turning point of salvation.

I am, Sir,

Yours, &c.

ANDREW FULLER.

ERRATA:

- P. 134. l. 21. *for* and expresses *read* expressing.
 121. l. 9. *for* suspence *r.* suspense.
 131. *antepenult. for* elements *r.* elements.
 174. l. 30. *for* forbids *r.* forbid.

THE ECLECTIC REVIEW,

For APRIL, 1807.

Art. I. *The Independent Man*; or an Essay on the Formation and Development of those Principles and Faculties of the Human Mind which constitute Moral and Intellectual Excellence. By George Ensor, Esq. 2 vols. 8vo. pp. 563. 464. Price 18s. Johnson. 1806.

ON first reading the title, we understood the epithet with which it commences in a moral sense. But by Independent Man, the author simply means, a man born to the inheritance of sufficient property to be the entire master of his plan of life; and the work professes to delineate a course of education and study for such a man, from his earliest infancy to an advanced period of maturity.

It may be proper to state generally, in a very few words, the kind of character which it is proposed that this man shall acquire, and the practical career through which it is presumed that he will be led. His virtue is to be of the true Roman quality, adopted for its dignity rather than sanctity, and therefore sustained by pride rather than conscience. After becoming an accomplished scholar, he is to liberalize and enlarge his views by travelling in foreign countries. By the time that he returns, he will be qualified to distinguish himself; and the ambition of doing this, is to be a leading principle of his life, cherished by his instructors during his childhood, and afterwards cultivated and stimulated by himself. The department in which he is to acquire this distinction is that of an author, a senator, or a member of the government. The practicability of all this, in any given instance, would seem to be so far assumed as to preclude the necessity of assigning any criterion of capacity, or of suggesting any cautions against extravagant hope and lost labour. The author may say, it must be evident from the nature of things, that he is not expecting more than one, in several hundreds of the subjects of his plan of education, to realize any such prospect. But the humbler prospects of the vast majority of educated men of some fortune, are so little adverted to in the book, and the high literary

and political distinctions are so specifically and exclusively held up to view as the ultimate object and reward, that each pupil would be liable to feel some surprise and disappointment, if, after toiling through the formidable course of discipline, he did not at last find himself able to strike off a splendid literary work, or to rise to eminence in parliament, or take possession of an office in the state. And when, amidst this disappointment and surprise, the poor young 'squire returns to expostulate with Mr. Ensor, for not having dealt fairly with him, he will receive a consolation as delectable as that vouchsafed to Cræsus, when he complained to the oracle which had deceived him as to the consequences of passing the river Halys. When the crest-fallen young man begins to utter his complaint, Mr. Ensor will coolly say, "Why, I never predicted your success."—"How so, Sir," answers the mortified young 'squire; "you sketched a plan, with reference to a certain object to be gained by following that plan; and I have followed it."—"Very true," replies the sly old gentleman, "but all the world knows, and I of course meant it to be understood, that such plans can do just nothing toward such an object, without genius and good fortune, which not more than one man in a thousand can without presumption ascribe or promise to himself. If you were foolish enough to fancy yourself a rare genius, or a favourite of fortune, it was not my business to say a word to undeceive you."

The *Independent Man* is to ascend, by a course of severe exertions, to the honours of literature or parliamentary eloquence, or to the offices of state. The brilliance of these prospects is sufficient, no doubt, to excite all the ardour, and engross all the thoughts, of his ambitious spirit, while he is advancing to realize them. He will have thus far an object before him, and we will suppose him at length to attain it. But when he has reached the full attainment, and after a while is made to perceive that he is gradually leaving it all behind, what object is he to have before him then? To this question the book does not enable us to reply. When no earlier part had given us information on this point, we might at least have expected to find it in the conclusion, which we will transcribe.

"I HAVE NOW taken a general view of the EDUCATION, the MORALS, the LITERATURE and the PURSUITS of an INDEPENDENT MAN, through all the stages of infancy, youth, puberty, and manhood: as these have been regulated, such will be the succeeding period of his existence: but as few men know how to live, few know how to grow old; no man enjoys life, but all are preparing to enjoy it: in the mean time death approaches; then they lament that they are snatched away without preparation. What are the deaths of all their friends and neighbours?"

Each decrease is a memorial from nature to the living of their mortality. What are pains and the weakness of the limbs, and the stooping of the body, and the failure of the senses?—To such men life is irksome, and death terrific.

The well-educated and well-conducted have different prospects and different sentiments :

“ Even age itself seems privileged in them,
With clear exemption of its own defects.”

If age withdraws some enjoyments, it brings and confirms others. In age Cato retired from the city to the country, and Cleanthes divided his time between the cultivation of the earth and his books :—do you in like manner, declining into the vale of years, preserve your mind by study, and your body by exercise.

Thus the wise man passes through life, and it is long, for his days were happy; years have weaned him from the world without impairing his affections; death he considers among the privileges of nature, an isthmus between time and eternity; and in eternity, what should affright him who believes that God, the essence of goodness, pervades the universe? When existence cannot confer more on him, nature kindly administers an opiate, and the sob without sorrow follows: but his virtues survive; for they are memorialled in the hearts and understandings of the enlightened.

The obscure allusion, in this paragraph, to eternity, will appear to mean nothing at all, when taken in connection with this manner of mentioning “existence,” in the strict and full sense of the word, we presume, and not in the sense merely of *life*, (for Mr. E. would think it very strange if his readers could impute to him, in any instance, a newspaper vulgarism of expression), and when taken in connection with the last clause of the last sentence, in which it appears, that all that is to survive of the Independent Man, will be that of which he will have no consciousness; his virtues will be “memorialled.” Thus the work closes with the grand consolation and ultimate reward of a virtuous man, which amounts exactly to this, that though *he* will cease to exist, other men will exist after him; a very triumphant conclusion, which exalts the felicity of a man of virtue almost to the level of Chartres, supposing Chartres to have had the same good hope of annihilation. And we have been amused in imagining in what manner that renowned personage might have addressed this man of virtue, and this author, his preceptor, if they had happened to have been his contemporaries, “So, gentlemen, I understand you are to be paragons of virtue; and, as men of sense, I dare say you have well considered your reasons for adopting a plan which is to include immense labours of study, ten thousand acts of self-denial, and such a constant opposition to the corruptions of the times as will cost you numberless mortifications. With all due deference to a judgement, which I perceive

the elder of you in particular has taken such learned pains to form, I must however beg leave to think I am the wisest man of the three. Not that I could wish to dissuade you from your design. No, by no means; for it will be one of the most agreeable amusements in the world, to see you toiling and sweating and drudging in the forlorn cause of virtue, and drawing on you the scorn and buffetings of all the patrons of vice, instead of seizing, like me, every variety of gratification, with a happy exemption from both self-denial and remorse. And all this you are to do and endure from the 'sublime belief (Vol. I. p. 293) that men should act well from the love of virtue; and that the satisfaction of the act is in itself an ample reward;' an excellent doctrine, gentlemen; but you will greatly add to my amusement, if you will but honestly tell me, as you proceed, how often you grumble at your hard fate, and are on the point of quarrelling with your goddess Virtue, when you set this recompence against your toils and sacrifices. It seems, however, that, at the very last day or hour of existence, (an ample space, to be sure, to enjoy your reward in) and after its termination, you will have the advantage of me, though you should not during its progress; for you look forward to 'the sob without sorrow,' and the 'memorial of your virtues in the hearts and understandings of the enlightened.' Now as to the first of these, if you mean by it the absence of the mental pains of remorse and fear, I assure you I shall be quite as little haunted as yourselves by superstition regarding the future; and as to self-complacency in the review of life, when retribution is out of the question, I shall feel a much loftier pride in having nobly trampled on the laws of virtue, as a conqueror, than you can feel in having imperfectly fulfilled them, as slaves. Or, if you mean that your bodily sufferings will be light, that will be all just as it may happen. It is quite as probable as the contrary is probable, that you may pass to your exit through protracted and excruciating pains, and that I may fall asleep without a sigh. As to your virtues surviving and being memorialized in the minds of the enlightened; why, so too will my vices; and I suppose the difference between the advantage you will gain, and the detriment I shall suffer, by this respective memorialing, will not be worth the cost of the nails in our coffins. Each maggot that will help to devour you, will gain a thousand times more benefit from your dead bodies, than you will gain from your surviving and memorialized virtues. And if we should all be placed in the same ground close together, and many years hence some grave-digger should toss out the earth into which we are reduced, it would be a difference of mighty importance to these clods, that the one of them was once called by a name which had continued to be

celebrated for virtues, and the other by a name which had continued infamous for vices, during perhaps half the time that the several personages had been mouldering into this little heap of dust. If, indeed, your earth should at last happen to get into a cabbage-bed, and be partly organized into a vegetable, while mine staid behind, I own *that* would be something like an advantage; but I have quite as good a chance of becoming a cabbage, gentlemen, as yourselves."

Our readers may perhaps doubt whether the passage we have extracted, as the conclusion of Mr. E.'s book, carries sufficient evidence of his disbelief of a future state, to warrant our occupying so large a space on our page with remarks that imply our assurance of that disbelief. And we also should have been checked by such a doubt, if this assurance had not been confirmed by the general character of the book. As far as we are able to recollect the voluminous and extremely desultory series of paragraphs of which it consists, there is not one sentence that intimates an acknowledgement of a future life; and there are unequivocal marks of a total rejection of that revelation which has opened the prospect. The writer even rarely makes a serious reference to a Divine Being; and it is in the language of contempt that he expresses, here and there, a transient allusion to religion, which he usually designates by the term superstition, especially when it is to Christianity that he alludes. This malignity is not always bold and explicit; for, as he says, (Vol. II. p. 405) "the authorized superstition of nations is only to be circumvented by distant approaches, and desultory attacks;" meaning, undoubtedly, that the assailants must take care of their own impunity. It is hardly worth while to remind such a writer, of what has been repeated to his class a thousand times, that it was not in this sorry mode that the men, whose names he hates, assaulted the authorized superstitions of the pagan nations. If it had, the worship of Jupiter, Bacchus, and Venus, might, for them, have flourished long enough in all its glory. They sounded the trumpet, and advanced firmly in the face of their enemy, at the peril of incomparably greater evils, than Mr. Ensor and his friends would, in these times, have to fear from any *human* power, in the most formal attack on what they account superstition. The hostility of those heroic innovators did not thus shew itself for a moment, wriggling and hissing, and then slink back into a ditch. Our author and his class will reply, with the accustomed sneer, that *they* have no very eager desire for sufferings, though the *Christians* might: and assuredly, considering the nature of their dissent, they are perfectly wise in not risking their safety for their opinions. But then they ought to have the decency to be totally silent about magna-

nimity, generous devotion to truth, the vindication of the claims of reason, and such nonsense (worse than nonsense in the mouths of these sneaking cowards); and yet this is a kind of dialect, for which they affect a particular fondness. Few of them, however, speak out more intelligibly than our author; and when he does not choose to be precise, he resorts to the expedient, so common in his school, of intimating that the "dogmas of religion" are not only undeserving of the belief, but below the attention, of any one pretending to reason or philosophy. "It is not for me," this writer says, "to investigate such matters."

We have dwelt so particularly on this part of the character of the book, because we deem the preclusion and contempt of the sublime expectations founded on religion, to be absolutely fatal in a work professing to be a comprehensive scheme of intellectual and moral institution. For the final object of that institution, and consequently many of its principles and rules, must, in a scheme which disowns those expectations, be fixed according to a standard infinitely too mean for the interests of man, *if* there be the smallest chance that he may be immortal. If, on the contrary, it is certain there is a full end of him at death, then a discipline so strenuous as that here proposed, is perfectly ridiculous, by the contrast between the greatness of its labours, and the pooriness and vanity of its object. According to this scheme, a man must force himself to an exertion as severe and unintermitted as ever a slave expired under,—and for what? Why, to make, during a few years, a little figure and noise in the world, dividing the attention of the public with a Vestris, a Betty, or a Catalani, and enjoying incomparably the smaller share; or to obtain, just in order to lose, a partnership in office and power, with persons who, he might know, will endure none of his Catonic notions; or to make one more hapless trial to verify that weakest, wildest dream of philosophical fanaticism, that the complacency of virtue, without looking beyond itself, creates a happiness independent of all external circumstances; or to earn a little posthumous fame, which will be the same thing to him as the winds that will whistle over his tomb. The writer who can gravely propose a scheme so humble in its ends, and so onerous in its means, has neither, on the one hand, the sobriety of views requisite for adjusting a plan of discipline for beings who are to exist only a few years, and whose true policy is to incur as little uneasiness; and seize as much pleasure, as they can; nor, on the other hand, the enlargement of views indispensable in framing a system of education for beings who are to live for ever. He may give very good instructions relative to some of the specific parts and details;

he may be a judicious guide in respect of a language or a science, and may even offer useful suggestions relating to morals ; but believing, as we do, that the subject of his discipline is immortal, we cannot deem him better qualified to frame a *system* for the education and subsequent life of the Independent Man, whom he has taken under his management, than a bargeman on the river is competent to command a ship which is to circumnavigate the globe, or than a vestry legislator is qualified to investigate the interests of an empire, or a parish officer to govern it.

It is time to give some account of the several parts, and the literary qualities, of the work. Any thing like a full analysis is out of the question ; for it is impossible to imagine a book written, for the greater part, under a more complete exemption from all laws of regular connexion and consecutive train. Each paragraph seems to know that it is in a book beginning with the great word Independent, and takes its place with an unceremonious disregard of what has preceded or is to follow. The work is a huge mass of separate particles, brought into vicinity and contact, but not into combination. They are in the same situation as the atoms of the author's favourite Lucretius, at that particular period, when, after having danced about in the great vacuum in a state of infinite dispersion and freedom from all eternity, they at last, some million or two of ages before the complete formation of the world, found themselves, to the astonishment of each, all congregated thick together, waiting, as it came out afterwards, to be organized into a system. The work contains but little of what bears any semblance to reasoning, and scarcely any thing that can be called disquisition. This is compensated, however, by an extraordinary measure of dogmatism, which is emitted in an oracular tone, and in shorter sentences than we can recollect to have been in use with any other of the pagan oracles. The author has a right to sneer, as he sometimes does, at "the believers;" for he, on every subject he touches, is far beyond mere belief ; he always *knows*.

The first part relates to the treatment of boys from extreme infancy to their eighteenth year, and contains many sensible observations on nursing, and the early physical and intellectual discipline of children. The following passages deserve the attention of parents, and give us the opportunity of saying, that, notwithstanding the vicious quality of the book in reference to religion, there are a great number of sensible observations scattered through its whole length.

' A child's education should begin as soon as he knows the difference between reproof and praise ; that is, as soon as his ears can distinguish between mild and harsh accents, and his eyes understand a smile from a

frown. The first discipline, in this middle state, between mere existence and reason, is to make him understand that no one is to be subservient to his caprices. When a child does not receive what he wants (and all children have a strong desire to handle whatever they see), he may probably express his disappointment by crying: if the parent or nurse perseveres in her denial, the child soon acquiesces in her will. But the practice is generally the reverse: his tears secure the possession of whatever was before refused him; he, in a short time, finds the secret of his power, and every refusal occasions his resentment. The mother dreads that crying will injure his health; the father acquiesces; the servants, as they regard their mistress's countenance, gratify the child's humours; and thus the whole house is subjected to the infant tyrant. When a friend, and none hazards more than an adviser on such an occasion, represents to the imbecile mother the injury that she does her child, he is superciliously or peevishly answered, as obtrusive; or treated as cruel; or abhorred as if he would impair the tenderness and gratitude existing between parent and child.

'Some parents are conscious of the present injury which such conduct occasions; but they conceive that hereafter they can easily rectify its bad effects. They foolishly imagine that the child, as he grows older, will reform himself. It is true, he may not weep when his wishes are counteracted; but waywardness and vain desires being confirmed in him, his childish petulance will give place to more boisterous and insulting perversity and presumption.' pp. 12—14.

'Unfortunately, a child, instead of being educated to act and think discreetly, is often studiously debauched; he is taught to contend and quarrel with other children; to strike even his father and mother; to lisp obscenity, vile names, and oaths; to perform indecent acts, to show that he is a brave boy. These promote rudeness, slander, and brutality in the man. If he fall, he is ordered to beat the ground; hence proceeds blind vengeance: if he be pert, he is exhibited as a miracle of wit: has he a talent for imitation, he is taught mimicry, and his exploits and sayings are repeated before him with great applause: this adulation necessarily causes self-sufficiency and petulance. The same conduct influences his instructors in every respect: his palate is sophisticated, as are his ideas of dress and manners. Some parents will even ascribe the vices of their child to virtues: fearfulness is called delicacy of feeling; resentment, a high sense of honour; insolence to servants, a proof that he will be superior to mean compliances; a mischievous temper promises ingenuity and wit; and want of order is an indubitable presage of genius, whose characteristic is irregularity.' p. 16.

'Let the child also be taught to endure the inclemencies of the weather, and the little accidents usual to enterprising boys. Strong nerves and an unbending mind depend much on this early discipline. He who has never suffered, suffers with difficulty; he who has been always guarded from accidents, is most timorous; and the greatest valetudinarian is that man who breathes most seldom the pure air. Contrast the feelings of different classes in society, and estimate these observations: The flesh of the labourer's son is cut or bruised, and it heals unheeded; while that of his master's heir, when scratched, creates in the child dismay, and anxiety to the family; he becomes feverish, an apothecary is sent for, and the case being thought desperate, a physician is associated with him. The son of the husbandman is drenched with rain, uninjured; while the same heir

linguishes if the day be overcast, or the evening's dew touch him, unmuffled.' pp. 18—19.

The next section, which is short, is on the treatment of youth from their eighteenth year to manhood. At the beginning of it we find the author acknowledging, that all the boys brought up according to his plan to the eighteenth year, will not at that period appear destined to attain eminence in political life, or in literature. By some legerdemain, the unfortunates are made to vanish in an instant, and when we would inquire what is become of them, we have just a hint, in a few lines, that they are properly disposed of, in professions fit for their inferior faculties. The next instant we find the author in possession of the individual, who, of all the numerous company, is the only proper one to be conducted through the great process of discipline which remains; but we have not the slightest information how his competence has been ascertained. In this short division Mr. E. condemns our universities, and quotes with approbation the opinion of Montaigne, that boys of sixteen should be transmitted to foreign countries. And as a city is more favourable to the attainment of knowledge, and the excitement of spirit and enterprise, than a country residence, the youth ought to be sent directly to Paris, where he should be "lodged with some respectable person, who may superintend his education, and have some authority over his conduct and his pleasures." He is then to reside some time in Italy, and at length return through Germany to England. A number of pertinent directions are given respecting the study of the fine arts. The consideration of sculpture and painting naturally led the author to notice the conduct of the French, in transferring so many noble specimens of those arts from Italy to Paris; and the censure of this conduct issues in a very curious mixture of anathema and canonization.

'They love not the arts, who wrest their productions from their native land; they are consecrated to the genius of the place, and should be their own sanctuary. Execrated therefore be the memory of these marauders! Praised be the name of Frederic, who, having conquered Dresden, refused to accept the famous Nativity by Correggio, though coveted by him, and presented to him by the electress!

This is followed by a grave moral reflection, sustained by an illustration of unexampled solemnity. "The crimes of nations, as of individuals, never go unpunished, and they are often repaid by reprisals of the same kind. The horses of Lysippus were forced from Greece to adorn the church of St. Sophia at Constantinople; they were thence conveyed to enrich the shrine of St. Mark at Venice; and they now adorn the imperial palace of the Thuilleries!"

(To be concluded in our next number.)

Art. II. Lysons's *Magna Britannia*.

(Concluded from p. 211.)

A Large part of this volume is necessarily occupied on subjects of little interest to general readers; but the various nature of the plan which we have abstracted, promises no inconsiderable portion of entertaining matter. Messrs. L.'s account of the parish, in which that zealous antiquary, Browne Willis, resided, will afford a somewhat amusing specimen of the manner in which the *Parochial Topography* is written.

" BLECHLEY, or BLETCHLEY, in the Hundred and Deanery of Newport, lies about a mile and a half to the south-west of Fenny Stratford. Walter Giffard, Earl of Buckingham, possessed by grant, from William Rufus, the whole landed property of this parish, which was inherited by Richard de Clare, Earl of Hertford, who married his granddaughter Rossia. Helena, daughter of the Earl of Hertford, brought it in marriage to John de Grey, whose great grandson, Reginald, bequeathed the Manor of Over, or Church-Bletchley, with those of Water-Eaton, and Water Hall, both in this parish, to his eldest son, John Lord Grey, of Wilton, and the manor of West or Old Bletchley to his younger son Roger, who became Lord Grey of Ruthin. The manor of Water-Eaton was held by the service of keeping a falcon for flight, for the king's use; and for the charges of keeping it, the lord was entitled, on the day that he carried it to court, to a horse with its equipage, the king's table, with the tressels and table-cloth, all the vessels with which the king was served on that day, and a cask of wine, as soon as the king had tasted it. The manor of Water Hall was held by the service of finding a man on a horse without a saddle, a bow without a string, and an arrow without an head^b. The descendants of Lord Grey, of Wilton, continued to possess these manors, and that of Church-Bletchley, above 400 years, until the attainder of Thomas Lord Grey in 1603. King James granted them in 1606, to George Villiers, afterwards Duke of Buckingham. In Oliver Cromwell's time, they were sold, as confiscated lands, to Sir Philip Skippon. George Villiers, the younger, Duke of Buckingham, recovered them at the Restoration, and in 1674, sold them to Dr. Thomas Willis, a very eminent physician, grandfather of Mr. Browne Willis, the celebrated antiquary. The other manor (West Bletchley) was purchased of Henry Grey, Earl of Kent, by Catherine, Duchess Dowager of Buckingham, whose son the second duke, having sold it to Dr. Willis, all the manors became united.

" The Lords Grey, of Wilton, had in ancient times, a seat at Water-Eaton, and another at Water-Hall, both long ago destroyed. Browne Willis, in 1711, built a house for his own residence at Water Hall, which has been lately pulled down by its present owner, Mr. Harrison. Browne Willis's grandson, the late John Willis Fleming, Esq.^c sold the

^b Blour's Tenures. ^c He was the son of his eldest son, Thomas Willis, Esq. of Water-Hall, and took the name of Fleming.

Manors of Bletchley, Water-Eaton, and Fenny Stratford, (which is also in this parish,) to the Rev. Philip Barton, of Great Brickhill, and they are now the property of his devisee, Ph. Duncombe Pauncefort, Esq.

“ The parish church, a handsome Gothic structure, was repaired and ornamented at the expence of Mr. Browne Willis, who added the pinnacles to the tower, re-cast the bells, and gave a new font. The internal decorations, on which he expended a large sum, but ill accord with the style of the building ; the altar-piece, and the screen between the nave and the chancel are Græcian, and the pillars painted to resemble veined marble. It appears by a book of memorandums, bequeathed by Mr. Willis to the Rectors of Bletchley, that he expended in the whole, 1346*l.* on the repairs and ornaments of the church, to which he was induced, he says, by the circumstance of his father and mother having been there interred, esteeming it a greater act of piety, and as great a respect to their memory, as if he had erected a costly monument over their remains. Mr. Willis made it his solemn request to the future Rectors of Bletchley, that they would, out of remembrance to his many benefactions to the parish, either preach an annual sermon themselves, or cause it to be preached by their curates, on the 8th of September, being the anniversary of the dedication of the church, exhorting the parishioners in what manner they ought to celebrate the wake or feast, as had been done by his cousin, Mr. Archdeacon Benson, then Rector, (afterwards Bishop of Gloucester,) and his predecessor Dr. Wells.

“ In the chancel at Bletchley is a remarkable tablet, in memory of Dr. Sparke, rector of the parish, who died in 1616, with his portrait very neatly engraved on copper, and extremely well-preserved, being inclosed within a wooden case. It seems by the style to have been the work of Dr. Haydock, the same artist who engraved the portrait of Erasmus Williams, (a contemporary of Dr. Sparke's,) in Tingewick church. There is a remarkable monument also, in memory of Mr. Edward Taylor, and his wife Faith, with their portraits (full faces) sketched in white, on black marble, and ornamented with various devices. The inscription is very quaint, with anagrams, &c. There are memorials on flat-stones, for Mr. Browne Willis's father and mother, and others of his family. In the north aisle is a monument for his wife, a bad imitation of an ancient altar-tomb : it appears by the inscription, that both Mrs. Willis and himself were descended from the ancient lords of the manor of Bletchley, whose arms are placed round the aisle, painted on wooden tablets : in this aisle also is the tomb of Richard Lord Grey, who died in 1442, at Water Hall ; the effigies of the deceased was repaired, and re-cut by Weston, the statuary, at Mr. Willis's expence.

“ William Cole, the Cambridge antiquary, was rector of Bletchley from 1753 to 1767 : the rectory is in the patronage of John Willis, Esq. to whom the advowson was bequeathed, with other property, by his cousin; the late John Willis Fleming, Esq.

“ *Fenny Stratford*, a small decayed market-town, situated on the road to Liverpool, (the ancient Watling-street) 45 miles from London, stands partly in the parish of Bletchley, and partly in that of Simpson. The chapel, which is in Bletchley, having been dilapidated ever since the reign of Queen Elizabeth, was rebuilt by subscriptions, procured by the exertions of Mr. Browne Willis. The first stone was laid by Mr. Willis, in 1724, on St. Martin's day ; and the chapel was dedicated by him to that saint, for a reason which strongly indicates that whimsical disposition for which he was

remarkable, because his grandfather died on St. Martin's day, in St. Martin's Lane.

The ceiling of Fenny-Stratford chapel is adorned with numerous coats of arms, being those of the nobility and gentry who subscribed towards the building. Within the rails of the communion table lie the remains of the celebrated antiquary, who may justly be considered as the founder. On his tomb is the following inscription :—*Hic situs est Browne Willis, antiquarius, cujus cl. avi aterna memoria Tho. Willis archiatri totius Europa celeberrimi, defuncti die Sancti Martini A. D. 1675, hac capella exiguum monumentum est : Obiit 5^o die Feb. A. D. 1760, Aetatis suae 78. O Christe, soter, et Judex, huic peccatorum primo, misericors et propitijs esto.*

Mr. Willis's corpse was attended to the place of interment, at his own request, by the corporation of Buckingham, to which town he had ever borne a singular affection. By his will, he bequeaths a benefaction for a sermon in this chapel on St. Martin's day, and he requests that the Rector of Blechley may never have the cure of Fenny Stratford ; but he directs, that if the rector will contribute 6*l.* *per annum* towards his salary, he shall have the appointment of the curate ; and he requests his heirs to augment the curacy : it does not appear that this has ever been done ; nor has the rector acquired the patronage of the chapel, which still belongs to Mr. Willis's family. To the manuscript collections, as well as to the printed work of Mr. Willis, we have been much indebted in our brief notices of this county. His printed work contains only the history of the town and hundred of Buckingham ; but he had made large collections towards a history of the whole county, now in the Bodleian Library at Oxford. These collections have been found extremely useful, particularly in tracing the history of landed property, a department of topography in which he evinces much industry and skill. His church notes are chiefly valuable as recording many monumental inscriptions, which have since his time been either removed or obliterated. In taste he was certainly deficient, for he passes over without mention, the most beautiful specimens of ancient architecture, while he dwells with minuteness on the dimensions of the buildings, the number of bells, their inscriptions, &c.

Fenny Stratford had from time immemorial a market on Mondays, which was confirmed by charter in 1609 : during the civil war it was discontinued, but revived after the restoration. In 1665, this small town was much depopulated by the plague, of which 139 persons died ; the inns were shut up, and the road turned for a while into another direction : this misfortune proved also fatal to the market, which has never flourished since, and has now been many years wholly discontinued. John de Grey, in 1269, procured a grant of a fair to last seven days, at the festival of the nativity of the Virgin Mary ; the charter of 1609, grants a fair to be held on the 7th, 8th, and 9th of April, and another on Michaelmas day : there are now four annual fairs, April 19th, July 18th, Octr. 11, and Novr. 28 : the fair on the 19th April is chiefly for barren cows ; that of Octr. 11, chiefly for hiring servants.

There was anciently a gild or fraternity at Fenny-Stratford, dedicated to St. Margaret and St. Catherine, which was founded in 1494, by Roger and John Hebbes. It consisted of an alderman, two wardens, and an indefinite number of brethren and sisters : the brotherhood house is now the Bull-Inn : the Swan at this town was an inn bearing the same name in 1474.

* The hamlet of Fenny-Stratford was inclosed by an Act of Parliament, passed in 1790: the lands were not exonerated from tithes.' pp. 511—515.

An ambiguity toward the close of this extract may render it useful to remark, that the fraternity mentioned does not now meet at the Bull Inn, but formerly met at that house. To avoid additions to so copious an extract, we omit a note consisting of a rhyming epitaph on Dr. Thomas Willis, by his grandson; and a speech addressed by the same to the bishop of the diocese, at the consecration of the Chapel at Fenny Stratford. Both of these are somewhat curious; but neither does much credit to Mr. Willis's literary talents. They betray, like the more durable monuments of his zeal, a considerable portion of vanity: but it would be well for many hamlets, and many parishes, if they had enjoyed benefactors equal in liberality and energy to this well known antiquary. We are glad to observe, from the close of his own epitaph, that he does not appear to have regarded his patriotic exertions as an atonement for sin; much less, as a title to heaven. There have been villages in England, nay very near to our chief seminaries of learning, in which, through the ruinous state of the parish churches, the inhabitants have remained so long without public worship, as to become estranged to the very form and notion of Christianity.

If it be true, that

“ The proper study of mankind is man,”

it is surely a desideratum in topography, to indicate the comparative moral and religious state of the various divisions of our island. It would indeed, be an arduous task, to describe this with due impartiality and accuracy: yet where populous parishes are called to solemnise public worship only once in three or four weeks, the censure of a topographer would be unquestionably just, and might perhaps be useful. It is certain, that a great part of the country described in this volume, abounds with places registered for dissenting worship, more than most other districts of England: a circumstance, which commonly, though not invariably, is attendant on remissness in the parochial clergy. It is, however, only in the county towns, that we have observed any notice to be taken by Messrs. L. of the existence of Dissenters; and even this is incorrect. It is said (p. 530) that “ the presbyterians, unitarians, quakers, and methodists, have chapels, or meeting-houses at Buckingham.” We know that there are not, and we believe there never were, congregations of either of the first two denominations, at that place. Both the dissenting meeting houses there, are occupied by Trinitarian Independents.

Among mistakes of other kinds, may be instanced, that, in the account of Finchampsted, in Berkshire, it is said, "*Eversley* is a hamlet in this parish," p. 281. Eversley is an adjoining parish of Hampshire, and a more considerable rectory than Finchampsted. Among the omissions, it may be observed, that, in the account of Newport Pagnel, in Buckinghamshire, which is the centre and mart of the thread lace trade, no intimation is given of any connexion between that place and the manufacture which chiefly supports its population. In the preceding extracts also, it ought to have been mentioned, that Water-Eaton forms a considerable hamlet in the parish of Bletchley: as well as that the proximity of the Grand-Junction Canal to Fenny-Stratford, has already become of considerable advantage to that ancient but greatly decayed town.

We would strongly recommend to our provincial and parochial historians the investigation of ancient customs, that characterize the manners, and might assist in tracing the respective origins, of the inhabitants; as also a careful attention to the idioms and dialects which distinguish their common conversation. The latter would be of essential use in tracing the progress of the English language, and ascertaining the sources of its *copia verborum*; a study, which as yet is in its infancy. A considerable difference, in both these respects, would probably appear in the three ancient divisions of England, *Danelage*, *Merchenlage*, and *West-Saxonlage*; or the Danish, Mercian, and West-Saxon jurisdictions, as they subsisted shortly before the Norman conquest. The former of these, according to Camden, (who supposed each to have been governed by different laws) comprehended the fifteen counties of York, Derby, Nottingham, Lincoln, Norfolk, Suffolk, Cambridge, Huntingdon, Leicester, Northampton, Bedford, Bucks, Herts, Essex, and Middlesex: the Merchenlage, *eight*; Stafford, Chester, Salop, Warwick, Worcester, Hereford, Gloucester, and Oxford: the West-Saxonlage, *nine* south of the Thames. *Rutland*, which is omitted in this enumeration, must have been included in the Danelage; *Cornwall* then remained chiefly British; *five* northern counties were subject or tributary to Scotland; and *Monmouth* (which was formed into a county, by Henry VIII. at the same time with Brecknock, Radnor, Montgomery and Denbigh) was included in Wales, till the reign of Charles 2. See Int. p. xvii.

As the whole of England northward of the Thames, (the small kingdom of *Essex* excepted) was conquered by the *Angles*, the principal distinctions that appear between the counties comprised respectively within the Danelage and Merchenlage, may reasonably be imputed to the temporary

dominion of the Danes over the former. Some of these, which have struck our observation, cannot, however, be traced southward of Leicester.

With our renewed wish that Messrs. Lysons may see the propriety of adopting our suggestion concerning the manner of publishing their valuable work, we subjoin our recommendation of the present volume, as comprising a copious store of useful information, compressed within convenient limits, and well arranged for the purpose of occasional reference.

Art. III. *A Supplement to Dr. Johnson's Dictionary of the English Language*; or, a Glossary of Obsolete and Provincial Words. By the late Rev. Jonathan Boucher, A. M. Vicar of Epsom. Part the First. 4to. pp. 80. Price 7s. 6d. Longman and Co. 1807.

AMONG the paradoxes that have been advanced by fanciful writers, we remember one which denied the utility of dictionaries to living languages. A work like that of Mr. Boucher, might, notwithstanding, have escaped censure, even from the author of *Lexiphanes*. Languages indeed, like those who use them, are dying while they live; and one of the numerous difficulties that must occur to a Lexicographer, is that of admitting, or rejecting, terms that are partially obsolete. Such are those, which, though never used by modern writers, abound in works that are still generally read. The poetical beauties of a Spenser, and a Shakespeare, are likely to secure the attention of ages yet unborn; although so many of their terms have already become unintelligible to common readers, that the explanation of them would be no small incumbrance on a Dictionary, intended for general use. For this reason, and for others of greater, though less obvious importance, we have long considered a separate dictionary of obsolete terms as a desideratum in the English language; and we are glad to see the undertaking commenced in a respectable and interesting manner.

Terms strictly "obsolete" were not indeed the sole, or the chief object of the author. He began with a provincial Glossary, treated of obsolete words only in a subordinate view, and distributed these two classes of terms into two distinct alphabets; but having found this method inconvenient, after proceeding in it to the letter T, he renewed his task by digesting the whole into one alphabet. In this, he had arrived at the letter G, when the public was deprived of his labours. His family has exhibited the present specimen of them, in order to decide on the propriety of publishing the whole. If the first part obtains the degree of attention which it seems to us to deserve, we shall hope, not only that the remainder of

Mr. B.'s work will appear in due time, but likewise that it will not be left incomplete for want of an adequate continuator.

The unassuming temper of the author, is indicated by the title which he has assigned to his performance, by his arrangement of it with reference to Dr. Johnson's valuable work, and by the manner in which he usually mentions his grammatical precursors, even when he judges it necessary to differ from them. We are not surprised to discover, under so modest a garb, more philological information, more extensive research, and more critical taste, than several modern writers, who have treated their predecessors with the most sovereign contempt, can plausibly pretend to. That a Supplement of this kind should be requisite to Dr. Johnson's Dictionary, implies by no means a censure on that work. Its proper department was different. Instead of blaming him for omitting many provincial and obsolete terms which Bailey had inserted, we conceive that he might with advantage have excluded more. We think that the faults of Lexicographers are usually those of redundancy, rather than deficiency. Even in our smallest manuals, we find numerous words which are by no means appropriate to the English tongue. The technical terms with which they are commonly burdened, can only be duly explained by a Cyclopædia. We hope that the present work will contribute to relieve them from those which are really obsolete.

To collect into one view the most striking variations of dialect that prevail in the several districts of our island, is a very desirable purpose of Mr. Boucher's performance. Not only does it tend to explain the phraseology of many valuable authors of ancient times, but it assists to discover the sources, and to elucidate the history, of our very complicated and mutable language. For this undertaking, the author appears to have been well qualified. Himself a native of one of our remotest counties, he was excited to compare the peculiarities of its dialect with those of other provincial districts, as well as with the ancient and modern standards of our language, which are formed by the best literary productions of different ages.

Terms of these descriptions, which either were not inserted by Dr. Johnson, or require farther explanation than he gave, are the subjects of Mr. B.'s investigation. The part now published, comprizes only such as begin with the letter A, which, in the judgement of the Editor, are less attractive than many other articles. A few extracts will afford some ground for judging of the present specimen.

Our glossological readers will naturally expect an account of the term *abash*, the derivation of which, with its dependent terms, has been a stumbling block to grammarians.

‘To **ABASH**, *v. a.* To dishearten, dismay, overawe.

‘Such was his valiauntye and most excellent fortitude of mynde and courage, that no injurious mischance of forward aduersitie could *abashe* his invincible heart, and manly stomach. *Holinshed* (Ed. 1571) *Hist. of Scott.* fol. 312. col. 2. and fol. 290. col. 1.

‘The Britaynes were marvelously *abashed* herewyth. *Holinshed Hist. of Eng.* fol. p. 231.

‘King Henry the Vth. noted in our history for the licentiousness of his early years, having, when he was Prince of Wales, a favourite servant arraigned for felony, ran furiously into court, whilst the servant stood at the bar on his trial, “and commanded him to be un-gyved, and sette at liberty; whereof all men were *abashed*, reserved (i. e. except) the Chief Justice,” who with a spirit, and a prudent and steady firmness, worthy of a British judge, commanded the Prince, at his peril, not to dare to obstruct the course of public justice, and at length committed him to the King’s Bench.

‘*Sir Thomas Eliot’s Governor*, p. 102.

— “declares, that upon a time when the people would have received the sacrament under both kinds, there was sodenly before them a platter full of blood, whereof the good devout people being meruelously *abashed*, were glad to content themselves with the one. *Romish Bee Hive*, book 2. c. 7. p. 121.

‘Wicliffe renders *ἰξίστηναι ἰς αἰσιν μεγάλῃ* (which, in the English translation, is “they were astonished with a great astonishment;” and in the vulgate, “obstupuerunt stupore magno;”) by “they weren *abayschid* with a greet stoneying.” *Mark* v. 42.

‘The verb *abash*, it may be presumed, is derived from the French *abaissier*; the Italian *abassare*; or the Spanish *abaxar*.

‘In the following passage, *abase* signifies to lower, to place *en bas*.

“That down they let their cruel weapons fall,

And lowly did *abase* their lofty crests,

In her fair *présence*, and discreet behests.

Faerie Queen, b. 2. c. 2. s. 32.”

The next article is a necessary supplement to the preceding.

‘To **ABAW**, *v. a.* To astonish, to confound, used only by Chaucer.

‘For, soche another, as I gesse,
Aforne ne was, ne more vermaile,
I was *abawed* for merveile.

Romaunt of the Rose, Urry, p. 240, l. 3644.

‘My mirth and melis is fasting
My countenance is niceté
And al *abawed* where so I be
My peace is pleding.

The Drewe of Chaucer, Urry, p. 408. l. 614.

‘Junius supposed *abaw* to be purely English, and to be formed of the Saxon *beap* a wasp; as signifying being teased or troubled. But as its meaning corresponds very nearly with that of *abash*, it may be only a variety or corruption of that word, and referable to the same origin, to which we probably owe our English words *base*, *abase*, and *bashful*. There is no very distant resemblance between them and the Hebrew *בז* to trample upon, or tread under foot; or, perhaps, between them and another Hebrew term, viz. *בז* to shame, *abash*. This word, however, may

most fairly be referred to the French *ebahir*, anciently spelled *esbahir*, to confound. See, *passim*, the *Tales of the Queen of Navarre*. Chaucer spells the præter-participle of *abaw*, *abote*.

Of whiche sight glad, God it wot,
She was abashid, and *abote*.

Chaucer's *Dreme*, p. 581, l. 1289.

Mr. B.'s remarks usually approximate toward the explanation of a term, if they do not absolutely attain to it; and they may be useful to the reader, even when he forms a different conclusion from that of the author. We suspect the words *abash*, and *abase*, to come from different sources. The former, with its derivatives, *bashful*, *bashfully*, and *bashfulness*, are so unlike consignant terms of any other language with which we are acquainted, that we are compelled to refer them to the Hebrew *בוש*, although we are unable to trace its progress to us through intermediate languages. The word *abase*, which evidently has the adjective *base* for its primitive, appears, notwithstanding its seeming affinity to the Greek term *βασις*, to be of Iberian (vulgo Celtic) extraction. *Bas*, both in the Welch and Irish dialects, signifies *low*; and it appears to have that meaning, likewise, in the Biscayan branch of the same original language; for the term *bas-lard* (base-sprung) is common to all the three dialects, and to the several modern languages which are derived from them. The etymology of *βασις* from *βαινω* (to go) seems also less probable, than that the Greeks, as well as the Iberians, received the former word from the Phenicians; the Chaldee term *בס* having precisely the same meaning.

As a specimen of the manner in which *provincial* words are illustrated, we cite the following curious article:

‘ ATTERCAP, }
‘ ATTERCOP, } n. s. A spider.
‘ ETTERCAP, }

‘ She says, thy sonnet smoothly sings,
Sae ye may craw, and clap your wings,
And smile at *etter-capit* stings
With careless pride.

Allan Ramsay, vol. ii. p. 109.

‘ The third was an auld, wizen'd, haave coloured carlen, a sad gysard indeed, and as bawl as ony *ettercap*, &c. *A Journey from London to Portsmouth*, p. 2. See *Poems in the broad Buchan Dialect*: by the Rev. Mr. David Ferguson.

‘ Carst conspiratrice, cockatrice, hell's ka,
Turk, trumper, traytor, tyranne, intemperate;
Thou yreful *attercap*, pylat, apostata,
Judas, jews, jaglor, lollard lawreat.

Ever Green, vol. ii. p. 74.

‘ Quhen the Kyng Edward of Ingland
Had herd of this deid full tythand,
All breme he belyd in-to Berth,
And wrythyd all in wed and werth,

Al sa kobby'd in his crope,
As he had etty'n an *altcrope*.

Wynlowmis Cronykil, vol. ii. p. 81.

'Therein (i. e. in Crete) ben no foxes, ne wolves, ne addres, ne suche wenemous bestes: and that lond hateth so venym, y^t yf men brynge one venemous beestes or wormes of other londes, they devyn anone, and though there be no gret venemous beestes in that londe, yet ben there *attercopper* venenous that ben called *spalangla* in that londe. *Trevisa*, lib. 1. cap. 20. fol. 32. col. 1.

In the towne Schrowysbury, setan thre men togedur, and as they setan talkyng, an *alturcoppe* com owte of the wowg, and bote hem by the nekkus alle thre, and thowg hit greuyd hem at that tyme but lyttule, sone afterr hit renoled, and so swalle ther throts and forset theyr breythe, that tuo of hem weron deid, and the thrid was miraculously healed by the bones of St. Wenefrid. See an Account of St. Wenefride, in the Preface to Langtost's Chronicle, vol. i. p. CC.

'The following characteristical anecdote is still preserved among the highlanders of Argyleshire. While Robert Bruce, with a few followers, was in hiding among the mountains of Argyleshire, after his disastrous rencontre with Lorn and his party near Loch Tay, they happened one night to have taken up their lodging in a deserted shealing, or hunter's bothie: fatigued and worn out as they were, towards morning the whole of the party were overpowered by sleep, the king alone excepted. He, without resource, and almost without hope, sat musing on his mischance. During his reverie, an *attercop* had caught his attention: it was busy in an unwearied endeavour to fix one of the principal lines of its web; and the monarch eleven times saw it fail, in its laudable and well directed efforts; and when it failed it always fell from a considerable height. These animals are almost proverbial for their patient perseverance; defeat seemed to animate it to fresh attempts; and at the twelfth, it succeeded. And now having seen this instructive emblem, Bruce sprung up; and, striking his thigh, exclaimed—*I too will try once more—sae God prosper me!* His alarmed companions, supposing that they were beset, started from their sleep, and drew their swords. On Bruce's relating the circumstance that had just occurred to him, they applauded his resolution, accepted the omen, and immediately set out with him

'To raise the valiant of the isles
To combat on his side.

'Also been sytten upon the hives, and sucke the superfluttee that is in honey-combes: and it is sayde if they dyde not soo, therof shulde *attercoppes* be gendryd, &c. *Bartholmeus*, by *Trevisa*, lib. xii. fol. 385, & 386.

'This same old writer also, in one and the same column, spells *cobwebbe* both with a *b* and a *p*. Thus

'*Cobbe webbe* ben made with traveyle and besynesse:

'And again—

'The *coppe-webbe* that is whyte and clene, and is not defoyllyd wyth fylthe, nother with powder, hath power to constreyne, &c. *Id.* lib. xviii. fol. 735.

'This word is curious, as being still unaltered Saxon. *Ætær coppa* is a spider in Saxon, *etter* in Saxon, *citir*, and *cyter*, in German, Swedish, and Dutch, all mean filth, pus, venom. *Deuterom.* xxxii. and 33, "their wine is the poyson of dragons, and the cruel venom of asps," stands thus in the Saxon *pīna fīner dracenagealle, Inæðpene ætær* *unhalpene*; and thus in the Swedish *theras wijn är draketter, och grymma huggormars galle*.

‘ Richards, in his Dictionary, sets down *adyrcoph*, a spider ; and cites Lhwyd as saying, “ Gaiar iaith Lhychlyn ywhwn, a chorryn gwenwynlyd a arwyddocca : i. e. “ this is a word of the language of Norway (or Denmark) and signifies a venomous spider.” It may however be observed that the general name for a spider in Welsh is *pyrcsophyn* ; i. e. the worm, or insect, of the cieling : and a cobweb is *gwe'r cophyn*, i. e. the web of the top. *Cophyn*, however, simply, and by itself, not unfrequently denotes a spider. *Cofpa*, I apprehend, is ultimately from the Hebrew קָפָה graph, a summit ; but how, or when, it was adopted, either into the Welsh or Saxon, is not so easy to ascertain. The English term *cobweb* (most commonly pronounced *coph-web* in the North) very happily preserves the root of this remarkable word.

‘ Wachter derives *cyter*, gore, pus, corruption, from the German *eiten*, to burn ; a term that must be allowed to be particularly applicable to poisons.

‘ *Atir* and *atry* are also sometimes used in our northern dialect, thus uncompounded, to express purulent matter, or any thing bloody and filthy. Speaking of Poliphemus, Douglas says,

‘ Of his Edolpe the flowand blude and *atir*
He wosche away all with the salt watir.

Æneid, Book iii. p. 90. l. 45.

‘ The Latin word *ater* is probably of northern extraction.

‘ Black, hairy warts about an inch between,
O'er ran her *atry* phyz beneath her een.

Ross's Helenore, p. 35.

‘ Then comeths of ire an *atterly* angre, whan a man is sharply amonested in his shrifte to leve his sinne : than wolte he be angrie, and answerd hokirly and angerly, or defende or excuse his sinne by unstedfastnesse of his fleshe, or els he did it for to hold companie with wyse felowes, or els he saith the fende enticed him, or els he did it for his youth, &c. &c. Chaucer. *The Parson's Tale*, 201. col. 2. *Urry*.

Among Mr. B.'s remarks on the Scotch term *abeigh*, we expected to have found a reference to the expression *at bay*, which is common in England ; but we were disappointed.

His derivation of ABOUT from the French *au bout*, is plausible ; but the meaning of our preposition is certainly *not*, “ when relating to time, *at the moment* by which the period is butted.” Whether used singly, or with *there* prefixed to it, it always signifies somewhat *near* the place, time, or quantity, specified.

The old terms ADVOYD, and VOID, are not properly defined by our verb *to leave*. The instances to which Mr. B. refers, shew that these words signify to clear, to vacate, or to remove out. Other inaccuracies of this nature occur.

“ Dr. Johnson,” says our author, “ spells the word (ÆSTUARY) *Estuary*, but gives no authority for its use.” We are uncertain whether he had any other than that of common sense. This dictates that a word which is anglicised by receiving an English termination, ought to be wholly English in its orthography. The Latin diphthong Æ, is foreign to our language, and is therefore inadmissible in words that are naturalized by us.

The term AFFECTEDLY is very improperly introduced,

merely because a *modern* writer has chosen (very *affectedly* indeed) to use it in the sense of *affectingly*, or *pathetically*. Under ALMOUSE, or ALMESS (*Alms*) is the following paragraph, which, as it is incomprehensible to us, we present, for a trial of skill, to our readers.

‘In most, if not all, the cognate languages, this word is a dissyllable; excepting, perhaps, in its Greek radix *ἐλεημοσύνη*, the Islandic *almusa*, and the English *alms*. In the Saxon it is *alwierre*; in the German *almosen*; in the Danish *almisse*; in the Swedish *almosa*; and in the Dutch *almosee*.’

After counting our fingers as often as a modern manufacturer of heroic verse, we can make neither more nor less than *three* syllables of either the Saxon, the German, the Danish, the Swedish, or the Dutch words for *alms*. If the author erroneously supposed the final *e* to be suppressed in any of these languages, as it is in ours, yet we cannot conceive how he could regard *almosen*, and *almosa*, as dissyllables. We suspect, therefore, that Mr. B. wrote *trisyllables*.

As Mr. B., like Matthew Paris, seems to have been ignorant of the origin of the term ASSASSINS, first applied to the fanatical subjects of the celebrated *Sheekh ul jibbel*, or ‘Old Man of the Mountain,’ it may be proper to mention it. The founder of the Dynasty of Princes so called, which reigned in Persian Irak, from A. D. 1090 to 1255, was HASSAN Sabah; the term *Hassanan*, Hassanians, or Hassans, corrupted into *Assassins*, signifies no more than the *men* or *descendants* of Hassan. From their known character, the word acquired its present generic application.

The nature of this work has given occasion to frequent citations from Mr. Horne Tooke’s *ENEA PITEROENTA*; but our author seldom implicitly acquiesces in the deductions of that fanciful and eccentric writer. Under the term *ARETTE*, it is indeed said, that

‘This word may be considered as an additional illustration of Mr. Horne Tooke’s ingenious and satisfactory etymology of the word *right*. See *Diversions of Purley*, vol. ii. sub voce.’

But as we understand, from the advertisement, that Mr. Boucher died in 1804, and as the *second* volume of Mr. H. T.’s work was not published till the next year, we presume that the injudicious compliment which we have quoted, is imputable to the Editor, not the *Author*, of the present work. Having (in our second vol. p. 248) exposed the fallacy of an etymology which he so highly approves, we have only to repeat our admonition against mistaking, what is so often the *ignis fatuus* of philology, the *Diversions of Purley*, for a literary guide. See also E. R. Vol. II. pp. 992—996.

We do not consider the defects above mentioned, as derogating materially from the merit of Mr. B.’s performance; and

we hope that our remarks will operate solely as cautions of corrections, and by no means as discouragements, in the progress of its publication. On *one* subject, however, it is our indispensable duty to enter a more serious protest; and we earnestly wish that it may not be slighted. Researches into the ancient state of the English language, are very rarely conducted with a due regard to that moral delicacy, which is the best ornament of modern literature. We trust that the deceased author of the valuable work before us, was of a very different character from the writer to whom we have alluded; yet, in one or two places, he has contracted some of the filth in which the objects of his research were buried. We hope that any farther remonstrance with the author's family, will not be requisite, to render them cautious against admitting extracts which must reflect dishonour on his memory. With this confidence, we cordially recommend their useful undertaking, to the patronage of all who desire to improve and extend a genuine acquaintance with the English language.

Art. IV. *Select Icelandic Poetry: translated from the Originals; with Notes. (Part I.) Translations from the German, Danish, &c. To which is added, Miscellaneous Poetry. 8vo. pp. 128. 83. Reynolds. Longman and Co. 1804.*

Art. V. *Translations from the Italian, Spanish, Portuguese, German, &c. To which is added, Miscellaneous Poetry.—Select Icelandic Poetry: translated from the Originals; with Notes. (Part II.) 8vo. pp. 112. 89. Longman and Co. * 1806.*

WHEN men make gods, they make them in their own image, breathe into them their own spirit, and give them the passions, pursuits, and enjoyments, most indulged or desired among themselves. In fact, they only raise their idols above the standard of mortals, by giving them power to do evil, equal to that counteracted will which they find in their own bosoms. Idolatry is, in reality, man worshipping himself; for the divinities of all heathens are merely *giants* of the same species as their worshippers, existing only in fiction, yet by fiction portraying with accuracy the features of their prototypes, of their creators, of men in that particular state of society in which such monsters are reputed gods. Hence correct pictures of the mythology of any pagan people, furnish lively representations of the minds and manners of that people. What the Canaanites were, we learn from the bloody rites of their superstition: those who made their children pass through the fire to Moloch, sacrificed their offspring to the Moloch in their own breast,—to the human heart, hardened

* These various performances are printed uniformly, and sold under the title of Herbert's *Miscellaneous Poetry*, in 2 vols. price 16s.

in iniquity beyond repentance toward God, and consequently beyond all the compunctions of sympathy, and the yearnings of natural affection. In the carousals and contentions, the delights and debaucheries, of the gods of Greece and Rome, we discover the excesses of luxury, violence, and lust, that prevailed among the most enlightened heathens that ever existed. Mahomet himself, though he stole fire from heaven, yet kindled with it an image of gross clay, and turned the grace of God, which he found in the scriptures, into licentiousness congenial with the passions and prejudices of his followers, sanctifying their very vices, by making the bliss of Paradise to consist in the pleasures of sin. In the Jewish and Christian revelation alone, do we behold the nature of God different from that of fallen man; the Bible alone teaches us that "God is a spirit, and that they who worship him must worship him in spirit and in truth;" and there is this eternal, essential, unambiguous distinction, between the morality of false and true religion,—the former degrades God into the likeness of man; the latter exalts man into the likeness of God. This slight hint on the striking resemblance between idols and idolaters, we throw out incidentally to our readers, who may investigate it more generally at their leisure; but we request them to keep it particularly in view, in perusing the most interesting portions of these volumes, namely, the Translations of Icelandic Poetry.

Here, in the gloomy, ferocious, and terrible characters, the wild and romantic achievements, of the divinities and heroes of the North, we may trace the savage dispositions, the roving habits, the desperate spirit of adventure, which distinguished the Danes and Norwegians in former ages, when they harassed our Saxon ancestors on their coasts, and for generations disputed with them the sovereignty of this island. Concerning the plan and execution of this part of his work, Mr. Herbert shall speak for himself; because we believe that he speaks the truth.

The following poems are closely translated, and unadorned; with a few exceptions, they are rendered line for line; and (I believe) as literally, as the difference of language and metrical rules would permit. For me the energetic harmony of these old poems has great charms; the most ancient are the simplest and most beautiful; for the Icelandic poetry degenerated into affectation of impenetrable obscurity and extravagant metaphors. I conceive, that much of the value of these relics consists in their peculiarities, and in the light they throw on the singular manners and persuasions of the northern nations; which would be destroyed by any attempt to embellish them. The only merit I have aimed at, is that of accuracy; if I have judged wrong, I can only say in my defence, that it would have been much easier to adorn them, than to copy faithfully. The original verses have no final rhymes, but regular alliteration and corresponding syllables. Such was the old metre of the north; and, when rhymes were adopted, the rules of alliteration were still preserved.

The ancient language of the north is at present known by the name

of Icelandic, because its use is confined to that island; though it once extended over a large part of Europe, and is the parent of the Swedish, the Danish, and many words in the English.

The Icelandic translations occupy the former part of the first volume, and the latter part of the second. Of these we think "The Song of Thrym, or the Recovery of the Hammer," the most spirited and entertaining. The Northern natives delighted in enormous eating and drinking; the following proof of the god Thor's powers in this way amused us. Our readers ought to be informed that he was then disguised as "a maiden fair," and consequently may be supposed very abstemious on this occasion:

* The spouse of Sifa * ate alone
Eight salmon, and an ox full grown,
And all the cates on which women feed;
And drank three firkins of sparkling mead.'

The Dying Songs of Asbiorn, (Vol. I. page 52,) and of Regner Lodbrock, (Vol. II. Second Part, page 35,) have great merit and interest, and strongly exhibit the sanguinary character of those romantic ages. In these pieces, the heroes, with their dying breath, like swans in classic fable, sing their lives away very melodiously, recounting their valorous achievements. The two following stanzas are as many as we can conveniently quote from the Dying Song of Asbiorn.

* Know, gentle mother, know,
Thou wilt not comb my flowing hair,
When summer sweets return,
In Denmark's vallies, Svanhvide fair!
O whilom had I fondly vow'd
To hie me to my native land!
Now must my panting side be torn
By my keen foe's relentless brand.'
‡ Not such those days of yore,
When conquest mark'd proud Ormur's way,
Stirring the storm of war,
To glut the greedy beast of prey.
Beneath his thundering falchion's stroke
Flow'd the deep waters red with gore,
And many a gallant warrior fell
To feed the wolves on Isa's shore.'

The Dying Song of Regner abounds with rude but daring figures of speech, that almost rival oriental boldness of metaphor. Ships are called

* Winged steeds, that spurn the main,
Cleaving the lonely sea-fowl's reign.'

The following image will be singularly and dreadfully picturesque to warm imaginations:

* The assumed character of Thor.

' Like winged dragons, red with gore,
Our lances hiss'd along the shore.'

The following stanzas are quoted from this poem. Regner Lodbrock was killed in 794, by vipers applied to a wound in his breast, by Ella in Northumberland :

' We smote with swords ; I hold, that all
By destiny or live or fall :
Each his certain hour awaits ;
Few can 'scape the ruling Fates.
When I scatter'd slaughter wide,
And launch'd my vessels to the tide,
I deem'd not, I, that Ella's blade
Was doom'd at last to bow my head ;
But hew'd in every Scottish bay
Fresh banquets for the beasts of prey.

' We smote with swords ; my parting breath
Rejoices in the pang of death.
Where dwells fair Balder's father dread,
The board is deck'd, the seats are spread !
In * Fiolner's court with costly cheer
Soon shall I quaff the foaming beer,
From hollow skulls of warriors slain !
Heroes ne'er in death complain ;
To † Vider's hall I will not bear
The dastard words of weak despair.

' We smote with swords ; their falchions bright
(If well they kenn'd their father's plight,
How venom-fill'd a viperous brood
Have gnaw'd his flesh and lapp'd his blood)
Thy sons would grasp, Aslauga dear,
And vengeful wake the battle here.
A mother to my bairns I gave
Of sterling worth, to make them brave.

' We smote with swords ; cold death is near,
My rights are passing to my heir.
Grim stings the adder's forked dart ;
The vipers nestle in my heart.
But soon, I wot, shall Vider's ‡ wand
Fixed in Ella's bosom stand.
My youthful sons with rage will swell,
Listening how their father fell :
Those gallant boys in peace unbroken
Will never rest, till I be wroken.'

Gunlaug and Rafen (Vol. II. p. 61) is a poem of a far more gentle kind than the rest, and seems rather to have been written under the Pleiades, than under the Great Bear. We have not room to remark on the others.

* *Balder's father, Fiolner and Vider* ; various names for Odin.

† Vider was Odin's war name.

‡ Odia's wand, i. e. a war-spear ;

The remaining part of this volume consists of original poems, and translations from the German, Danish, Italian, and Spanish. The merit of the original pieces is very moderate: Mr. Herbert's blank verse is harsh and prosaic, and only appears to advantage when compared with his rhyme, which is false and feeble, and lame and lazy throughout. He should confine himself to translations of other people's thoughts, unless he can express his own better, or had better thoughts to express. Among the translations from the German, the four odes from Gesner are very graceful,—making due allowance for a few dissonant rhymes and languid verses. One of these we shall transcribe :

‘ THE SEA VOYAGE.

- It flies, the ship, which bears my love
To distant realms away !
May nought, but Cupids, round thee move ;
No breeze, but Zephyr, play !
- Soft, soft, ye billows, heave around !
Upon the rolling sea
Still, as you mark the white waves bound,
My true love, think on me !
- The birds here warble in the trees
Their tenderest notes for you,
Each green leaf trembles to the breeze,
Each reed, and shadowy bough.
- O let thy swelling waves be laid !
O hush thee, roaring sea !
Ne'er trusted yet a sweeter maid
Her angel form to thee !
- Pure, as the Sun's reflected blaze
Upon thy glassy flood ;
Fair, as of old the lovely grace
Of sea-born Venus stood ;
- When gods, in sedgy caves that dwell,
Beheld with ravish'd eyes
All naked on her frothy shell
The perfect beauty rise ;
- Forgot their sports, their nymphs forsook,
Nor reck'd their jealous mood,
But to the shore with eager look
The queen of love pursued.’

Sir Ebba, from the Danish, is as barbarous as the original can be. It is very easy to write what it is difficult to read, and impossible to understand. The Italian Sonnet from P. Sallandri, is miserably inferior to the original. Mr. Herbert has attempted to translate part of one of Guidi's magnificent odes.

To have kept within view of that unrivalled bard in his amazing flight, is more than common glory; and not to have absolutely failed in transferring his thoughts into a strange language, is to have succeeded well. Mr. Herbert has not extinguished either the spirit or the fire of the original. Among the translations from the Spanish, the "Ode to a Ship," and the Prophecy of Tayo, pleased us the most. Did it not occur to Mr. Herbert, that the Ode which he has translated from Lupericio Leonardo de Argensola, (Vol. II. page 19, First Part) might have suggested to *Metastasio* the leading idea of his own inimitable canzonet "La Liberta?"

On the whole, these volumes contain much curious matter, and unquestionably some elegant poetry;—mingled, however, through indolence or inattention, with too much insipidity.

Art. VI. *Elementary Evidences of the Truth of Christianity*; in a Series of Easter Catechisms on the Resurrection and other Miracles of Christ; on Prophecy, and on Christ's Testimony of Himself. By the Right Reverend Thomas Burges, D. D. Bishop of St. David's. 12mo. 264 pages. Price 3s. Rivingtons. Hatchard. 1806.

THE rich, the noble, and the powerful, never appear to greater advantage, than when they "condescend to persons of low estate," in order to alleviate their distresses, and supply their necessities: but the learned and the wise, in adapting their compositions to the capacities of the ignorant and the weak, perform a task more difficult, and perhaps still more important. This praise is certainly due to the pious and venerable author of the work before us. Instead of degrading either his dignity or his talents, by addressing his instructions to the understandings of children, he has certainly thereby "magnified his office." He has imitated the pattern, and obeyed the injunctions, of his Divine Master, by thus "feeding the lambs" of Christ's fold.

Hence we are far from being disgusted at the extreme simplicity with which these catechetical instructions are introduced. It reminds us, indeed, of the manner in which Socrates conversed with his pupils; who, though persons of literature, genius, and rank, were, in spiritual knowledge, inferior to little children among us. Their Master himself *left off*, where these catechumens *begin*. Such are the advantages diffused by the Gospel!

As the arguments which are comprised in this volume, center in the fact of Christ's resurrection, the author intitled the different parts, when published separately, a Series of *Easter Catechisms*. In their connected state, we think, that title might have been omitted; especially as it does not apply to the whole of the subject, which is much better denoted

by the one now prefixed. The proofs that are adduced, are generally in a high degree simple, natural, and convincing; and we do not hesitate to say, that the oldest, and most established believer, may derive pleasure and satisfaction from an attentive perusal of this summary.

The former appearance of the work in detached parts, renders it unnecessary for us to furnish copious extracts from it; and however acceptable they might be to some of our readers, we prefer advising them to procure the volume, the size and price of which are well suited to extensive circulation. We shall therefore restrict ourselves to the notice of a few passages, which we wish to see amended in a new edition, as they seem to us disparagements of the general excellence and utility of the publication.

To the second part of the Catechism (on the Messiahship of Jesus, and the evidence of Christianity from prophecy, and the prophetic knowledge of Christ) a *Sermon* "on the grounds of our faith in Christ," is prefixed. It contains many fine illustrations of the subject; which, for the sake of uniformity and argument, we would recommend to be digested in a catechetical arrangement, or dispersed among other parts of the work. The author takes no notice of the comparison suggested by the phraseology of his text, (2 Peter i. 19.) between the *word of prophecy* and another kind of evidence, which, however important, seems to be regarded as less convincing. We know that it is disputed, whether any such comparison was designed; but we apprehend that the apostle's argument may be thus best explained. Though the Almighty by his own voice declared Jesus to be his beloved Son; yet, as this proof was confined to three persons only, it was of inferior utility to the public evidence of *prophecy*, which is subject to universal observation and rational examination.

In several parts of this performance are introduced new illustrations of texts, many of which are just and useful. A few, however, appear to us exceptionable; and we wish to caution our readers against adopting them, as well as respectfully to suggest to the excellent author the expediency of retrenching them at a future opportunity.

At page 155, John iii. 13. is thus read: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which *was* in heaven." The following note is subjoined: "The common translation is, 'which *is* in heaven. The original is *ὁ υἱος*, which is used not only for the present and future, but for the *past*. And so it should be translated in John i. 18."

To this positive, but bare assertion, his Lordship should certainly have added some *reason* for alterations in the common

version, which would doubtless be highly acceptable to the advocates of Socinianism. We do not dispute the propriety of understanding the present participle *ὁ ὢν*, in *some* instances, of the past, or of the future ; but we think that it should not be understood of either, except the sense of the connexion evidently requires it. So far is this from being the case in either of these passages, that, whoever believes the omnipresence of Christ, may reasonably regard them as designed to intimate that important truth ; and if in the first text, John iii. 13, the participle is translated *who was*, it makes the expression redundant and tautologous ; for he that came down from heaven, must of course have been in heaven, and therefore it was unnecessary to add that he had been there. So superfluous and useless a sentence, would ill accord with the solemn manner in which it is introduced by our Lord, in his previous address to Nicodemus.

Sensible, however, of the weight which our author's opinion may justly carry with it to the reader's mind, we are glad to confront it with that of two ancient Greek Bishops, Chrysostom, and Theophylact, whose testimony acquires force from a consideration, that the language in which they wrote, was the same with that on which they commented. The former, in his Homily on the third chapter of John, has this paraphrase of the text : " Do not think me to be such a teacher as many of the prophets, who were from the earth. I am come to you from heaven. Thither none of the prophets ascended ; but there I *am* conversant *." And he adds, " For not only in heaven, but also elsewhere, he filleth all things †." Theophylact, in his comment on the New Testament, remarks likewise on this passage, " Lest any one, on hearing that Christ came down from heaven, should suppose that he is now no longer in heaven, he saith, *ὁ ὢν ἐν τῷ ὕψει*—who is in heaven. Think not, because you have heard that the Son of Man came down from heaven, that I am not *now* there : but I am present, not only here, bodily, but there also, in a Divine nature, am I sitting conjointly with the Father ‡."

We could summon, were it necessary, the same evidences against our author's correction of the common version of John xvi. 14, " He shall receive *of mine*, that is, from me." p. 193. But *ἐκ τοῦ ἐμοῦ* so evidently signifies, " of what belongs to me," that we think farther argument or testimony needless. More instances of this kind have struck our observation : but, to avoid enlargement, we shall assign those only which have been adduced, as our ground of hesitating to acquiesce entirely

* Ἐγὼ δὲ ἔκει διατρίβω.

† Οὐ γὰρ ἐν ὕψει μόνον, ἀλλὰ καὶ πανταχοῦ, καὶ πάντα πληροῖ.

‡ Καὶ ταῦτα παρίμι σωματικῶς, καὶ καὶ συγκαθήμεν τῷ πατρὶ θεῶν.

in the opinion which our author expresses at the close of a note, p. 204. "It would," says his Lordship, "I think, be greatly for the advancement of religious truth, if there were public authority, for correcting, in the common version of the Bible, such passages as either *contradict*, or *obscure*, the meaning of the original."

Such is human imperfection, that it may be doubted whether a translation of any book be extant in any language, that does not in some instances *obscure*, and in others even *contradict*, its original. A careful collation of our authorized version of the Bible, with the original, and with many other English translations, inclines us to think it surprisingly exempt from important errors, and, *on the whole*, superior to any of its rivals; although some modern versions, by the assistance of more recent critical researches, and in consequence of progressive improvements in our language, are in certain parts more intelligible and accurate. Deprecating any approximation of the English Bible to the state, in which the Vulgate, and several other versions of the Scriptures have long remained, wholly unintelligible to the populace, for whose use they were originally made, we cannot but wish for the timely substitution of familiar, in the room of obsolete, expressions; some corrections of the *text*, also, on the solid evidence of a vast majority of ancient MSS. might safely be admitted. But respecting emendations merely *critical*, to what tribunal shall we appeal? Few persons now living would probably be less exceptionable judges, than the worthy prelate whose remarks we have cited and opposed. Incomparably do we prefer our Bible as it *is*, than as it *might* be, after passing such an ordeal.

We think it necessary, moreover, to protest against such corruptions of the English language, as, *coud* for *could*; and *eat*, for *ate*; which repeatedly occur in this volume. But these are trifles. We dismiss them, to bear a cordial testimony to the care with which the author has collected, arranged, and enforced his numerous arguments; to the originality of some; the simplicity of the whole; the candour and liberality of his disposition, and the benevolence and utility of his design. May he enjoy the happiest reward of his labours, in their utility to the welfare of mankind and the glory of God!

Art. VII. *A Portraiture of Quakerism*; taken from a View of the Moral Education, Discipline, Peculiar Customs, Religious Principles, Political and Civil Economy, and Character of the Society of Friends. By Thomas Clarkson, M. A. 3 vols. 8vo. pp. xxxii. 1270. Price 1*l.* 7*s.* Longman and Co. 1807.

WHEN the beams of the Reformation first roused the slumbering intellect of Europe, a thousand pious men were emboldened to assert their rights, and snap the rusted fetters of

antichrist. Agreed as they were to exult in the liberty of the Gospel, they differed widely as to the mode of enjoying, and the degree of extending it. Some imagined that a humble gratitude required them to acquiesce in the first steps of reform; while others seemed to adopt for their motto, "The farther from Rome the nearer to heaven." The date of its origin, generally, marked the gradation of sentiment, by which each of the various sects was distinguished. Lutheranism, with its pictures, and mystery of consubstantiation, was the first of the reformed communions; the system which Calvin established at Geneva, professed a higher degree of reformation, but was itself surpassed by Independency, which arose in Britain. At length sprang forth George Fox, the father of the Quakers, who diverged still farther from the principles of Popery, and of the Reformers. If other Protestants, condemning the bigotry which limits salvation to the Romish pale, extended their charity to every devout believer in Jesus, the Quakers adopted a system of universal grace, a light or Christ within, which made Christians of those who never heard the Gospel. The priests of Rome, who called themselves the church, engrossed the interpretations of Scripture, under pretence of superior inspiration; but protestants in general maintained, that every Christian enjoyed the instructions of that Spirit which unfolds the sacred book; and the Quakers seemed to claim for every man, immediate revelations of equal authority with those of apostles and prophets. If the reformed churches denied that ministers of the gospel were a sacred order of priests, and stripped them of much of their pompous array, the Quakers denied them all distinctions of dress and title, destroying, in the opinion of many, the office itself. The Protestants were charged with sacrilege, for reducing the seven sacraments to two, regarding them no longer as objects of worship and grounds of hope, but employing them as instructive symbols: by the Quakers, however, these two remaining rites were rejected with as little ceremony, as the Reformers had observed toward the holy chism or the confessional chair. If one would extol this, as the perfection of Christian simplicity, another would reproach it as Reformation run mad; while a third would blame only the indiscriminate zeal which could reject, along with black coats, priestly robes, and reverend titles, the scriptural rites of baptism and the eucharist; as if Christ himself, when purifying the temple, had expelled the priests and worshippers, with the dealers in doves, and overturned the altar of God, with the tables of the exchanger.

This singular Society, however, through evil report and good report, grew in extent and stability, till at length it

acquired, not only the advantages of toleration common to other dissenters, but also some additional privileges, in accommodation to its peculiar scruples. The Friends have subsisted a hundred and fifty years ; and though their numbers, we are informed, are now declining, their reputation has risen to a kind of popularity which religious sects are seldom found to acquire. To this nothing has more powerfully, nor more deservedly contributed, than their philanthropic and united zeal for the abolition of the slave trade ; and this distinction has also introduced them to the notice and partiality of Mr. Clarkson, whose exertions in the same glorious, and at length successful cause, have long endeared him to the friends of humanity. It may be difficult to separate the Quakers from their portrait now before us ; and since to deny the resemblance of a flattering picture, seems to imply some reflection on the beauties of the original, we may be in danger of appearing hostile to the reputation of those whom it is fashionable to admire, though not to imitate. At the same time, we are perfectly well satisfied, that, as to this question of fidelity, our opinion will correspond with that of the observant and impartial reader, and even with the acknowledgements of the candid members of that singular Society. It was a Quaker of this description who confessed, " Our good friend has told us what we should be, not what we are."

Our author commences with what he calls the moral education of the Quakers. This, with an account of their discipline and peculiar customs, occupies rather more than the first volume. The greater part of the second, details their religious sentiments. Their " great tenets," concerning war, tythes, and oaths, with some miscellaneous reflections, are given in the concluding volumes.

As a fair specimen of Mr. C.'s manner, we shall give his definition of Quakerism.

' Quakerism may be defined to be an attempt, under the divine influence, at practical Christianity, as far as it can be carried. They, who profess it, consider themselves bound to regulate their opinions, words, actions, and even outward demeanour, by Christianity, and by Christianity alone. They consider themselves bound to give up such of the customs or fashions of men, however general or generally approved, as militate, in any manner, against the letter or spirit of the Gospel. Hence, they mix but little with the world, that they may be less liable to imbibe its spirit. Hence, George Fox made a distinction between the members of his own society and others, by the different appellations of Friends, and People of the world. They consider themselves also under an obligation to follow virtue, not ordinarily, but even unto death. For they profess never to make a sacrifice of conscience ; and therefore, if any ordinances of man are enjoined them, which they think to be contrary to the divine will, they believe it right not to submit to them, but rather, after the example of

the Apostles and primitive Christians, to suffer any loss, penalty, or inconvenience, which may result to them for so doing.' pp. 4, 5.

This definition, it will be perceived, leaves the subject undefined. The whole paragraph contains only those traits which compose the countenance of true religion, without any distinction of sects; while those peculiarities which divide Quakers from other pious persons, are wholly unnoticed. Lay this compendious picture before any of those who make a decided and cordial profession of religion, whether in the establishment or among the dissenting communions, and each will claim it as their own likeness, without the most distant suspicion that it was intended to distinguish the Quakers from them all.

The account which is given of the moral education of the Quakers, is itself as high a commendation as can be expressed. 'They appear to be the only body of Christians among us, who have shewn a consistent regard to the most important concerns of their offspring, by establishing schools, in which the youthful mind may be formed for its ultimate destiny, while it is educated for its earthly duties. How can any parent pretend to an earnest solicitude for the immortal happiness of his children, or a paramount preference of religious principle, if he is willing, for the sake of literary accomplishments, to place them under a tutor who is any thing but a Christian, and in a situation where the Scriptures are supplanted by the Classics, and the prevailing tone of sentiment is as much opposed to the spirit of the Gospel, as the brutality of a heathen god to the Divinity of the Redeemer ?

This stigma of inconsistency, with which too many who profess superior sanctity are branded, the Quakers honourably avoid. They rigidly prohibit games, music, theatrical spectacles, dancing, novels, and the sports of the field; Mr. C. states the reasons with force and intelligence; and he replies to the objections which may be urged against these prohibitions. But he *seems* unaware that the great mass of the dissenters, and those who are termed evangelical churchmen, (i. e. all those who are classed together by the ingenious names which vice and impiety have invented for the avowedly serious) are unanimous in condemning most of these amusements, as unworthy of Christians, who are not of this world, but are called out of it, to be a peculiar people. Whenever an individual among these societies is perceived to addict himself to such gratifications, he is considered, as a fashionable conforming Quaker would be, on tip-toe to leave religion for the world. We must, however, except music, which Mr. C. has treated in a manner strangely superficial and unsatisfactory. Is it not extraordinary, that he should not cast

the slightest glance on *sacred music* ? Amidst the many replies to inferior objections, should not some apology have been attempted for the total rejection of what all other Christians deem an important and delightful part of instituted Christian worship, "the singing of psalms and hymns and spiritual songs?" Is there not room for the suspicion, that Mr. C. adroitly evades an objection which he dares not face, and that his prudence rather prevailed over his candour, in declining to raise that particular ghost which he could not lay? A Quaker of no mean intelligence once acknowledged to us, that vocal, and not merely mental, singing, appears, from the New Testament, to have been practised by the earliest Christians. And while it is viewed as a mode of worship, sanctioned on the most solemn occasion by the Author of Christianity, will not the Quakers appear guilty of opposing their reasonings and feelings to his supreme wisdom and authority? In condemning songs, other devout persons heartily join with the Friends; and those abuses of music, and prostitutions of the voice, against which alone the objections to music itself are applicable, are as odious to every conscientious Christian, as they could possibly be to Fox himself. Notwithstanding these exceptions, we recommend this portion of the work as eminently useful: it abounds with good general principles, which enter into the essence of morals and true religion, and demand the serious attention of all who aspire to the holiness and happiness which result to the genuine disciples of Jesus, from a consistent perseverance in his precepts.

The subject of Discipline among the Quakers is next represented, as displaying all that considerate prudence and sound policy, for which this body is justly celebrated. Mr. C. anticipates some objections; but whether by design, or from want of farther acquaintance with the subject, he omits that one which is chief in importance, and most difficult of reply. The whole system of Quaker discipline has been considered as a beautiful frame of civil polity, introduced nevertheless into the Christian church with no greater propriety, than the Grecian tactics might have been employed to regulate the motions of the Jewish priests in the functions of the temple. They can only be called the laws of the corporate body; but it is desirable that every thing to which Christians, as such, are summoned to submit, should apply to the conscience with the authority of Christ, their only legislator. If once the principle be conceded, that any earthly power is competent to frame a code for Christians, why may not Rome, it is urged, enact her body of canon laws?

The monthly, quarterly, and annual meetings of the Society, both the latter consisting of male and female deputies,

ties, are described; and the regular questions which are there considered, relative to the state of the Society, are exhibited, pp. 27—29. Various prevalent errors are noticed and corrected; among which is this, that the society makes good the losses which individuals suffer on conscientious scruples. In these meetings, there is no division, or summing of numbers for and against a question; the sense of the meeting is ascertained by the opinions delivered, and depends principally on the weight of character by which any sentiment is supported. There is no distinction whatever among the members, except that which the silent respect of public opinion bestows; and there is no president, or recognized officer, who leads the discussions in this assembly. The whole government is considered as a kind of theocracy, in which there is not, however, any visible representative of the Supreme Authority. Under this head, the penal code of Pennsylvania, and its beneficial effects, are described.

Under the title of Peculiar Customs, Mr. C. defends their dress, plain furniture, language, address, manners, customs connected with meals, marriages, funerals, occupations, settlement of differences, and poor laws. There is much interesting discussion in this part of the work. The following is a description of the Quaker-grace, with its justification:

‘When they are all seated at table, they sit in solemn silence, and in a thoughtful position, for some time. If the master of the family, during this silence, should feel any religious impression on his mind, whether of praise or thankfulness, on the occasion, he gives utterance to his feelings. Such praise or thanksgiving in him is considered as a devotional act, and as the Quaker-grace. But if, after having waited in silence for some time, he feel no such religious disposition, he utters no religious expression. The Quakers hold it better to say no grace, than to say that, which is not accompanied by the devotion of the heart. In this case he resumes his natural position, breaks the silence by means of natural discourse, and begins to carve for his family or his friends.’ Vol. I. p. 380.

This principle, which also operates to their rejection of regular religious services, is obviously founded on the assumption, that religious feelings cannot be excited, even instrumentally, by the will, by external circumstances, or by the recurrence of particular times and seasons. We cannot help thinking, that the man who sits down to his ample repast, day after day, without any impressions of gratitude and piety, must be grossly deceived, if he imagines that his religion will stand the final scrutiny, according to the standard of the Gospel. It is unlucky, that Mr. Clarkson should find it necessary to admit, that expressions of devout thankfulness at a family meal are very rare indeed among the Quakers. The feelings proper to such an occasion, are, of course, equally rare. This peculiarity may be

deemed characteristic of the Quaker system. For all their tenets, perhaps, there are plausible and striking arguments; but the soundest arguments may be perverted to erroneous conclusions, by reasoning inconsequently, or assuming that what is true partially, is true universally.

We quote the following anecdote, with the important comment, as highly deserving attention from every pious reader:

'I was one afternoon at a friend's house, where there happened to be a clergyman of the Scottish church. He was a man deservedly esteemed for his piety. The company was large. Politics had been discussed some time, when the tea-things were introduced. While the bread and butter were bringing in, the clergyman, who had taken an active part in the discussion, put a question to a gentleman who was sitting in a corner of the room. The gentleman began to reply, and was proceeding in his answer, when of a sudden I heard a solemn voice. Being surprised, I looked round, and found it was the clergyman, who had suddenly started up, and was saying grace. The solemnity, with which he spoke, occasioned his voice to differ so much from its ordinary tone, that I did not, till I had looked about me, discover who the speaker was. I think he might be engaged from three to four minutes in the delivery of this grace. I could not help thinking, during the delivery of it, that I never knew any person say grace like this man: nor was I ever so much moved with any grace, or thought I ever saw so clearly the propriety of saying grace, as on this occasion. But when I found that on the very instant the grace was over politics were resumed; when I found that no sooner had the last word in the grace been pronounced, than the next, which came from the clergyman himself, began by desiring the gentleman before mentioned to go on with his reply to his own political question; I was so struck with the inconsistency of the thing, that the beauty and solemnity of his grace all vanished. This sudden transition from politics to grace, and from grace to politics, afforded a proof that artificial sentences might be so frequently repeated, as to fail to re-excite their first impressions; or that certain expressions, which might have constituted devotional acts under devotional feeling, might relapse into heartless forms.' Vol. I. pp. 383, 384.

On the subject of dress, it may be remarked, that the Quaker dress is not positively enjoined by the society; it was the customary dress of the times, when first adopted, and was also the cheapest. Any dress equally neat and cheap, and not assumed for the sake of worldly conformity, might, according to the Quaker *principles*, be used by their members.

It is a good remark of Mr. C., that these peculiarities "make the world overseers of the conduct of the Quakers." This is a beneficial consequence, without doubt; but it cannot be urged in favour of Quakerism generally, because in a Quaker community it would cease to apply.

Mr. C.'s statement and defence of the Quaker *thee* and *thou*, and their refusal to give flattering titles, is sensible; and if it do not procure proselytes to their dialect, it must, with every considerate reader, defend them from illiberal censure.

We hasten, however, to the most important part of the work, which treats on religion; on this it depends, whether the admission of error shall be harmless, or the perfection of apparent beauty an abomination. It should not be concealed, that, during our examination of the religion of the Quakers, as delineated in this portraiture, we have been very desirous, and almost resolved, to believe, that their advocate, with equal earnestness of intention, has not here the same skill to defend them, as on the questions of manners and discipline. Theology is evidently a subject in which he is not the most profound adept. But as it is no part of our duty to defend the Quakers for him, we must, in our remarks, consider his picture as accurate.

The doctrines of the Quakers are classed under the following heads:—The Influences of the Holy Spirit; Human Redemption; Qualifications of Ministers; Conduct of Worship; Baptism, and the Lord's Supper.

The grand doctrine of the Quakers concerning the Holy Spirit, is thus stated:

'The Quakers believe, that, when the Almighty created the universe, he effected it by means of the life, or vital or vivifying energy, that was in his own Spirit. "And the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."

'This life of the Spirit has been differently named, but is concisely styled by St. John the evangelist, the Word; for he says, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made, that was made."

'The Almighty also, by means of the same divine energy, or life of the Spirit, which had thus created the universe, became the cause of material life and of vital functions.'

'He created Man also by the same power. He made his corporeal and organic nature. He furnished him also with intellect, or a mental understanding. By this latter gift he gave to Man, what he had not given to other animated nature, the power of reason, by which he had the superiority over it, and by means of which he was enabled to guide himself in his temporal concerns.

'But he gave to Man at the same time, independently of this intellect or understanding, a spiritual faculty, or a portion of the life of his own Spirit, to reside in him. This gift occasioned Man to become more immediately, as is expressed, the image of the Almighty. It set him above the animal and rational part of his nature. It made him know things not intelligible solely by his reason. It made him spiritually-minded.'

'As long as he lived in this divine light of the Spirit, he remained in the image of God, and was perfectly happy; but, not attending faithfully and perseveringly to this spiritual monitor, he fell into the snares of Satan, or gave way to the temptations of sin. From this moment his condition became changed....he became dead, as it were, in consequence, as to any knowledge of God, or enjoyment of his presence.'

‘It pleased the Almighty, however, not wholly to abandon him in this wretched state, but he comforted him with the cheering promise, that the seed of the woman should some time or other completely subdue sin, or, to use the Scripture language, “should bruise the Serpent’s head;” or, in other words, as sin was of a spiritual nature, so it could only be overcome by a spiritual conqueror: and therefore that the same Holy Spirit, or Word, or Divine Principle of Light and Life, which had appeared in creation, should dwell so entirely, and without limit or measure, in the person or body of some one of his descendants, that sin should by him be entirely subdued.’

‘He did not entirely cease from bestowing his Spirit upon his posterity: or, in other words, he continued to them a portion of that Light, which enlighteneth every man that cometh into the world. Of the individuals, therefore, who succeeded Adam, all received a portion of this Light. Some, however, enjoyed larger portions of it than others, according as they attended to its influences, or according to the measure given them. Of those, who possessed the greatest share of it, some were the antient patriarchs, such as Noah and Abraham; and others were, the antient scriptural writers, such as Moses and the prophets.’ pp. 113—117.

To most readers of theology, Mr. C.’s statement of the Quaker doctrine, concerning the influences of the Holy Spirit, will appear confused and unsatisfactory, if not evasive; for though, in the progress of the discussion, it is agreed that this Spirit is distinct from the light of reason, such quotations are given from the writings of heathen philosophers, as will lead many to suspect that the Spirit of the Quakers is the Conscience of other men. On this subject, we could have particularly wished an explicit statement, that we might have enjoyed the pleasure of repelling the calumny, that Quakerism is only refined deism.

When Mr. C. attempts to prove the universality of these influences, by the words of the apostle, “the manifestation of the Spirit is given to every man, to profit withal,” we appeal to his good sense, and impartial judgement, on examining the original, whether he has not put upon it a meaning which it was never designed to speak. What, but attachment to a system, would suggest any other idea from the phrase, than that, as the Holy Spirit was variously dispensed to different persons, it was given to every one of them, not for vain ostentation, but for profitable uses. The necessity of these divine influences, however, is so well argued, and so ably supported by quotations from the best divines, that we are, upon the whole, inclined to hope; that the true scriptural doctrine of the Holy Spirit was designed to be taught, and that we have to lament some obscurity of views, rather than any material error, or intentional evasion.

(To be concluded in our next Number.)

Art. VIII. *Lives of Cardinal Alberoni, and the Duke of Ripperda*, Ministers of Philip V. King of Spain. By George Moore, Esq. 2 vols. in 1. 8vo. pp. 335. price 7s. Faulder, 1806.

THESE two lives have no natural connection; and on this account probably, Mr. M. has nominally divided his volume. But they have a considerable similarity, as relating to individuals who, with very different qualifications, reached the highest offices, and in their day "kept the world alive."

However we may condemn many of the measures, and the general policy of Alberoni, he certainly possessed extraordinary and admirable talents. His enterprises were planned upon a grand scale, and the failure of some of them resulted more, perhaps, from incapacity in the instruments, than from want of ability in the contriver. We are inclined to think, that if he had been less precipitate, if he had reserved his means, and waited for a more favourable opportunity, he might have succeeded in producing considerable alterations in the state of Europe and America.

These remarks will not be considered as involving any approbation of Alberoni's character, or any acquiescence in the principles on which the common notions of greatness are founded; but while *millions of murders make a hero*, and while he is the greatest man, who conceives and executes the boldest designs, without regarding the waste of life and happiness, and the real worthlessness of the object, so long will the deadly laurel flourish round the tomb of Alberoni.

As for Ripperda, it is difficult to consider him in any other character than that of a madman. Possessing wealth and consideration in his native country, he quitted it, obtained, "upon false pretences," the highest preferment under a foreign government, was soon precipitated from the pinnacle of prosperity, and after changing and rechanging his religion, and assuming all possible shapes, completed his eventful and instructive life, by dying in a semibarbarous land, a victim to the delusions of a depraved heart, and a feverish imagination.

As we have had occasion, in another part of our Review,* to give a general outline of Alberoni's administration, we shall confine ourselves to the circumstances of his origin and rise to power.

Julius Alberoni was the son of a gardener in Placentia. His busy, officious, pushing disposition, attracted the notice first of "a Spanish priest," and afterwards of "some Barnabite friars;" by the first, he was taught "to read and write, and the rudiments of the Latin tongue," and from the latter he received additional instruction and the appointment of Bell-ringer to the Cathedral.

* See Review of Marmontel's *Histoire de la Regence*. Vol. II. p. 954.

In this situation he insinuated himself into the good graces of the Canons, by whose means he procured the tonsure; on receiving full orders, "he quitted the place of his nativity, and repaired to Ravenna," where he was introduced to the vice-legat, Monsignor Barni. Barni is described as "much oppressed with languor and listlessness. He was looking about for relief when Alberoni arrived. No one excelled him in vivacity and buffoonery, and he seemed intended by nature, what Monsignor Barni wanted."

From the vice legat's buffoon, Alberoni became successively his steward, a canon in his Cathedral, and preceptor and pimp to his nephew, the Abbé Barni. But the immediate occasion of advancing the fortunes of the subtle and unprincipled Placentian, was his introduction to the Duke de Vendome, whose confidence he speedily obtained. When Vendome assumed the command of the combined French and Spanish army in the war of the Spanish Succession, he was attended by Alberoni, who, on the death of his protector, became the humble confidant of Madame d'Ursini.

We differ from Mr. Moore, in his account of the disgrace of d'Ursini. We shall give it his own words. When Madame d'U. met Elizabeth at a little village on the road to Madrid,

'The Queen treated her with marked coolness and indifference. D'Ursini, accustomed to a tone of authority with the late consort of Philip, was not a little surprized, but ascribing her behaviour to her ignorance of the rank she occupied in the monarchy, resolved to let her know who she was; and accordingly began to animadvert on her slow manner of travelling, and the late hour at which she had arrived. The Queen angrily replied, that such language did not become a subject. D'Ursini, no wise dismayed, continued her censures, applying them next to the Queen's dress. The Queen ordered her to quit the room; on her offering to remonstrate, she called aloud for the officer in waiting, and ordered him to get ready a coach and six, and not quit d'Ursini, till she had reached the French frontier.

'In St. Simon and Duclos (Mr. M. observes in a note) the Queen behaves like a mad-woman, breaks out into a fury without any apparent cause, and without the least transition or connection in the dialogue, orders the officer to carry off d'Ursini. There is no congruity in the transaction as Duclos describes it; scarcely is it reconcileable with common sense.

When Mr. M. talks of "transition and connection in the dialogue," he forgets that he is not criticising a romance or a drama, but that he is investigating an occurrence in real life. We have no doubt but that on this occasion, Alberoni was the adviser of Elizabeth; and that she seized upon any pretence, for affecting violent anger, and executing her intentions against the crafty favourite.*

We cannot follow Mr. Moore through his estimate of the

character of Alberoni; his observations are tolerably correct, but sufficiently trite. We notice the following as having baffled all our attempts clearly to comprehend it, and the only sense which we can suppose it to convey, is so obviously remote from truth, that we shall not waste any time in exposing it.

‘When we survey the history of the world, we do not find effects at all correspond to any causes we can trace in human skill and ability, or any circumstances resulting from the exertions of man.’

Alberoni, with all his faults, with all his arrogance, his imprudence, and his precipitancy, was unquestionably, in the usual sense of the epithet, a great man.

‘His projects, however wild and chimerical, had by their boldness, and a certain air of grandeur which accompanied them, the merit of awakening the Spanish nation out of the lethargy into which it had sunk, and though unsuccessful in their immediate objects, might have excited a spirit calculated to produce great effects.’

He spent on his native earth, the last years of his life, which he closed in his 89th year, June 1752.

Of a very different cast of character from the crafty and daring Alberoni, was the weak and restless Ripperda. His family was noble, and professed the Catholic religion; which, however, he abjured in order to qualify himself for advancement in the service of his country, Holland.

‘He was Colonel in the army of the States, during the war of the Succession. He employed the leisure of his military profession, in becoming acquainted with several languages. He could speak with fluency, French, Spanish, and Latin. He applied himself at the same time to the study of trade and manufactures. Towards the end of the war, he was elected Deputy for his province to the States-General. The Peace of Utrecht put an end to the long war which had ravaged Europe, but left many points of litigation among the contending powers yet unsettled. Commercial arrangements of importance remained to be adjusted between Spain and the Dutch Republic. To accomplish this, was a mission requiring some skill and address. Ripperda eagerly solicited it, and was in consequence appointed.’

The Court of Spain, at this time, offered a fair field for the ambition of Ripperda. Alberoni had risen from nothing, to the highest offices of the State, and it was easy to foresee from the uxorious imbecility of Philip V. and the want of judgement in his consort, that if the plans of Alberoni failed, the post of prime minister would be at the command of the first fortunate adventurer who could obtain the favour of the Queen.

During the short term which intervened between Philip's abdication and resumption of the royal authority, Ripperda continued to pay court to the Queen, and on the death of Lewis, which happened but a few months after the abdication of his father, she dispatched Ripperda to Vienna, to negotiate a

treaty of alliance between the Emperor of Germany and the King of Spain. This he accomplished on very disadvantageous terms, and on his return, was invested with the office of first minister of State, "received the title of Duke, and was created Grandee of Spain."

"The secret of his elevation was not discovered till afterwards. He contrived to persuade the King and Queen, particularly the latter, that, by a secret stipulation, the eldest Archduchess was to be given to her son Don Carlos. This delusion of the Queen was the sole foundation of his fortune. The moment her eyes were opened, he descended from his greatness."

Ripperda appears to have been rather unenviably situated between Col. Stanhope, the English Ambassador, and Count Konigsegg, the Imperial Envoy. The cool sagacity of the Englishman completely baffled the flimsy policy and loquacious boasting of Ripperda: while he had to dread from Konigsegg, the disclosure of that secret on which the continuance of his greatness depended. Of this the artful and rapacious German was perfectly aware, and the coffers of the minister and the nation could scarcely preserve his forbearance.

At length the ruin of Ripperda was determined; he received his dismissal, and was confined in the state-prison of Segovia. His imprisonment was scarcely more than nominal, and to a man of a different turn of mind would have been far more delightful, than the turbulent and precarious situation which he had been compelled to abandon. But Ripperda was in despair; he imprecated vengeance on the authors of his disgrace, and in the revengeful reveries of his imagination beheld "Madrid in flames," and Spain subjected to a "foreign yoke."

Unable to wait patiently for the termination of his captivity, he determined on attempting his escape, and effected his design by the assistance of his French servant, and of Dona Josepha Fausta Martina Ramos, a young lady of good family, residing in Segovia, with whom he had kept up an illicit intercourse. The account given of his escape appears somewhat too romantic, even for the country of romance; a cunning, but faithful servant, a centinel bribed, Dona Josepha in boy's clothes, a rope ladder, the patrol deceived, a restive muleteer, quieted by the production of a pistol, and afterwards giving information to a Portuguese Alcaide, who is deceived by a high sounding title and the pretence of a secret mission—these, with the addition of a hair breadth escape or two, and an interesting and opportune gout with which Ripperda was afflicted, are as pretty common place materials for a novel, as any sterile scribbler could wish for.

Ripperda chose England for his asylum, but finding that after gaining all the information which he had to give, ministers

neglected him, he left England, and took up his temporary residence at the Hague. Here, after receiving a discouraging answer to an overture which he made to the Russian Government, he resolved, in consequence of the representations of a renegado in the service of the Emperor of Morocco, to turn Mohammedan, and offer himself to Muley Abdallah, the ferocious son of the yet more ferocious Muley Ishmael.

At Mequinez, the imperial residence, Ripperda "met with a distinguished reception," and after a long confinement occasioned by an awkward slip of the knife, while he was undergoing the initiatory rite, "he was appointed to command the Moorish troops." In his military capacity he was unfortunate, the Moors received a signal defeat on the plains of Ceuta, and he turned his attention to the department of finance. The same want of success which had attended Ripperda through life, pursuing him here,

'He had now every reason to expect a prompt deliverance from his earthly troubles; when one of those revolutions, of which Morocco is frequently the theatre, gave him an opportunity of escaping from his greatness, and conveyed him to a situation of some security.'

Muley Abdallah was dethroned, and Ripperda fled to Tetuan, where he lived in luxurious retirement. He conceived a momentary hope of again figuring on the political stage, as the minister of Theodore, King of Corsica; but even Theodore neglected him, and he fell into complete lowness of spirits;

'His brain became affected with religious extravagancies. He fancied himself inspired to promulgate a new religion. The Jewish, the Christian, the Mahometan, were but types and forerunners of a more perfect revelation confided to him. Elias, David, St. John the Baptist, all the prophets, had foretold his coming. . . . He died at Tetuan, towards the end of the year 1737.'

Such was the career of a man who made much noise, and created some confusion in the world; it began in infidelity, and suitably enough terminated in fanaticism.

On the whole, we have been somewhat interested by the present work; though we cannot so far compliment Mr. Moore, as to say that we think very highly of his talents either as a historian, or as a writer. As a historian he is superficial, and although he may have had recourse to good sources of information, they have not been sufficient, nor used to the best purpose. His original observations are not very new, nor always very apposite: one of the most nauseous specimens is the pompous but frigid eulogy on the British House of Commons (Vol. I. p. 130.) As a writer, he is very deficient; many parts of his book are disgraced by extreme slovenliness; he has, too, a strange method of stringing together a number of short para-

graphs, consisting of single sentences only, so as to give some of his pages the appearance of a collection of aphorisms. Yet we are disposed to think, from some passages of his work, that with due attention he may qualify himself, in course of time, to appear before the public, with more credit and more advantage to his readers.

Art. IX. *The Naval, Military, and Private Practitioner's Amanuensis Medicus & Chirurgicus*; or a Practical Treatise on Fevers, and all those Diseases which most frequently occur in Practice; with the Mode of Cure. Likewise on Amputation, Gunshot-Wounds, Trismus, Scalds, &c. with new and successful Methods of treating Mortification, of amputating at the Shoulder Joint, and of curing Femoral Fractures. By Ralph Cuming, M.D. R.N. Medical Superintendant of his Majesty's Naval Hospital, Antigua. 8vo. pp. 861. Price 7s. Mathews and Leigh. 1806.

THIS work, which is intended to form an appendage to the portable library of practitioners in the public service, and is also expected by its author to be generally useful to the profession, to its younger members especially, demands particular notice. A volume, containing concise and correct histories of such diseases as are most frequently the subjects of medical practice, with a perspicuous account of the most approved and successful methods of cure, is truly a *desideratum*. We heartily wish we could agree with Dr. Cuming, in thinking that his present work is precisely suited to supply the deficiency.

It commences with observations on fever; and, speaking of his success in treating this malady by mercurial inunctions, the doctor says, "I do aver that I never lost a patient after using them." p. 13. Evidence thus seriously adduced, must not be questioned; but in writing for the young, surely Dr. C. should not, without ample experience, recommend modes of treatment, which may certainly prove fatal, if used without great care and discrimination. He should also be very particular in detailing the best method of employing the remedies, and every known circumstance which affects their influence. But vague and unqualified suggestions, a confused rambling style, and hasty opinions, are some of Dr. C.'s striking peculiarities. The mischievous tendency of these loose instructions is obvious.

'I am persuaded that wrapping the patient up in a sheet dipped in vinegar, would be of essential service, and that this operation should be repeated until the vascular action is subdued. I am of opinion that the Tr. Digitalis given in pretty large doses until the pulse became affected would answer a good purpose.' P. 18. 'I had almost forgotten to mention that I lately read of an instance of *Hernia incarcerata* being cured by digitalis.' P. 79.

In treating on inflammation of the eyes, sore throat, croup, inflammation of the liver, gout, rheumatism, and erysipelas, we observe nothing very new or incorrect. In inflammation of the lungs, it is recommended to employ, with bleeding, the tincture of digitalis, in the quantity of 80 drops the first day; from 100 to 120, on the second, increasing it gradually till the pulse falls. In spitting of blood, the same powerful and suspicious medicine is recommended; 80 or 100 drops, it is said, may be given, in a few hours, without any risk.

We believe, with Dr. C., that amputations are sometimes unnecessarily performed; but instead of imputing it, as he does, to that horrid brutality, "a propensity for lopping off limbs," we believe the error proceeds most frequently from the alarm and confusion which attend the hour of battle, and from that urgent demand for immediate relief, which allows no time to deliberate, and no opportunity consult. Cases frequently arise, under ever varying circumstances, against which the most prompt and best instructed surgeon cannot be fully provided. Dr. Cuming himself is a proof, that even a writer may fail to supply safe and satisfactory rules of conduct on such occasions:

'Every surgeon possessed of anatomical knowledge can quickly determine, if you find the nerves and tendons injured the muscles much lacerated, and spicula drove into the very heart of a limb, with or without much hæmorrhage. In such a case, amputate immediately.' p. 308.

Certainly amputation is not necessary in every case where nerves and tendons are injured, muscles lacerated, or spiculæ driven into a limb. On the contrary, were these directions faithfully followed, we are confident, that many a gallant defender of his country would unnecessarily suffer that species of mutilation, which Dr. Cuming is so earnestly and properly solicitous to prevent.

In treating on fractures of the leg, the doctor proposes the following practice :

'Prior to the application of the splints a circular roller must be applied round the foot, beginning at the toes, this precaution though absolutely requisite is frequently neglected; its utility is unquestionably very great, and is an improvement which many surgeons have no idea of, they visit their patient daily and find an amazingly swelled and œdematous foot, so much so, that nature unassisted is often compelled to relieve herself, by committing violence on the part in rupturing the lymphatics.' p. 240.

Supposing the existence of such a case as a morbid excess of callus (for to this Dr. C. attributes the deformity of which he complains, but which we should impute to mismanagement of the fracture) the attempt to restrain it by pressure, instead

of producing the desired effect, would doubtless interrupt the flow of the lymph, and consequently produce that œdematous swelling of the foot, which the roller is proposed to prevent. We would refer Dr. Cuming, for just notions respecting exuberancy of callus, to the works of Mr. Pott; but unluckily Dr. Cuming is not one of those who submit "to the dogmatical dictates of book instructors." It is still more unlucky, that he should so warmly recommend the same measure of conceit and self-sufficiency to his inexperienced readers.

Under the article *Trismus*, an interesting case of Locked Jaw is mentioned, in which the copious use of opium and ether was successful. A more important part of the work is that relating to *Sphacelus*. "Under the blessing of Providence," the doctor says, "I consider myself the discoverer of a sovereign remedy—Mortification, which has slain its thousands and tens of thousands, and the bare name of which is calculated to inspire one with terror, may now be viewed with a cool and collected look; being in possession of a remedy which disarms it of all its horrors, and renders innocuous its lethiferous poison." Pref.

The remedy so elegantly alluded to, is the fine powder of nitre, which is ordered, after due scarification, to be laid thickly on the part. The sovereign power of this application, we think, is not yet fully established: Dr. Cuming mentions its success in three instances; but it still requires, and undoubtedly deserves, repeated and attentive trials. Dr. Cuming, however, as might be expected from him, is perfectly convinced of its infallible efficacy; nor is he less assured of the injurious effects of bark, administered in the substance. "The human stomach," he observes, "is not like that of the ostrich; it will not digest either *wood or iron*!" p. 46. The same expression is repeated, p. 354; surely one dose of this absurdity was sufficient. Speaking of the use of bark in *sphacelus*, he says,

"The other day in a conversation with a physician in London of great eminence, respecting the administration of bark in cases of *sphacelus*, was happy to find his sentiments exactly in unison with my own; and he, was through fatal experience thoroughly convinced of the folly of the fashionable practice of throwing in large quantities of bark in substance. For he was visiting a patient affected with mortification in conjunction with a surgeon, who was of opinion that too much of this drug could not be given, though the patient's appetite was already destroyed by its effects and those of the disease." pp. 356, 357.

We acknowledge that the awkwardness of this passage induced us to select it; the remarkable account of visiting a patient "affected with mortification in conjunction with a surgeon," is not the only instance, by many, in which we have

reason to remark a want of the simplicity and clearness which are essential in works of science. Indeed we have seldom seen a worse style in the compositions of a professional man*; all our extracts are specimens of it. This circumstance, and the uncontroled impetuosity of Dr. C.'s temper, and the evident carelessness and haste with which he has thrown his observations together, have deprived the work of that full, accurate, systematic, and sober character, which would have been suitable to its professed design. It abounds with good instructions; but they are often desultory, general, and accompanied with much useless and digressive matter.

Art. X. *An Essay on the Character, (and the) Immoral and Anti-Christian Tendency of the Stage*. By John Styles. 12mo. pp. 144. Price 9s. 6d. Williams and Smith. 1806.

IN the proposed selection of *useful subjects*, by which our performance was distinguished equally from those works which absurdly pretend to criticise *all* publications without exception, and from those which assume an *arbitrary* power of reviewing such books only as best suit their convenience, the drama, in its present degraded state, was of course excluded. It is, indeed, only as printed compositions, that the tragic, comic, operatical, and farcical productions of the stage, have ever obtained the notice of any periodical publication that pretended to literary character. We have, notwithstanding, had repeated occasions to intimate our opinion of the moral tendency of the stage†; and it seems that the author of this small volume was prompted by one of our incidental remarks, to examine and discuss the subject.

After inquiring into the origin and progress of theatrical exhibitions, and the principal causes which have contributed to their success, he considers the effects which they have produced on morals and on happiness, and briefly estimates the character of the stage, as it has been drawn by historians, philosophers, legislators, and divines. He then considers whether the stage is in a state of moral improvement at present, and adduces the following obvious proof of the reverse:

* The recent introduction of the German Drama may be considered as a phenomenon in the world of dissipation. The writings of Congreve and Dryden are absolutely pure when compared with the vile disgusting offspring of the profligate Kotzebue; and yet the plays of this writer have

* We are glad to find that grammatical accuracy is not essential to the usefulness of a physician; Dr. C. improves upon the hemistich of Ovid, thus, 'Per mediam viam ite, quia tutissimam est!'

† E. R. Vol. I. pp. 749, 802. Vol. III. p. 77.

been the principal source from whence an English audience, for several winters past, have derived their instruction and amusement :—even women have submitted to the shameful task of translating pages which modesty never could peruse without horror.' p. 50.

The author next illustrates the dangerous and immoral tendency of the stage, by some observations on the writers, the actors, and the audience. Of the first, he remarks, that

'The great dramatic favorites have generally been men of libertine principles. Shakespeare and Congreve, Dryden and Kotzebue, have borne away the palm from every competitor. The talents of these writers have been eminent; but a "peck of refuse wheat" would more than buy the virtue of all the tribe. Who is there that does not feel the bitterness of regret, while contemplating the greatest intellectual powers, the strongest energies of native genius, exhausted and spent in degrading the human character, which they were intended to exalt and improve? Enlisted on the side of virtue, what might not these men have achieved? But viewed as they are, the menial servants of the Stage, who can think of them without pity!' pp. 55, 56.

Mr. S. apologizes, in a note, for so severe a censure on Shakspeare, but not in the most judicious manner. He attributes the licentiousness which disgraces some passages of Shakspeare's plays, solely to his becoming a writer for the stage. The author evidently was not aware, that Shakspeare's poems are more censurable, on this account, than his dramatic pieces. The ribaldry of the latter was doubtless designed to gratify the barbarous taste of his audience, of whose gross manners it is an accurate representation; and it is adapted rather to disgust, than to seduce, the minds of modern readers. In some of his poems, he more dangerously indulges a libidinous imagination, yet not more than the most polite writers of Queen Elizabeth's age. Sir Philip Sidney's *Arcadia*, dedicated to his sister, Lady Pembroke, and even called by her name, affords parallel instances. We do not, therefore, deem Mr. S. fortunate, in placing Shakspeare at the head of his libertine writers. Poor Dryden, also, might, we think, have passed unnoticed; for he never was a great favourite with the public as a dramatic writer; and though licentious, yet less so than most of his contemporaries. With Congreve and Kotzebue, who have an indisputable claim to signal and lasting infamy, a living writer might have been joined, as their equal in talents and in guilt. He has, indeed, contributed more than any other importer, to the mischief which our country has sustained from Kotzebue's atrocious productions: but his own "*School for Scandal*" demonstrates, that he needed no foreign auxiliary in fighting the battles of licentiousness. As the son of an actor, and the manager of a playhouse, he most strikingly

displays, in his theatrical compositions, the genuine effects of the stage on the moral character of literature.

On the general character of *players*, our author quotes an admirable passage from Dr. Witherspoon. We earnestly recommend to all who doubt whether an attendance on the theatre may not be innocent, the whole of that excellent writer's treatise on the stage. It is printed with his *Essays and Sermons*; but a separate edition of it would be a public benefit.

Of the effects of theatrical amusements on the audience which they collect, the author adds,

'I cannot help considering the Theatre in this view, as the enchanted ground of iniquity; it is here that Vice lifts up its head with undaunted courage; that the most licentious and abandoned females endeavour, by meretricious ornament, and every art which lascivious wantonness can invent, to allure the young and inconsiderate, who, with passions enkindled by what is passing on the Stage, are thrown off their guard, and thus fatally prepared to fall the victims of seduction. The avenues to the Theatre, the box-lobby, and many of the most conspicuous places in it, are filled with women of this description. On the Stage there is every thing to excite improper ideas in the mind, and in the audience every thing to gratify them. The emotion is soon inflamed to a passion; reason quickly yields to its powerful empire, and ruin is too often the fatal consequence.' pp. 74, 75.

In the following chapter, our author considers the stage with respect to its influence in retarding the progress of vital Christianity; contrasting its morality with that which the Gospel inculcates, and demonstrating its tendency to raise the passions above their proper tone, and to induce a dislike of grave and serious subjects, which have nothing but their simplicity and importance to recommend them. These topics are ably discussed; but it is evident that they apply to dramatic compositions only in common with other works of the imagination, and not to the stage abstractedly considered. The habitual perusal of plays, poetry, and novels, has an effect on the mind, similar to that which the use of highly-seasoned viands produces on the bodily appetite and palate. In both cases, that which is plain, substantial, and salutary, will be loathed, as comparatively insipid. The effect of a rage for theatrical exhibitions, is likely to go farther, and to produce a distaste for all reading whatever, except as it recalls impressions that have been received from a favourite performer.

That persons who understand, or even who merely profess to believe, the Gospel, should frequent a play-house; that parents of this description should countenance, or even suffer, an attendance at it by their children; that youths who are preparing for the solemn engagements of an evangelical ministry, should visit scenes so unhallowed; are facts which no-

thing but indisputable testimony could compel us to believe. Christians and preachers of this description, may, however, be best qualified to answer the apostle's inquiry, "What fellowship has light with darkness, or Christ with Belial?"

The author, lastly, considers the stage merely as an amusement; and he shews that it is not a suitable recreation, either to relieve the mind from severe attention, or to recruit the animal spirits by a suspension of bodily labour. If there be any benefit derived from plays, it is obtained, for the greater part, not merely at expense and risk of property, but with serious inconvenience; and not only with the sacrifice of a large portion of time, but always at the hazard of health, and often at that of limbs and of lives. The dreadful catastrophe at the Haymarket theatre is always liable to be repeated; and from the still more awful effects of conflagration, the play-house can neither afford any certain security, nor a possibility of escape. What a place is the theatre for an entrance on eternity!—for a departure to the tribunal of God!

Amusement of any kind can only be rationally pursued, as a needful relaxation from useful exertions; and it can only be beneficial, as it fits the mind and the body for resuming them. The stage produces directly opposite effects. As a medium of instruction, it is fallacious and ruinous: what it teaches as virtues, are really *splendida peccata*, brilliant sins; what it exposes as pardonable follies, are vices that should be removed from public view. A theatre always has been, always must be, the anti-chamber to a brothel: and it is only on principles equally iniquitous with those on which public brothels are licensed in many countries, that play-houses are sanctioned in ours. In proportion to their number and their magnitude, national depravity is at once evinced and promoted. While we lament that we have any, we rejoice that, compared with our Gallic neighbours, we have so few.

Mr. Styles is intitled to our acknowledgements, for his well-meant, and generally well-executed performance. As a composition, we think that its arrangement might have been more logical, and that its language, in a few instances, requires correction. We would caution him against repeating the same ideas in different terms, using a needless multiplicity of epithets, and falling into a confusion of metaphors. It is only in the early part of his volume, that we have observed these defects: they vanish as he pursues his argument, and may easily be removed from another edition of his work. We cordially recommend it, as exhibiting a subject of much practical importance, in a variety of convincing and impressive views.

We would suggest, in closing our remarks, that no one

ever can attend at a play-house, without promoting the damage of the community at large, as well as exposing himself, and his more immediate connexions, in some measure, to the evils which we have described. Every visitor of theatrical exhibitions, at every season of his attendance, contributes to the support, encouragement, and sanction, of an institution, which is necessarily ruinous to public morals, and has proved fatal to the domestic peace, and the private welfare, of numberless individuals. To this "path of the wicked" we may emphatically refer the wise man's exhortation: "Avoid it, pass not by it, turn from it, and pass away!"

Art. XI. *A Tour through some of the Islands of Orkney and Shetland, with a View chiefly to Objects of Natural History, &c.* By Patrick Neill, A. M. 8vo. pp. 250. Price 5s. Constable and Co. Edinburgh, Murray, 1806.

OUR author, who is secretary to the Society of Natural History at Edinburgh, embarked at Leith in July, 1804, in company with Sir Alexander Seton and some other gentlemen, on a northern party of pleasure; and arrived at Kirkwall, in the *Orkneys*, in three days. They visited Shapinsa, Stronsa, Sanda, Eda, Westra, Rousay, and Hoy; and after a stay of five weeks, proceeded to Lerwick, the principal town in the Isles of *Shetland*. Thence they visited the islands of Brassay, Unst, Yell, Uyea, and Noss; but finding the season too far advanced to examine other parts of the Groupe, (in which they spent only eleven days) they returned southward; and Mr. N. published, (in several numbers of the *Scots Magazine*) a Journal of his hasty excursion, accompanied with occasional remarks on the state of the inhabitants of the two groupes, their husbandry, and fisheries; partly from his own observation, but (as must especially be supposed of the more northern) mostly from information which he obtained from residents on the islands. His animadversions bearing rather hard on some of the Shetland Lairds, already smarting under repeated strokes from the lash of former writers, a paper war commenced. Of its progress, we have here the bulletins from Mr. Neill's head-quarters; but on these we shall not pretend to decide, without hearing the opposite party; as it is probable, that in this question, as in many others, much may be said on both sides.

To begin with the Orkneys;—on which we need not enlarge, having reviewed Dr. Barry's history of those islands, in our second volume. The only novelty that strikes us at Kirkwall, relates to a circumstance which is noticed p. 100 of that volume.

* Among the public buildings of Kirkwall, we must not forget to rank

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the *New Church*, a large meeting-house, so called, belonging to the class of Antiburgher Seceders. It is a spacious church; and the preacher, (Mr. Bradford) being popular, the audience seldom falls short of a thousand.' p. 9.

On the Kelp manufacture, among other observations, the following occur.

' Before leaving Stronsa, we paid a visit to Whitehall, formerly the seat of Mr. James Fea, the gentleman who, as we were informed, first introduced the manufacture of kelp into Orkney. Mr. Fea went to England in person with the first cargo, and sold it at Newcastle. This was in the year 1722. It is proper, however, to remark, that the possibility of making kelp in Orkney was known near thirty years before that period; for Dr. James Wallace, in his account of Orkney, dated in 1693; thus writes: "There is plenty of that tangle growing on the rocks, of which, in other places, is made kelp for making of soap." p. 28.

' At the holm of Rousholm, Capt. Richan, the proprietor, has erected several reverberatory furnaces after the plan of Col. Fullarton's in Ayrshire, for drying and burning the great *tangle*, or *red-ware* during winter, both what is tossed ashore by storms, and what is cut by his tenants at ebb-tide in moderate weather. The kelp manufactured in these furnaces is purer than the common kelp, and sells for a proportionably higher price. The want of coals is a discouraging circumstance, which will probably prevent the general employment of these furnaces in Orkney,—peat-fuel being thought not to answer well: by perseverance, however, the operators would doubtless acquire greater dexterity in using the peat-fuel.

In Orkney, every consideration is sacrificed to kelp. Agriculture is now very much and very generally neglected. Less grain is raised than was raised thirty years ago. Should a cheap process for extracting the soda from sea-water happen to be discovered, or should the market for kelp, on any other account, unexpectedly fail, the landholders of Orkney will find, when too late, the great imprudence of thus neglecting the cultivation and improvement of their lands.

' Kelp-making also occasions the almost total neglect of the fisheries. From the island of Stronsa we one day observed twenty or thirty whales, bounding and dashing along, at the distance only of a mile, or little more from the shore; great flocks of gannets and other sea-fowls were also there: these appearances were certain indications of herring: yet no notice was taken of this shoal. Cod-fish and haddocks were at the same time abundant; and when the poor natives did take some boat-loads of these, they had no salt to cure them; they merely dried them in the sun, without one particle of salt.' p. 32.

Mr. Neill's arrival in the northernmost cluster is thus announced.

' In the evening (Aug. 25) we passed North Ronaldsha light, which is very elevated; the tower rising, I believe, about seventy feet*. Early

* Of this light-house we do not perceive that Mr. N. takes any other notice. We presume it to be that to which we alluded, vol. ii. p. 92, (* the top).

in the morning I found that we were off Noness Head, in Shetland, having had a favourable breeze through the night. The general aspect of the country, as we coasted along towards Lerwick, was hilly, bleak, and steril. At 9, we anchored in Brassay Sound; opposite to Lerwick. It being Sunday, the colours were displayed from Fort Charlotte, a fortress situated to the north of the town. We had scarcely landed, when some of the inhabitants asked of me, whether we were direct from *Scotland*? a question that rather surprised me, as seeming to imply that the Shetland islands themselves did not constitute a part of that country. In Lerwick there is only one established church, and there are no dissenters. The church appeared to be well attended, and the common people were in general very neatly dressed.

‘The town of Lerwick consists of one principal street next the quay, with several lanes branching off. No regularity has been observed, in former times, in the position of the houses, some of which project almost quite across the street. The general appearance of the town has of late years been much improved by several handsome houses built in the modern style. The town is computed to contain about 1000 inhabitants. Fort Charlotte is a great ornament to it. Several large cannon command the harbour and protect the town. This fortress is said to have been originally erected during the protectorate of Cromwell: it was completely repaired, by order of Government, in 1781, and named Fort Charlotte, after our gracious Queen. At present (1804), it is garrisoned by a part of the 6th Royal Garrison Battalion.’ pp. 67, 68.

The following paragraph contains an anecdote, which is not, we believe, generally known.

‘On the 28th of August we left Brassay Sound, in a large open boat for Unst, the most northerly of the Shetland islands. In passing out by the north entrance of the sound, the site of the Unicorn rock was pointed out to us; but it was at this time covered by the sea. When Bothwell was driven to extremities, he, as is well known, commenced pirate. Kirkaldy of Grange, was sent in pursuit of him, in a vessel called the Unicorn. While Kirkaldy entered Brassay Sound by the south, Bothwell narrowly escaped by sailing out at the north entrance. Bothwell’s pilots, it is said, had the cunning to sail very close by a sunk rock, with which they were familiar; thus leading their pursuers, who, in the hurry of the chase, would naturally follow their track, to a hazard which actually proved fatal to them, and which ensured the escape of the unhappy fugitive. Since that day this rock has received the name of *the Unicorn*. This tradition is uniform and general, and may, I believe, be depended on.’ pp. 72, 73.

The next, also, may assist historical elucidation.

‘The remote situation of the Shetland Islands, and the little intercourse they have, especially during winter, with the mother country, frequently render the inhabitants strangers for many weeks to the greatest national occurrences. It has often been alleged that the Revolution in 1688 was not known in Shetland for six months after it happened. Thus Brand (*Description of Zetland, 1701*) says: “The late Revolution, when his Highness the Prince of Orange, our present King, was pleased to come over to assert our liberties, and deliver us from our fears, falling out in the

winter, it was May thereafter before they heard any thing of it in Zetland; and that, first, they say, from a fisherman, whom some would have had arraigned before them, and impeached of high treason because of his news." But from an old letter in possession of Mr. Mowat of Garth, it is proved, that this common report is without foundation, or at least is greatly exaggerated: for it hence appears, that *before* the 15th of December 1688, the report of the Prince of Orange's landing in England had accidentally reached Unst, the most northerly of the islands,—though the fact of a Revolution having been effected, was not, probably, ascertained for some considerable time after. Having, with Mr. Mowat's permission, copied part of this letter, I shall give the exact words: "15th Dec. 1688.—I can give no account of news, save only that the skipper of the wreckt ship confirms the former report of the Prince of Orange his landing in England with an considerable number of men, but upon what pretence I cannot condishend. (Signed) And. Mowat." (Addressed) "To the much honoured George Cheyne off Eslamonth."—The Prince landed at Torbay on the 5th of November 1688." pp. 76. 77.

The extinction of those dialects which most decisively marked our national origins, is interesting both to the philologist and the antiquarian. Mr. Daines Barrington explored, a few years since, the dying embers of the *Cornish* language, which we apprehend to have been, at a remote period, generally diffused over England. Dr. Barry mentioned the *Norwegian* to be recently lost in Orkney. Mr. Neill adds,

'Upon careful inquiry we learned that the Norwegian language is now finally extinct in Unst, where it subsisted longer than in any of the other islands: for we were repeatedly assured, that, no farther back than thirty years ago, there were "several old people that spoke the Norns," i. e. the Norse, or Norwegian tongue.' p. 79.

It seems, from a paragraph, in which we have corrected an unfortunate transposition of names, that *mice* are not universal commoners in the British Islands. *Uyea* is a small island near that of Unst, the northernmost of the Groupe.

'It is curious that the common house-mouse has not yet found access to the island of Uyea. The bat is quite unknown. The untravelled natives of Unst had never seen either frogs or toads, and indeed had no idea of the appearance or nature of those animals.' p. 80.

The following is Mr. N.'s account of Scalloway, formerly the capital town, and the occasional residence of the Earls of Orkney and Shetland.

'The castle stands on the brink of an arm of the sea, which being protected from the rage of the ocean by a number of little islands, Burra, Tondra, Oxna, Papa, and several holms, forms a safe natural harbour. The town of Scalloway consists only of a few scattered houses in the neighbourhood of the castle. Only one of these is genteel or in the modern style: this is the house of Mr. Scott, of Scalloway. Around it is a neat garden, in which we observed several small fruit and timber trees, and different shrubs, all of which are rare things in this part of the world.

The castle of Scalloway (to borrow the words of Mr. Giffard, of Busta) "has been a very handsome tower-house, with fine vaulted cellars and kitchen, with a well in it; a beautiful spacious entry, with a turret upon each corner, and large windows." It was built above two centuries ago. The erection of such a building, in so poor a country, must have been attended with the most oppressive exactions of services and contributions. The memory of the founder Earl Patrick Stewart, is, for this reason, still held in detestation by the natives. The whole edifice has been long unroofed, and is now in a state of irremediable decay. The stair seems to have been taken away by the inhabitants of Scalloway when in want of stones for building. Had not the building been originally very strong, it could not so long have withstood the vicissitudes of a Shetland climate. pp. 86, 87.

The beverage of China, it seems, is quaffed by the cottagers of these secluded islands.

'The families of the Shetland *cottars* or little farmers, however poor, are very partial to tea. Happening to enter on a Sunday evening, a miserable *boothie*, or cottage, about two miles from Lerwick, I was surprised to observe an earthen-ware tea-pot, of small dimensions, simmering on a peat-fire;—while in this very cottage, they told me, they had not tasted any kind of *bread* for two months! Considering the indigestible and poor quality of their common food, (dried fish, often semi-putrescent, and coarse red cabbage), it is to be regretted that they are not encouraged to spend their scanty pittance of money on some more substantial and nutritive delicacy.' pp. 91, 92.

Timber appears to be a commodity of which some British subjects have very indistinct ideas.

'*Trees*.—There are none in Shetland. Trunks and branches, however, are found in the peat-mosses; and the remarks formerly made on the practicability of raising wood in Orkney, are equally applicable to Shetland. Shetlanders who have never been from home have no idea of trees. Lately, a native, who had hitherto spent his days in his own island, having occasion to visit Edinburgh,—when trees were first pointed out to him on the coast of Fife, said they were very pretty; "but," added he, with great simplicity, "what kind of grass is that on the top of them?"—meaning the leaves; for the term grass or *girse* is, in Shetland, applied to all herbs having green leaves.' p. 93.

The vast abundance of fir-trees in Norway, and the kind of soil which they affect, seem to promise the success of plantations in Shetland and Orkney. Seeds would probably thrive better than saplings. They should apparently be sown in extensive inclosures, on the western side of the islands, under shelter of high grounds to the East. But how they could be guarded against the frequent gales, and destructive spray, from the West, we know not.

There is no light-house in Shetland. Our author recommends one on the Skerries of *Whalsay*, for the east coast; and one on *Papa Stour*, for the west.

Our readers will certainly not expect an account of mail-coaches in Shetland : but they will perhaps hear, with surprise, of the post being so badly managed, that one of the trading sloops which was sent to Aberdeen for letters, came away without them. The mails for two or three months, sometimes arrive together.

Neither civil nor political privileges appear to be in high estimation at Shetland. There was not a justice of peace in the islands ; nor had any one of the freeholders ever qualified himself to vote for a representative in parliament. Personal liberty seems to be nearly as little prized. The poor inhabitants are so habituated to a state of vassalage, that in one island, the owner of which designed to improve their condition, they intreated, after trying for some months, a state of independence, to be restored to their former bondage. They are, notwithstanding, according to the most authentic statements that we have seen, subjected to inordinate taxations, and unreasonable exactions, compared with their gains. The restraint of laws is rarely felt ; and the advantage of religious instruction, is in some islands nearly unknown. It was not till the close of 1805, that there was any parochial school at *Unst*, which contains 2000 people. Of the inhabitants of *Foula*, Dr. Traill remarks (Appendix, p. 160), that

‘ They see the parson only once a year ; when he stays with them some weeks, officiates, baptizes children, and collects his dues.’

That the natives of any spot in the British Archipelago should have so little attention paid to their spiritual concerns, seems to us a serious evil. If the Kirk of Scotland cannot supply their wants, we think that some of the Scotch Missionary Societies should interpret this statement as a request “ Come over to Foula and help us ! ”

At the close of the paper which occasioned the preceding remark, we have an observation on the Geography of Shetland and Orkney.

‘ Preston’s chart of the Shetland islands, is the only tolerable one we have ; but it is inaccurate in the northern part, which, I have been told, he did not live to survey. The southern parts of Shetland were laid down by himself, and are extremely accurate ; but the northern parts were carelessly added by some inferior hand at his death. I have even seen a small island or rock that is always uncovered, which is not in the chart at all. Mr. Jameson’s small map is pretty correct. It would certainly be worth the attention of Government to cause a nautical survey of these islands to be made, with the same minuteness and accuracy that the Orkneys are laid down in the admirable charts of Murdoch Mackenzie. Pinkerton, in his Geography, seems to have supposed, that the Orkney coasts are as ill laid down as those of Shetland. He says, “ We have better charts of the coasts of New Holland than of the Isles of Orkney and Shetland.”

Strange, that he should be unacquainted with *Mackenzie's Charts*, which every vessel that sails the North Sea invariably carries !' pp. 172, 173.

Dr. Traill's account, however, chiefly relates to the Mineralogy of the islands. It is followed by another valuable, though brief article on their political and economical state, by Sir Alexander Seton, who suggests very sensible hints for improvements. Another paper in the Appendix, is supplementary to Dr. Barry's catalogue of Orkneyan *plants*, by Mr. Neill, who every where pays suitable attention to natural history. Dr. B. had enumerated 312 species, of which Mr. N. considers about half a dozen as spurious. He adds 156, and supposes it likely that 100 more species might be found. He subjoins a list of the popular names of more than fifty of the principal *birds* found in Orkney and Shetland, affording some corrections of Dr. B.'s account.

On our author's return from Shetland, he says,

' We passed at no great distance the lofty and precipitous Fair Isle, on which, it is generally believed, the Duke de Medina Sidonia, in the flagship of the Invincible Armada, was wrecked in 1588, in attempting to return to Spain by sailing north round the Orkneys.' p. 90.

We think it probable, that this insulated spot (which is about half way between the two Groupes), might be the *Thule* seen from Agricola's fleet, when Britain was first circumnavigated.

In many instances there appears a strong resemblance between the islands of Orkney and Shetland : in some, they differ; more than might be expected from their vicinity. The extent of the latter is well known to be by much the greater. It is also better secured against hostile attacks. It has some superior elegancies, attached to the residence of principal proprietors; and the lower classes, notwithstanding their abject vassalage, doubtless derive advantage from this circumstance. There is room, however, and great necessity, for improvement in numerous respects. We wish that the benefits of an Agricultural Society may be extended to Shetland; and are inclined likewise to hope for this, as we learn that an institution of that nature has lately been established in the Orkneys. But the judgement which we formerly expressed concerning the latter groupe, is confirmed respecting both: that it is chiefly by encouraging the inexhaustible fisheries on their coasts, that the essential amelioration of the inhabitants will be promoted.

Mr. Neill has furnished much useful and acceptable information by his northern tour. We regret that it is so much detached and dispersed, and alloyed with so much acrimonious controversy. To a future topographer of Shetland, whom we rather wish, than expect, to meet with, his remarks may doubtless be of considerable service.

Art. XII. *Memoirs of Adj. Gen. Ramel*; containing certain Facts relative to the Eighteenth Fructidor; his Exile to Cayenne, and Escape from thence with Pichegru, Barthelemi, Willot, Aubry, Dossonville, Larue, and Le Tellier. Translated from the French Edition, published at Hamburgh, 1799, by C. L. Pelichet, late of the Prince of Wales's Fencible Infantry. 8vo. pp. 243. Price 7s. Norwich. Kinton. 1806.

IT will be difficult for history to determine, with regard to some of the actors in the French Revolution, whether they were royalists or republicans, patriots or usurpers, advocates for freedom or devotees only of private aggrandizement. We know not whether the hero of this narrative may not, with too much reason, be classed among this dubious order of generals and politicians. However, he was grossly injured, and had a right to complain: he was highly unfortunate, and has claims to our commiseration; and though his history has often been before the public, in various mutilated forms, this memoir, originally written by himself, will undoubtedly interest the English reader.

A few words concerning the translator, may not be unacceptable; an amiable modesty has not permitted him to obtrude himself upon the public notice.

Mr. P. was one of the brave Swiss guards, who, to the last, devoted their lives for the unfortunate Louis. He saw a brother fall by his side. He providentially escaped himself, though utterly destitute, and found an asylum in the bosom of this country. The addition to his name on the title-page, demonstrates his willingness to requite that protection which he enjoys. He publishes this translation under the sanction of a respectable list of subscribers, to alleviate the inevitable distresses of exile.

It will not be necessary to dwell very long on the subject of the memoir. The fate of our hero was intimately twisted with the thread of Pichegru, whose history is well known. Ramel and his fifteen companions were arrested by the Directory on the memorable 18th Fructidor, and transported as prisoners of state to Cayenne, without any of the formalities of a trial. One of the exiles, Willot, had been commandant at Bayonne; when the vessel in which they sailed was built, he had himself named her,—and was now chained in the hold to the bare planks. They suffered dreadful hardships and indignities in their passage. After being flattered, on their arrival, with hopes of lenity from the inhuman governor, Jeannet, they are transported to a loathsome, infectious prison, in the solitary forests of Guiana, where the only sounds they hear, are the croakings of enormous toads, the hissing of serpents, the howlings of tigers,—or the menaces of republican tyranny. After a few months (for dates are not accurately discriminated in this

rough but animated journal of a soldier) Ramel and seven others, among whom was Pichegru, risk their lives for their liberty. Having seized a little canoe, eluded the guards, who were intoxicated, and braved the ocean for eight days and nights, almost without either food or cloathing, they reach the Dutch settlements in Surinam. The generous Dutchmen relent at their misfortunes, and, in spite of threats from Cayenne, refuse to violate the claims of justice and hospitality. A British cruiser took them on board at Demarara, and at length they arrived on the soil of genuine freedom.

Ramel published this narrative at Hamburg, in 1799, from his journal. The translation is, in general, not ill executed.—We will content ourselves with giving a short extract or two, though we could select many details that would interest the reader.

‘ In the beginning of May, Tronçon du Coudray and Lafond, who messed together, were both taken ill almost at the same time : a few hours after, they began to vomit violently, and the most alarming symptoms appeared in both. They were in excruciating and incessant pain. We immediately wrote to Jeannet, to request a favour that was never denied even to the vilest criminals ; but he refused to have our friends removed to the hospital. We had at first no answer to our application, and the danger was increasing. We urged our petition a second time. Tronçon du Coudray, already swoln, and almost unable to stir, wrote to Jeannet. That monster, at last, condescended to give an answer, and wrote to Lieutenant Aimé as follows : “ I cannot conceive why those gentlemen are constantly troubling me : they ought to know that they were not sent to Sinamary to live for ever.”

‘ The two victims, of whose recovery we had already lost all hopes, were in the same hut, lying on their death-beds, opposite each other. The cries which their pains extorted from them were heard all over the place ; nothing could abate their dreadful vomitings. Lafond, especially, shrieked with all his might, raised his hands towards heaven, and loudly called upon his wife and children.

‘ This state of torment lasted twenty-five or thirty days ; and whenever I recal to my mind that woeful period, my heart sinks with grief.” pp. 158—160.

Poor Du Coudray expired with the following expression : “ I have always believed in God, and trusted in his justice.”

We agree with the General, that there are *some things* in this narrative which wear the face of improbability ; but as we cannot bring experience, or contrary testimony, to disprove them, we are silent. Else, as he says, “ To live 8 days without food, and only a few drops of rum to support the existence of 8 men—*nec pueri credent.*”

There is one thing remarkable in this memoir ; and we wish it could be regarded only as a defect in the recollection of the memorialist. These grey-headed statesmen and war-

rriors often appeal to the "echoes" to witness their misfortunes and their innocence—they often call upon their wives and children; but we seldom hear them calling upon their God! The fury of impatience, the indignation, and the revenge, which these heroes betray, afford a fine contrast to the manner in which a Christian knows how to suffer.

Art. XIII. *A complete History of the Holy Bible, as contained in the Old and New Testaments, including also the Occurrences of 400 Years, from the last of the Prophets to the Birth of Christ, and the Life of our blessed Saviour and his Apostles, &c. with copious Notes, critical and explanatory, practical and devotional. From the Text of the Rev. Laurence Howel, A. M. with considerable Additions and Improvements, by the Rev. George Burder, &c. Three Vols. 8vo. price 1l. 11s. 6d. 12mo. price 1l. 2s. Williams, 1807.*

THE most solid and valuable accessions which our knowledge can receive, are those which arise from an increased acquaintance with the sacred scriptures; the means by which this may be promoted, are as various as the tastes and capacities of men. Some of these means may be superior to others, but we should not reject the assistance of any. Among the least imposing, in its pretensions, is what may be called a *History of the Bible*, formed by collecting into one continuous narrative, the facts which are scattered through the sacred books. Where this is attempted by mere compilation, without any critical discernment, or tasteful arrangement, it is indeed a humble, and almost an useless task. But the volumes before us rise to far higher excellence. Much instructive reflection is, without ostentatious glare, wrought into the narrative, and the notes furnish no inconsiderable proofs of expertise in biblical criticism. The substance of Prideaux's valuable *Connection* supplies a needful portion of information, concerning the period which elapsed between the close of the Old Testament, and the commencement of the New. Quite as much notice, also, as they deserve, is taken of the histories in the Apocrypha. The lives of the apostles are neatly sketched. Where a Hebrew ode occurs in the Old Testament, the narrative is occasionally enlivened by rendering it into English metre.

The following reflections are subjoined to the history of the book of Jonah, whose miraculous punishment and preservation are very satisfactorily explained and established.

' Though Nineveh was spared for a time, yet being taken by Arbaces in about sixty years afterwards, the people must, no doubt, have suffered by the war. The prophets Nahum and Zephaniah foretel its ruin in a very particular and pathetic manner; the exact method in which these predictions were accomplished, may be seen at large in Bishop Newton's *Dissertation on the Prophecies*.

'The Book of Jonah, though short, is full of instruction. We observe, with pain, the perverseness and peevishness of a good man ; for such he was, notwithstanding these imperfections ; but let us instead of judging him, examine and judge ourselves, and endeavour to avoid those tempers which we condemn in the prophet.

'Let the severe punishment that God inflicted upon his servant, teach us the danger of disobedience, and that God is greatly displeased even with the sins of his own people. Yet, how encouraging is it to notice the condescending regard of God to the prayer of his penitent servant ; let no one despair of mercy, who seeks it, like him, though as it were "out of the belly of hell."

'But the repentance of the inhabitants of Nineveh, as soon as Jonah delivered his message, is peculiarly observable ; especially as we find our Lord applying it to the Jews. "The men of Nineveh," said he, "shall rise in judgment against this generation, and shall condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here." Let us apply this to ourselves. How much greater are our advantages than those of Nineveh ! But are we humbled ? Do we believe the report of the gospel ? If not, how shall we escape ? But if we are enabled to repent of our sins, and seek mercy as offered to us through Jesus Christ, the readiness of God to turn away his threatened anger from Nineveh, may encourage us to hope that he will "multiply to pardon."

'It ought also to be remarked, that our Saviour refers to the restoration of Jonah from the fish's belly, and makes it a sign, or type, of his own resurrection. The deliverance of Jonah was probably the means, in the hand of God, of convincing the Ninevites that his message deserved full credit ; and it is by the resurrection of Christ from the dead, that he is "proved to be the Son of God with power ;" it is the grand evidence of his mission, and we are "begotten again to a lively hope" by that most important fact.' vol. ii. pp. 156, 157.

The work discovers marks of haste, of which one is, the occurrence of the same note in two places. The Hebrew and Greek also are too frequently incorrect. Of the three words written in the sight of Belshazzar by the miraculous hand, two are falsely printed. We think that all the Greek words should be given in their own character, even where it might be deemed necessary to repeat them in English letters. But these blemishes are of trivial importance. We can heartily recommend the work in its present much improved state, as useful to those who value a knowledge of the Sacred Scriptures, and especially to the young. It was probably to gratify and conciliate the latter class, that various engravings were interspersed throughout the work.

Art. XIV. *Poems on various Occasions.* By Elizabeth Bath. 12mo. pp. 154. price 5s. Bristol, 1806.

MISS B., we understand, is the daughter of the late Mr. Shurmur B. one of *The Society of Friends*, and a remarkable philanthropist, whose kindness to the poor of Bristol, as

far as it respected temporal relief, was carried to the last limit of propriety. The hero of the following couplet could not, with stricter justice, claim the praise it awarded him.

‘Is any sick? *The Man of Ross* relieves;
Prescribes, attends, the medicine *makes* and *gives*.’

His daughter's poems have much to recommend them. If the imagery they display, is less original than we might wish; if the language falls somewhat short of classic purity; and if, here and there, we observe a repetition of thought and rhyme; we are, on the other hand, constantly gratified by the strong traces of an active, ardent, and amiable mind, void of affectation, characterized by the liveliest sensibility, and pouring all its influence into the scale of virtue. We are happy to add, that our author's allusions to the still higher theme, religion, are such as indicate that it occupies and warms her heart. Our gratification, however, she will permit us to remark, would have been more complete, if a distincter reference had been made to evangelical principles; because, persuaded, as we are, that they form the true basis of virtue and of hope, we feel confident that all productions of the sentimental and moral class, are likely to do good, according to the degree in which those principles are either asserted, or, at least, strongly implied. The poetry of Cowper has shewn, that the Muses do but add to their charms, when they consecrate them beneath the cross of the Redeemer.

From the pensive strain observable in Miss B.'s poems, we should infer, that she has been disciplined in the School of Adversity; a circumstance whereby she was probably enabled to impart that peculiar interest, which the reader will not fail to recognize in almost every page. In a poem entitled *An Estimate of the Pleasures of Life*, she pathetically says,

‘What are all our promis'd pleasures,
But the dew-drops of the morn;
Little, trembling, glitt'ring treasures,
Transient gems that deck the thorn?
Scarce can hope her rays supply,
Scarce they glitter, ere they die.’

We are pleased with the lines on the Advantage of Resignation, and with those on Death. The following are from the Reflections of a serious moment.

‘How cold are the dead in the depths of the grave,
Still and dark is their gloomy abode;
And long are the reeds that so solemnly wave
O'er the tomb that affection bestowed.
These are the frail monuments grandeur will raise
O'er those to the grave that descend:
But the living memorial that never decays,
Is lodged in the heart of a friend.’

The sun sheds his rays to enliven the green,
And sports on the breast of the wave;
But where are the rays to enliven the form,
That is lodged in the depths of the grave?

Yet this is the spot Sensibility seeks,
There it weeps o'er the slumbering dead;
And this is the spot where fond Friendship resorts,
Affection's sad tribute to shed.

These enjoyments are sacred, and who shall explain
How such scenes can a comfort bestow;

The stoic may reason, and reason in vain,
On a pleasure he never shall know.' pp. 27, 29. ♦

As we have not room for a long extract, we quote the following verses from the Address to Solitude.

'There is a hunger and a thirst,
Which nothing can supply,
But bread from God's unsparing hand,
And water from on high.

And ever has the heav'n-taught mind,
The tranquil scene prefer'd,
There list'ning to the still small voice,
In silence only heard.

Sweet Solitude, O let me share
The pleasures of thy shade!
For pure devotion, calm delight,
And contemplation made.'

We should, perhaps, have chosen the *Description of a great Character*, as exhibiting the best specimen of ingenuity, and poetic address; but the turn of thought in the former part of the sixth stanza, is so foreign to the whole connexion, that we are ready to pronounce it unintelligible, and must suppose, that there is some mistake which Miss B. will be surprised to discover.

The list of subscribers, with which the volume closes, is very respectable. Should another impression be called for, an event which is not improbable, we advise Miss B. to give her work those additional touches, which will render it more worthy of the public patronage; and in this task, she will be likely to improve her qualifications so much, as to be encouraged to undertake a distinct work.

Art. XV. *A Sermon*, preached at the opening of the Chapel of the Philanthropic Society, Nov. 9th, 1806. By Vicesimus Knox, D. D. Printed at the Request of the Society, for the benefit of the Institution. 4to. pp. 28. price 2s. Mawman. 1807.

ON several accounts, we are sorry that this very singular sermon was published; one is, that it will lower the preacher in the eyes of many who have been accustomed to respect him.

It bears the marks of much labour, and discloses a happy degree of self complacency ; but the public, we fear, is likely to decide, that the former has been wholly thrown away, unless indeed it should prove the means of diminishing the latter.

The discourse commences with a kind of dedicatory Invocation ; we referred to that of Solomon, in which the sublimity of thought is so much enhanced by the simple and humble tone of expression. We contrasted the temple with the chapel, the twelve tribes with the Philanthropic Society, and the Royal Sage with the reverend Doctor ; and we really thought, that the balance of dignity was somewhat in favour of the Jewish spectacle. But in the two invocations, the advantage of pomp lies quite another way : we have looked in vain among the petitions of the wisest of men, for a period like the following, so full of majesty and grandeur, so ingeniously contrived to concentrate upon the speaker, all the feelings which the place, the assembly, and the Divinity himself, would inspire.

‘ In uttering the first syllables ever solemnly pronounced from the hallowed place in which I stand ; in opening for the first time, the gates of this house of prayer ; I bow with reverential awe, and implore, on the very threshold, the blessing of the Almighty.’

Dr. K. seems to have thought, that he was invited to consecrate the place, instead of preaching to the people. *Consecration*, however, is not yet a part of his official duties. This pardonable mistake, inadvertently disclosing, perhaps, an object of sedate ambition, has occasioned some little slips in the first sentence : while Dr. Knox is, as he truly states, in the pulpit, “ solemnly pronouncing syllables,” he suddenly professes to be a door-keeper opening the gates, and avers that he is standing on the threshold ! This ‘ opening of the gates,’ and ‘ imploring of a blessing,’ doubtless took place after the liturgy had been read ; in imitation of Cæsar, however, he thought nothing was done, while any thing remained for *him* to do.

The application of Isaiah xxviii. 16. *Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation*, to a material building, exactly suits that mixture of figure with fact, of which the first sentence contains so remarkable an instance ; it is a mere quibble, the metaphor is realized, and therefore degraded into a pun. It is only in this literal application too, that the passage is considered : for to that ineffable fabric, which all ages, and climes, shall one day contribute to form,—to that glorious corner stone, the foundation of the sinner’s hope, the rock of enduring hap-

piness, the centre of all providential plans, and of all divine perfections, Dr. K. makes *no reference*!

There is a long and highly figurative sentence, p. 3. which we could wish to quote, by way of caution to young writers, against suffering a diminutive thought to be trampled down and destroyed, by a crowding train of ill-sorted and lawless metaphors. It is worthy the attention of any lecturer on rhetoric and style.

Dr. K. proceeds to praise the Chapel, and humbly hopes, that "the divine architect will also pronounce that *it is good*." He then sets up "a cold hearted objector" to ask, very foolishly, What is the necessity for any more places of worship? With the cruel wantonness of a kitten, Dr. Knox suspends the fate of this objector, while he catches another. Against the new one, he proves irrefragably, that it is very meet and right to set apart time and place for the worship of God, who, as we are here assured, "has deigned to shew a predilection for religious edifices, and for modes of worship, adorned and recommended with all that the art of man can contrive, or his dexterity execute, the finest productions of mechanical ingenuity, the melody of music, the pathos of poetry, the sublimity of architecture, the pencil's blazonry, and the high-wrought decorations of the chisel." If this should not be sufficient to prove, that Dr. Knox is a '*perfect Cicero*,' he adds, "I might conduct your imaginations through the ailes of the abbey, and point to the concave dome of the cathedral; I might bring before you the vivid images of the sculptured marble on the wall, the painted canvas at the altar-piece, the storied illuminations of the window, the rich embellishments of the shrine, and all the graces of Gothic and Grecian architecture,"—(i. e. might say the same things over again;) all this, too, he might do, without convincing a single person, that earthly attractions have been recommended by the lawgiver of Christians, as tending to place the affections on things above, and to spiritualize religious worship, or that the exhibition of human ingenuity, in its noblest triumphs, is likely to cherish humility and contrition of heart.

Now, return we to that poor quaking objector; to whose utter confusion, Dr. Knox thus demonstrates, in a compendious way, the propriety and necessity of building a chapel in St. George's Fields. He affirms that in many parts of the country, a very small church is situated, at the top of a high hill, at the extremity of a parish twenty or thirty miles in length, so that "pious people have never entered their own lawful place of worship, except at their baptism and their burial; and even at those times, not without expence, labour, and difficulty." This is truly a pitiable case; what! a person cannot go to his

own lawful * place of worship, even on such emergencies as to be baptized and buried, without labour and expense! Now if this plain tale of a crying grievance, does not prove, as Dr. Knox means it should, the propriety of building a chapel, for the use of the Philanthropic Society, in St. George's Fields, we beg to ask, what can? After this, it was idle to hint at the advantage of keeping the children within the walls of this excellent institution; this was a kind of argument, which any simpleton might have used, but only Dr. Knox could ever have thought of the other.

Dr. Knox says, that "*teys of thousands*, (from the want of parish churches) are condemned to live and die in the darkness of heathenism." This, with submission, we think *sedition*; a declaration of grievances is, in our opinion, scarcely to be distinguished from a petition for reform.

Dr. Knox farther hints, that the paucity of parish churches, tends to increase the number of places of worship unfriendly to the establishment; but he says, that he will not utter, on this occasion, those invectives against dissenters and methodists, which he thinks it his duty to recite before his own congregation; he will abstain in tenderness to some present. *Did he abstain?* We have heard of a person, who, on such an occasion, did not scruple to stigmatize these instructors of their neglected brethren, as *mountebanks* and *fanatical empirics*; to compare their places of preaching to a stage, and the holy truths which they teach to deleterious nostrums; to represent them as dangerous men, the circumvention of whose designs was the purpose for which more churches were chiefly desirable; and, finally, to exclaim with daring patriotism, "*The Church is in danger!*" We cannot revere the integrity, nor envy the feelings, of the man who could thus profane the pulpit; but we must admire the prudence of Dr. Knox, who has not suffered any expressions of this sort to stain the sermon now before us.

As a specimen of the Dr.'s best manner, we select a paragraph most artfully wrought up, with a design to melt the hearts of the audience, and empty their pockets. Referring to the worthy and humane patrons of this charity, he says,

* They traced with the keen sagacity of affectionate, philanthropic ardour, the footsteps of affliction, *marked as it was by tears!* To her hiding place, in the obscurest outskirts of the great city. They caught a view of the pale, emaciated, squallid infant; pining with pestilence, inhaling putridity, clothed in rags, ghastly, sickly, full of sores; not only unknown where to find a medicine for his sickness and a salve for his sores, but even sustenance, the little pittance nature wants for the passing day—therefore tempted (but it was through HUNGER) to pilfer a morsel

* Will Dr. K. take the trouble to mention a place of worship, that is not lawful? there are persons who would take his information.

of bread,—but it was only a morsel ; or through cold (and bitter blew the blast),—a covering ; (but it was a tattered covering) or some vile, neglected article, (dreadful expedient !) to barter for either ; and instantly seized for the theft, and held fast by the iron grasp of justice.'

It is easy to see in what sense Dr. K. understands the celebrated maxim,—that if he wished to affect his auditors, he must appear extremely *affected* himself. And if this picturesque, parenthetical, and most touching history, broke, as we will suppose, by sighs and sobs, did not penetrate their relentless bosoms,—it must at least excite their astonishment.

We have dwelt too long on these points ; we have seen enough of Dr. Knox's taste as an orator, and something of his catholicism as a clergyman ; the serious reader will naturally inquire for the solemn appeal to the consciences of all his hearers, for his exhortations to the rich, for his instructions to the young, and especially for his cautions against that pride and presumption, which commonly arise in the heart of man, when he has made some petty sacrifice at the altar of charity. We assure the reader, that nothing of all this is to be found in the whole sermon,—except what is contained in a recommendation to the audience to be "PROUD" of their character as Englishmen, and in the following sentence, which crowns the various pleas to their liberality :

' There is an hour coming to us all, when the very best of us will be glad to look back to any good, however little, we may have done in this short life, hoping to propitiate the great Judge at the awful tribunal ! ' p. 23.

We no longer wonder at Dr. Knox's antipathy to the Enthusiasts, Fanatics, and (to sum up all the atrocities of religious zeal in one term of extreme reproach) the Methodists. They, indeed, preach another Gospel ; they would preach, that *all men have sinned, and come short of the glory of God ; that by the deeds of the law no flesh living can be justified ; that, on the contrary, we must be justified freely by his grace, through the redemption which is in Christ Jesus ;* and after recommending benevolence toward the poor and the destitute, as our indispensable duty, enforcing it on the grounds of obligation and gratitude to the Redeemer, and urging it as a necessary evidence of love to him, and of a share in the dispositions and blessings of his gospel, like him, they would bid us confess, *We are unprofitable servants.* Now this is absolutely hostile to that mongrel religion, half pharisee and half pagan, which dares to assert, that Englishmen generally are as good as they should be, and that giving money toward reforming little boys and girls, is an effort of supererogatory excellence, that will purchase the connivance of the great Judge, for all the iniquity and rebellion which prevail in the unregenerated heart. It is not surprising, that the advocate of this delusion should abhor the

preachers of those truths; or that we, who believe them, should pity and lament his awful infatuation.

The discourse has no specified arrangement; but the following is obviously the real one; 1. *Flattery to the chapel*; 2. *Fluttery to the institution*; 3. *Flattery to the audience*. It is a wearisome procession of pompous words, parallel phrases, cumbrous periods, and antiquated imagery, whose vacancy of sense is happily set off by the gaudiness of their attire, and the stateliness of their motion. Destitute, as it is, of every merit which a sermon ought to possess, we hesitate to say, among its characteristic faults, which is more worthy of contempt and censure,—the adulation, or the self-conceit; the poverty of thought, or the profusion of tasteless and pedantic ornament; the exclusion of all evangelical sentiment and useful admonition, or the dissemination of false hopes and anti-christian error. Dr. K., however, has not chosen to give us an opportunity of adding to this list of his offences, that of *printing* a libel on zealous and disinterested Christians.

Art. XVI. *A Complete Pocket Dictionary of the English and German Languages*. By the Rev. W. Render, D. D. 12mo. pp. 1040. Price 1l. 1s. Symonds, 1807.

A Complete dictionary of any two languages, is more than we ever have seen, or expect to see. Few people, if any, are completely acquainted with the language in which they have always been accustomed to converse: how much less with any other! Such a work, therefore, the public have no right to demand; but they may justly object to a title-page, in which it is announced.

The German language is, in every respect, worthy of more general attention, than it has yet obtained in our country. The numerous and excellent publications which it comprises, its great purity and antiquity, its force and copiousness, and especially its intimate relation to the English language, render the study of it an important object of liberal education among us. Our acquaintance with it is certainly increasing; but it may be doubted whether it is indebted, for this honour, to any of these recommendations. If a merchant's clerk, who understands German, did not find it of pecuniary advantage to him, all its other attractions, very probably, would fail to excite notice.

It is chiefly to mercantile readers, or to young students of the language, that a work of this kind, is adapted to be useful. Every school-boy knows the advantages of a small dictionary over a large one; and every linguist knows its comparative deficiencies. These, however, in some manual lexicons, are much greater than in others; and we cannot but regard it as one of

considerable importance in Dr. Render's present publication, that he has omitted to indicate the parts of speech, to which either the English, or the German words, in his dictionary, belong. This defect is indeed partially supplied by the addition of the *articles* to the German substantives; the genders of which, also, are thus denoted: but we think it rather a hardship on a learner, that he should have no farther help to distinguish between a substantive and a verb, than the following laconic intimation:

“ *Comb, der Kamm, kämmen.* ”

He will, however, be much worse off in some instances. If he wishes to learn how the verb *to taste*, and the different senses of the noun *Taste*, should be expressed in German, he will obtain no other reply from the present oracle, than the single word *kosten*. Indeed, Dr. Render's plan seems to have betrayed him into the omission of many common English words. In vain would a hungry lad ask for a *meal* of victuals, if he used Dr. Render's only term for *meal*. His acquisition would probably be a handful of *flour* (das Mehl.) Yet while necessary words are left out, more than one half of the articles on the first page are utterly superfluous. A list of these will shew them to be mere incumbrances on a pocket dictionary. *Abacot, Abacted, Abactor, Abalienate, Abalienation, Abannition, Abaptiston, Abarcy, Abare, Abarticulation*. We cannot suppose, that during the fourteen years in which Dr. R. has taught the German language to English people, he has ever found occasion for these words. We can assure him, after conversing in English four times as many years, that we never used, or heard, *one* of these words, in our lives.

To the German and English part of the work, Dr. R. has prefixed directions for pronouncing the sounds of the German alphabet. Most of these are just: but some of them, as in almost every similar attempt, are likely to mislead a learner. We were surprised to find no other guide to the sound of the long German *a*, than that of the English *a* in *father*; or of the short German *a* than that of the English in *glass*. If the former does not more nearly resemble our sound of *aw*, and the latter our short *o*, our ears most grossly deceived us, when conversing for some years with well educated natives of Upper and Lower Saxony. The long German *i* is explained by the English *i* in *ship*, the short one by the same in *fig*. Quere, how does Dr. R. pronounce *ship*, in order to create his distinctions between the long and the short sounds?

We are told that “ the *i* in the English words *shirt* and *bird*, have (has) a striking similarity with *ö* ” (oe). We confess having never been *struck* with the similarity of these sounds. The

German *æ*, when long, resembles the French *eu*, and *œu*, in the words *eux*, *œuvres*, and many others; being compounded of the sounds of *e* long in both those languages, and of *ue* in the former, or *u* in the latter. Not having this last sound in our speech, no English letters can properly express that of the German diphthong *æ*; but it approaches nearer to the sound of *ei* in *vein* and *veil*, than to any other in our language.

Some other sounds are very obscurely, or deficiently described; but the preceding remarks may suffice to guard our readers against gross mistakes, and, we hope, also to suggest corrections in a future edition of Dr. R.'s work. Notwithstanding its present defects, we do not scruple to recommend it, on the whole, as a valuable companion for the man of business and the juvenile scholar. It comprises much in a small space; and the German-English part appears to have been executed with laudable diligence, and considerable accuracy.

Art. XVII. *The Work and Reward of faithful Deacons: a Sermon*, addressed to the Baptist Monthly Association, Aug. 21, 1806, &c. By William Newman. 8vo. pp. 48. Price 1s. Button. Burditt.

THE institution of Deacons is common to almost all Christian churches; but on the subject of their *work*, and consequently, in some respects, of their *reward*, there exists no small difference of opinion and practice. We think, therefore, that a topic of this kind, which immediately applied to practical purposes, and was evidently attended with some difficulty, was wisely appointed for discussion by the association to which the sermon before us was addressed. It is treated with good sense, moderation, and seriousness; but we cannot say that the question, whether Deacons are *temporal* or *spiritual* officers, appears to us to be conclusively decided, or thoroughly investigated, by Mr. N. It is thus stated by him:

‘You open Dr. JOHNSON’S Dictionary, and he tells you, “A Deacon is one of the lowest of the three orders of the Clergy.” But you are not satisfied with this, because the Church of England, and the Church of Christ, are phrases that do not mean exactly the same thing.

‘You open the New Testament, and after comparing several passages in the Epistles, you infer that the Deacons are those brethren who are chosen by a Church of Christ, to assist the Pastor—to take care of the *secular*, while he is fully occupied with the *spiritual* concerns of the church.

‘The seven men of honest report, full of the Holy Ghost and wisdom, whose names are recorded in the sixth of Acts, appear to have been extraordinary stewards, chosen for an extraordinary occasion, as must be obvious to every attentive reader.

‘But in every Church of Christ, the nature and necessity of the case require such officers as will correspond to the definition we have given of Deacons.’ p. 7.

If we understand the author, in this part, and through the remainder of his discourse, the institution of Deacons rests on the "nature and the necessity of the case." But *these* rest on the "definition he has given of Deacons;" and *this* again, rests on "several passages in the Epistles, from which," says he, "you infer that the Deacons are," &c. This might be sufficient as an *argumentum ad hominem*; but it cannot convey either conviction or information, to those who have not made a similar inference from the same premises. The passages alluded to, are not indicated by a single reference to the Scriptures. To have established, or even to have introduced, a general argument on the subject, these passages should have been collected, compared, explained, and practically applied.

The preacher's allusion to the *seven* (Acts vi.) was highly proper; because, though they are never called *Deacons* in the New Testament, they have commonly been regarded as such. He justly observes that they were extraordinary stewards, chosen for a peculiar occasion. The *work* of a *deacon* can, therefore, no more be implied from this precedent, than the work of a *bishop* from that of an *evangelist*,—supposing the office of the latter to be likewise extraordinary; and if in one case the argument of *expediency* be admissible, it is equally applicable to the other.

We heartily join with the worthy author, in "wishing for a well-written history of deaconship" (p. 40); as also of *all* the *offices* and *ordinances* of the Christian church. If executed with due research and impartiality, it would tend, perhaps more than any other means, to diminish the differences, and to eradicate the prejudices, that have too long set pious people in mutual opposition to each other, and have prevented them from uniting against the common enemies of genuine Christianity.

Some notes, which contain valuable illustrations of the subject, conclude with a somewhat copious and interesting character of the late Rev. Abraham Booth, as a Christian, a divine, a pastor, a literary man, and a friend. We extract the closing paragraph:

As a universal friend and counsellor, (I had almost said, a Patriarch) he was exceedingly beloved. His extensive and diversified knowledge, his well-tryed integrity, his penetration, prudence, and benevolence, occasioned numberless applications for his counsel, not merely from the Baptists, but from Christians of almost all parties. Difficult texts of scripture, knotty points of controversy, disputes in churches and private cases of conscience were laid before him in abundance. Seldom was there an appeal made to the judgement of any other man. It was like "taking counsel at Abel," and so they ended the matter." Yet he was no dictator. When he had patiently heard the case, and candidly given

his opinion, he would usually say, 'Consult other friends, and then judge for yourself.' Such a degree of majesty attended him, plain as he was in exterior, that if he sat down with you but a few minutes, you could not help feeling that you had a prince or a great man in the house. It would sometimes appear to strangers that he was deficient in that winning grace which accompanies softness and sweetness of manner; but those who were most intimately acquainted with him, are fully prepared to say, there was in general, the greatest delicacy of genuine politeness in his conduct. Many young ministers, (and among them the writer of these lines,) will long deplore their loss. Never surely can we forget how readily he granted us access to him at all times—how kindly he counselled us in our difficulties—how faithfully he warned us of our dangers!—With a mournful pleasure we shall often recollect his gentleness in correcting our mistakes—his tenderness in imploring the divine benediction upon us—his cordial congratulations when he witnessed our prosperity!' pp. 47. 48.

ART. XVIII. *Future Punishment of Endless Duration.* A Sermon, preached at a Monthly Association, &c. Dec. 11, 1806. By Robert Winter, 8vo. pp. 36. Price 1s. Jordan, &c.

THE doctrine which is maintained in this discourse, is well known to be obnoxious not only to the general body of those who assume the title of Unitarians, but likewise to many individuals who have stronger pretensions to that of Christians. Toward the close of the last century, it was violently controverted on both sides of the Atlantic: and few ages have elapsed, since the promulgation of the gospel, in which efforts have not been used to set aside, or to palliate, a tenet, so revolting to the natural feelings of the human heart. The friends of divine revelation, have, consequently, defended this doctrine on different grounds, according to the different modes in which it was attacked. Mr. W. had the advantage of choosing his own ground in its support, though restricted by the nature of his engagement to a narrow space. We think him, on this account, judicious, in resting his arguments solely on the manner in which the sacred writers have stated the doctrine: but we are apprehensive that he has inadvertently given some advantage to opponents, by depreciating every other mode of vindicating it. Reason, though insufficient to discover many of the truths that are contained in the sacred scriptures, must, if not biased by depraved affections, approve them when revealed, as agreeable to its own genuine dictates. The Christian always has right reason on his side; and therefore needs not fear to encounter his adversaries with a weapon, of which, though they prefer it in the contest, they really do not understand the use.

From the scriptures Mr. W. demonstrates, that a state of conscious and miserable existence is reserved for the unbelieving and disobedient after death, that it then immediately com-

mences, that it will be openly awarded to them at the last-day, that it will be their final condition, and will be of endless duration. The last two propositions are hardly discussed with that precision, which their real distinction demanded. The only difference that we can conceive between a final condition of misery, and its endless duration, lies in supposing the former to terminate in annihilation.

The meaning of the term *eternitas*, necessarily required such investigation as was compatible with a public discourse; and Mr. W. has fully demonstrated it to have the same force when applied to the punishment of the wicked, as to the happiness of the righteous. When, however, he says, that "even the eternity of God cannot without difficulty be proved, if this term do not signify eternity," he appears to us to express himself unguardedly. Neither that doctrine, nor the immediate subject of his discourse, nor any other revealed truth, in our judgement, rests principally on the precise meaning of a single term of the original scriptures. It is on their connected sense, and prevailing tenor, that we rest our hope of salvation, and by this we would direct our conduct. The interpretations which Mr. W. gives to Rom. xvi. 25, Titus i. 2. Philemon 15, are ingenious; but we think that any of them might be relinquished without injury to his main argument.

While we have thought it necessary, on a subject of so much importance, to suggest the comparative weakness of a few positions in Mr. W.'s discourse, we feel our obligation to him for the ability and the zeal with which, on the whole, he has stated, vindicated, and applied, the doctrine he was unexpectedly invited to discuss. We do not recollect any performance, that, in so small a compass, treats of the subject in so satisfactory and so profitable a manner.

Art. XIX. *The Mechanic's Assistant*, or Universal Measurer; containing a Collection of Tables of Measures, Weights and Powers of most of the Articles which are applicable to the following Trades and Businesses: Timber Merchants, Architects, Surveyors, Joiners, Carpenters, Stone Masons, Bricklayers, Glaziers, Plaisterers, Slaters, Engineers, Millwrights, Ironmasters, Founders, Smiths, Forgemens, Rollers and Slitters of Iron, Braziers, Plumbers, Pumpmakers, Paviers, Brewers, Liquor Merchants, Farmers, Millers, and Husbandmen. By W. Roberts. Leeds. Baines. 12mo. pp. 48. Price 2s. 6d.

THE tables in this small collection will be found useful to most of the classes of men for whom it is designed. We could wish that the data, however, on which some of the calculations are made, had been better explained. The tables for bricklayers' work will puzzle "mechanics and artificers not conversant with figures," and must, for want of farther information, be nearly

unintelligible and useless. The standard to which the measures are reduced in tables 1 and 2 is said to be the rod of $16\frac{1}{4}$ ft. sq.; but the thickness of this rod is not stated; and instead of $1\frac{1}{4}$ bricks which is the standard of reduced brickwork, it appears to be 3 bricks thick. In the first column of the table, also, the thickness of the given wall advances by bricks, instead of half bricks. In the table which gives the weight of stone according to its cubical content, the *species* of stone is not mentioned. We are also inclined to prefer aliquot parts to decimals, for practical purposes. The prefatory instructions on the use of the sliding rule, will be acceptable to those who possess that convenient instrument; but it would have been an improvement to explain the mode of constructing these tables, arithmetically, as well as by the sliding rule. The tables, on the whole, are printed with respectable correctness: we have not room to point out the inaccuracies we have noticed, but recommend Mr. R. to submit his work to some professional man, who may suggest certain corrections, and improvements on matters with which the author is less immediately conversant. The work in its present state deserves the patronage of the public; but we should give our recommendation with much less scruple, to a revised, and perhaps enlarged edition. Among other defects, the omission of a *table* of contents, is, in our opinion, deserving of censure.

ART. XX. *Etchings representing Fragments of the Antique Grecian and Roman Architectural Ornaments*; chiefly collected in Italy, before the late Revolutions in that Country, and drawn from the Originals. By Charles Heathcote Tatham, Architect. Imperial Folio. Plates 24. Price 1l. 5s. Boards, Gardiner, London. 1806.

"IT must be admitted," says Mr. Tatham, "that the selection of good ornament in the decoration of buildings, claims no small part of the attention and study of those who wish to display taste and judgment in its application."

But, in spite of taste and judgement, Fashion *will* assume the prerogative of determining what shall be esteemed *good* ornament: and like those beings, whose anxiety is rather to be active than to be useful, immediately reverses her own decrees, declaims against the discarded favourites, and supersedes them by *really good* ornaments, of a nature totally different. Who are the sufferers by these capricious changes? The answer to this question would be a severe rebuke on human occupations; for how much of the powers of society is wasted upon trifles, while there are so many wants to relieve, and calamities to prevent! The oppressed, the ignorant, and the miserable, are injured, by every misapplication of time and talent. But if we advert simply to the common calculations of propriety, there are many advantages derived from the changes of taste in articles of luxury. The persons who lead the fashion have no reason to complain; they who follow it, enjoy as many gratifying sensations, as

they know how to purchase with the money thus extorted by a tyranny to which they willingly submit; the artist gains his livelihood, the general amount of talent in the arts of decoration is increased and raised to a higher standard, and in proportion as the luxuries of life are more curiously elegant, the comforts are rendered more comfortable, and the necessaries more abundant. There must be a gradation in the ranks and enjoyments of mankind; and in proportion as the highest possess a superfluity of means, the lowest, under a free government, obtain a sufficiency. The utensils and habitations of the peasant become commodious, in the same degree as those of the nobleman are tastefully formed and exquisitely finished.

Mr. Tatham's work is designed to assist in decorating the mansions of the opulent. It comprises fragments of various descriptions, which perhaps Mr. T. would not have published, had not a former volume of the same nature, (which appeared in 1803, price 3l. 3s.) been very well received. The specimens in that volume were considerably more beautiful and interesting than most which are contained in the present; yet many of these are very handsome, and will furnish valuable hints to the judicious artist. The manner in which these etchings, as well as the former, are executed, does credit to Mr. Tatham's talents; many subjects have occurred to us, which his etchings represent to the eye with far greater spirit and fidelity, than some of the elaborate engravings in Italian collections.

The late ravages and revolutions under which Italy has been overwhelmed, have added much to the ideal value of every ancient relic which has been rescued from the general wreck. We have been glad to see some of these *safe* among us; especially as it is likely, that the dispersion of so many specimens of art, may diffuse, in various nations of Europe, a superior discernment of excellence, and delicacy of taste. We cannot but desire that Britain should retain her present pre-eminence in the esteem of the world, on subjects of ingenuity, and skill; and are perfectly sensible of the advantages, which her manufactures have derived from the co-operation of the arts. In this view, therefore, the caprices of the wealthy are not wholly useless to the prosperity of the state. These considerations must be very consoling to the consciences of those persons, who are gratifying their vanity, while they ought to be exercising their benevolence; or whose modesty would rather expend a thousand guineas in this secret and indirect advancement of the general good, than ostentatiously devote a single one to the duties of certain and obvious charity, to the relief of vulgar distress, or the encouragement of humble merit.

ART. XXI. *Designs for Ornamental Plate*, many of which have been executed in Silver, from Original Drawings. By Charles Heathcote Tatham, Architect. Imperial Folio. Plates 41. Price 1l. 11s. 6d. Gardiner, London 1806.

ABOUT fifty years ago the French endeavoured to give the *ton* to taste, in silver ornaments, and published various works containing designs for plate. The ecclesiastical decorations which are coveted by the catholic religion, gave employment to many workmen, and furnished the designer with opportunities of displaying his abilities in this branch of the decorative arts. The most considerable publication that occurs to our memory, is the folio of Meisssonier; whence it appears, that at that time very splendid and massy pieces were cast, and chased, in our rival country. Some of

them were compositions, containing figures of angels and saints, crucifixions, resurrections with their appendages, and glories, of immense size. These difficult subjects were calculated, not only to elicit talent, but at the same time to encourage and extend emulation; for the applause they received, was, no doubt, a stimulus to the exertions of the whole profession.

In a country so opulent as ours, vanity must be expected to execute the same office, which superstition, happily, has been compelled to relinquish, with her many other sources of influence; and it is much to be wished that all the expensive gratifications, among the higher ranks, were as innocent and as useful, as that of furnishing their apartments with costly decorations.

Mr. Tatham has displayed much taste and ingenuity, in his designs for supplying these artificial necessities of a highly civilized age; some of them are intended for silver waiters, others for lamps, branches, chandeliers, candelabras, columns, table-lights, and various other ornaments. Many of these we think very elegant, and doubt not the dignity of their appearance when executed. Others are much less pleasing, in their general forms, and are occasionally incongruous in point of proportion. But the incongruity of some of the *parts*, is still more obvious and uncouth. That there is classical authority for all the varieties of masks, and all the combinations of sphinxes, chimeras, hippocriffes, and eagle-winged lions, may be admitted, without admitting their beauty or propriety. It would lead to some curious speculations, indeed, to examine the nature and origin of that taste for the grotesque, which is so remarkable in some of these designs, and in their prototypes. It may be difficult to prove the absurdity of a predilection which is so general; but some of the mixtures in this volume, such as a lion's foot for the root of a flower, a female head fixed on a lion's leg, or by contrast the lion's head dressed in an Egyptian head-dress, are certainly "strange, passing strange."

Mr. Tatham has given two or three designs composed on the same principle as the famous Candelabrum in the Hebrew Sanctuary. We do not perceive that these have been executed; and we doubt whether they would equal the original in richness of effect: but the pattern, considered simply as a piece of decorative and useful furniture, is capable of being made as handsome and superb, as any that ever was wrought by the hand of art: and the very execution of a subject so magnificent, is a testimony in favour of the advanced state of this branch of workmanship in the Mosaic age. We distinguish also a costly and capital article presented by a gentleman to Lord Nelson, after the battle of the Nile: memorials of such events may properly be splendid. We recollect, that a like present was made to Dr. Willis, by the late Sir Richard Arkwright, on his Majesty's recovery.

Art. XXII. *An affectionate Reception of the Gospel recommended; in two Sermons delivered to his Congregation on the Mornings of the 9th and 16th Nov. 1806. By the Rev. George Clayton, Minister of the Meeting at Lock's Fields, Walworth.* pp. 57, price 2s. black and Co. Conder, &c. 1806.

THE imperfections of these discourses, both in nature and in amount, are far outweighed by the merits: the former, arising from inattention and inexperience, occur incidentally in different parts of the performance;

the latter, the result of piety, zeal, and good sense, pervade the whole. The subject is divided into two sermons for the sake of convenience, and is derived from 1 Thess. i. 5. *For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.* The discussion is arranged under four heads; the meaning of the term '*Our gospel*,' the manner in which it was received, by what means such a reception of it may be secured to ourselves, and the urgent considerations by which we should be incited to receive it. Two of these heads are considered in each of the Sermons, which are both completed by a suitable application to the hearers.

The difference between the reception of the gospel in *word*, and in *power*, is stated with much propriety and force; the allusion, however, to a polished but pointless dart, is not quite apposite, neither is the anecdote adduced in illustration, correct; the prince concerning whom it has been related, was Louis XIV.

We cheerfully approve the request, by which the preacher was induced to commit these discourses to the press. Among the principal causes of that request, we are convinced, were the attention and skill which are discovered in the arrangement of the subject. We profess ourselves partial to a more copious and systematic *division*, especially in oral addresses, than we sometimes find in the compositions of modern preachers. A higher merit of this publication, is, that it abounds with important truths, and useful practical exhortations. The style is, with some exceptions, chaste and correct, and the diction is usually choice and appropriate. Many of the thoughts, the preacher acknowledges, are derived from an old Divine; and he takes the opportunity to express his preference of the *scarcely-portable* volumes of the 17th century, before the ephemeral productions of the present age. He also delineates with much feeling, and with the amiable warmth of filial gratitude, the domestic scenes of the Sabbath evening, in which he has participated; and takes this opportunity also, to censure, though with some restriction, the assembling for public worship in the evening. On both these topics there is room for discriminative animadversion; but as he is himself the author of a pamphlet, and the preacher of evening lectures, Mr. C. will not wish us to enter into the discussion with him. Many persons would remind him of a passage in Romans ii. 1.; but we will not affirm that he is quite "inexcusable."

We must, however, remonstrate, as a general principle, against the use of the plural pronoun, when referring to the minister simply. In addition to our remarks, (Vol. III. p. 80.) it may be observed, that though the frequent recurrence of the pronoun *I*, is undoubtedly disagreeable, and betrays great negligence or self-conceit in the preacher, *we* is quite as offensive in this respect, and moreover is a ridiculous affectation of dignity, and a glaring affront to common sense, from which, too, the most eloquent and judicious preachers have constantly abstained. One instance of this will be enough; after speaking *personally* of the family exercises mentioned above, in the singular number, Mr. C. says *ministerially*, "On this account, as well as for many other reasons, which to us appear forcible, we do decidedly prefer, &c."—Who would not think he was reading a royal charter, or a papal bull? We shall therefore shew no mercy to any individual who is found thus offending, except he can plead that he is a man beside himself.

In parting with Mr. Clayton, which we do with sincere good-will, we

would hint, that too much figure in a Sermon is more hazardous to the reputation of a sensible man, than too little; it was mortifying to discover at the bottom of an excellent page, this phrase, "a tear dropped from the sluices of penitence, or distilled from the cisterns of love."

Art. XXIII. *Preparation for Death, and the Parable of the Sower*: two Sermons, by the late Rev. W. Alphonsus Gunn. Taken in shorthand by a Friend. pp. 32, price 1s. Williams and Smith, 1807.

THE circumstances which led to the publication of these sermons, have given them an interest, which, as literary compositions, they do not intrinsically possess. The preacher has been lately removed from the scene of his indefatigable labours, to the enjoyment of the rewards which await such faithful ministers; and these are, it appears, the only fragments which have been committed to the press, of those discourses which gratified and edified multitudes. To criticise them with rigour, would neither be just nor liberal to the memory of the deceased author; for they are merely a transcript of the short hand notes of an admirer, who must be accountable for the manner in which, by publishing them, he has consulted the reputation of his friend. He asserts, that they "faithfully represent his plain, simple, affectionate, and pointed manner of address," and if, as he piously hopes, "with the divine blessing, they should be instrumental to that end, to which he consecrated all his labours, the salvation of immortal souls," an object will be attained, to which we are sure the departed preacher would gladly have sacrificed all the fame, that the most perfect compositions could have procured for him, from the highest sources of literary distinction.

Art. XXIV. *A Sermon*, preached at St. John's Church, Blackburn, Lancashire, on Wednesday, Feb. 25, 1807; being the Day appointed for a Public Fast. By the Rev. Thomas Stevenson, M. A. Incumbent Curate. pp. 34. Price 1s. 6d. Rivingtons. Hatchard. 1807.

IF there is one verse in the sacred volume, which, for the credit of our country, we could wish to obliterate, it is this; (Isa. lviii. 6.) *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break EVERY YOKE?* It is a memorable circumstance, that, in this age of the world, such a verse should be nationally recognized as the genuine declaration of the Almighty, that a fast should be solemnly enjoined, year after year, in order to propitiate his favour and protection, and that the trade in human blood should at the same time be deliberately sanctioned, and obstinately supported! While such inconsistency, and such impiety, stained the public character of our country, it was absurd to talk about common sense, or make any pretences to religion. We have already congratulated our readers on the fatal blow which this iniquitous traffic has received; and, being willing to consider the reproach as washed away, from the moment when Parliament expressly admitted the claims of justice and humanity, we shall contemplate the sermons preached on the *first fast day that was not a mockery*, with peculiar satisfaction.

Mr. Stevenson's discourse, the first that has reached us, is founded on Isa. lix. 1, 2. which he considers as declaring the *government of God*, and the *cause of the afflictions* which he suffers to befall his people. Under the

first head he establishes the doctrine of particular providence, as derived from revelation alone ; under the second, he proves, by scriptural facts, the correspondence of national distress with national iniquity, ascribing our comparative exemption from general calamities, in a great measure, to the piety, not of the nation, but of very many individuals, both in and out of the established church. His sermon is serious, sensible, and appropriate : we regard it as an excellence, that it abounds with quotations from Scripture, manifesting a degree of acquaintance with the living oracles, which, we fear, is not universal among his brethren. The following remarks from the application of the discourse, deserve general attention :

‘ And let not those who are poor and unskilled in worldly wisdom, imagine that their scanty attainments and humble lot render them totally incapable of conferring any substantial benefits upon their Country. There scarcely exists an individual, who hath it not in his power to advance the public weal in a very considerable degree. By his religious and orderly behaviour, by his dutiful obedience to the laws, by training up his children and dependents in the nurture and admonition of the Lord, by striving to maintain “ a conscience void of offence toward God and toward men,”—he may do far greater good than, perhaps, he is aware. At all events, he may essentially serve his country by HIS PRAYERS. Numerous are the instances recorded in the Scripture, of the powerful prevalence and astonishing effects of “ men’s lifting up holy hands” to Heaven, “ without wrath and doubting.” It is no where said, that the supplications of the rich, the noble, and the learned alone are efficacious ; but that “ the prayer of the UPRIGHT is God’s delight ;” that “ the fervent prayer of a RIGHTEOUS MAN availeth much. The LORD seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart.” Since then, the meanest person on earth knows not, on the one hand, to what extent his zeal and services, rightly employed, may benefit his Country ; nor, on the other hand, how largely his sins may contribute to the filling up the measure of its iniquities ;—let each resolve so to regulate his conduct, that he may be nowise instrumental in hastening its downfall, but may rather assist in upholding and confirming its freedom and prosperity.’ pp. 31, 32.

ART. XXV. *The Christian's Review of Life, and Prospect of Futurity :*

A Sermon, preached at Warwick, Dec. 7, 1806, on account of the much-lamented Death of the Rev. James Moody. By George Burder. Published at the Request of the Church, and for the Benefit of the Family of the Deceased. pp. 38. Price 1s. Williams and Co. 1807.

WE have not for some time read a discourse, more pleasing and more useful, or less ostentatious, than this. It is remarkable for the vigour and neatness of the thoughts, and for the clear and artless style in which they are expressed. Free from all superfluity, however, in the one, and from nearly all amplification in the other, it resembles the model of an extensive, well arranged, and handsome structure, rather than the structure itself. This was doubtless occasioned by the narrow limits into which what is strictly the *sermon*, was necessarily compressed, by the introduction of a copious and interesting *memoir*, to the extent of half this publication,

The arrangement is happy ; it was indicated, indeed, by the text (2 Tim. iv. 7, 8.) *I have fought a good fight ; I have finished my course ; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing.* This glorious illustration, we had almost said this sufficient proof, of the divine nature of Christianity, displays the *satisfactory retrospect*, and the *delightful prospect*, of a Christian and a minister, on closing a life devoted to the glory of his Master. The first part represents the Christian life under the figures of *severe conflict*, *unremitted exertion*, and *strict fidelity to a sacred trust*. The second is considered, less distinctly, as describing the nature of the reward, the giver, and the general assurance of it to all the people of God.

The memoir notices Mr. M.'s indications of talent in early youth, his juvenile dissipations, the circumstance by which he was led to serious reflection, and the decided change effected in his heart and character, by the regenerating power of the Holy Spirit. Having declined the advice which recommended him to go to college for the purpose of entering the established church, partly from some insuperable scruples, and partly from pecuniary objections, he went through a course of private instruction for the ministry, and was shortly afterwards settled over an Independent church at Warwick, where he laboured with great success for twenty-five years, the congregation increasing in that time from about fifty, to seven or eight hundred. For a number of years, he had been accustomed annually to supply the Tabernacles of London and Bristol for a certain period. In consequence of extreme official exertions, on July 6th, 1806, he suffered a paralytic stroke on the following day, and, after lingering till the 20th Nov. quitted the scene of his honourable and successful toils, at the age of fifty years. The state of his feelings, during this solemn period of about four months, is narrated with some minuteness, and will be considered with lively interest by every serious reader. He seems to have been, in all respects, well intitled to appropriate the exulting declaration of St. Paul,—to look backward on his journey with grateful complacency, and forward to his rest with assured expectation.

. A second edition of this sermon, we find, will soon be published.

ART. XXVI. *The Juvenile Preceptor ; or, a Course of Moral and Scientific Instructions.* Vol. I. containing Spelling and Reading Lessons, not exceeding one Syllable ; Vol. II. containing Spelling Lessons, from two to seven Syllables, with appropriate Moral Tales and Poems ; the use of Points and Explanations of other Characters which occur in books. pp. 348. price 5s. Poughnill. G. Nicholson. London. Symonds. 1805.

THE compiler of this work has formed a design of supplying a course of liberal amusement and instruction for the young. He proposes, in the progress of his labours, “ not only to intermix the maxims of experience and wisdom with the incidents of early life ; to inculcate the principles of humility, gratitude, sincerity, justice, sympathy, liberality, patience, temperance, honour, magnanimity, industry, and perseverance ; but to display the elements of general qualifications for active life ; as reading, elocution, English grammar, arithmetic, book-keeping, mathematics, and

short-hand: also the rudiments of those branches of science which unite useful knowledge with pleasing amusement," &c.

Such is the literary entertainment which is providing to gratify the mental appetites of the rising generation; and, as is usual in a family, the caterer has first attended to the wants of infant minds. He has certainly taken pains to make this dish as palatable, and at the same time as nourishing as possible, to those for whom it is designed. There are some advantages arising from his plan, which "commences with the easiest and simplest combinations of letters," and is the most regularly progressive, that we have seen. To save time in teaching the art of reading, the words are classified by the sounds of the vowels. We know not what will be said by such school-mistresses as Shenstone has celebrated, when, in counting the letters of the alphabet, they find twenty-nine instead of twenty-six. If such revolutions begin at the horn-book, the fountain of science, will not the whole world be shortly *turned upside down*? To us it seems that *ke* and *je* have no sound, when used in spelling, different from *ka* and *ja*, and as *k* and *j* could not be introduced into the place of *c* hard and *g* soft, without too great a confusion, the reformation was unnecessary. We hope, however, there will be no uproar in the schools, when *q* is directed to be called *kwe*; *w*, *wu*; *z*, *ze*; as these are the most natural sounds of the letters that have been so long disgraced with a nick-name; and perhaps *hah* is the best method of pronouncing the aspirate *h*.

Some errors of the press, and a few grammatical blunders, are met with in these volumes, which should be carefully avoided in a future edition: we particularly notice the verb *bid*, because it is twice used by mistake when the past tense of the verb was required. Vol. I. pp. 108 and 122.

The poetry is too lame, in many places, for the use even of children in their first lessons; and some alterations are made in the easy and simple verses of Dr. Watts, by which, whatever else is improved, their poetry is not. We are aware that many of these alterations, and other defects of the poetry, were necessary, to make them lessons of one or two syllables; but we would rather have children confined to prose lessons, than taught such doggrels as these:—

I with my book will spend my day,
And *not* with such *e'er dwell*,—

And one bad sheep in time is sure
To mar *e'en* all the fold.

Or look at the birds in the trees, *not* in cage.

In his preface to the second volume, the author says, 'We Have avoided giving our young friends any controverted bias;' and in order to this, it seems, he thought it necessary to keep every thing peculiar to Christianity out of sight. Its morals, indeed, he commends, Vol. II. p. 232; but, in the next page, we find a prayer, in which there is not the least allusion to Jesus Christ; though *he* has said of himself, 'I am the *way*—no man cometh unto the Father but by me:' and though we are invited to come boldly to the throne of Grace, because he ever liveth to make intercession.

As we think this a useful and judicious undertaking, we wish to see it as complete as possible, and earnestly recommend the author to consider,
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whether children, among other good things, may not learn something about that kindest friend of theirs, who said, 'suffer little children to come unto me.' Let him not interfere with religion at all, if he thinks it best to exclude from his work every thing purely evangelical.

Art. XXVII. *Scenes for the Young*; or, *Pleasing Tales*, calculated to promote Good Manners, and the Love of Virtue. 24mo. pp. 124. Price 1s. 6d. Darton and Co. 1807.

IT has so often been our lot to see, in the little amusing narratives intended for young children, the most absurd prejudices, and the grossest errors especially on moral topics, that we feel a peculiar pleasure on occasions for conferring praise, in this department of our critical examinations. These tales are correct and useful in point of moral tendency; they are also written with care and intelligence. We would encourage the same author to resume his pen, advising him constantly to keep in view the development of some useful maxim, and also the introduction of some interesting information. The first tale of the four, though the least pleasing and studied, would have accomplished this object the best, if it had not been left strangely deficient and abrupt at the conclusion.

SWEDISH LITERATURE.

Art. XXVIII. *Exposition des Operations faites en Laponie*. A Detail of the Operations carried on in Lapland for the measurement of an Arc of the Meridian, in 1801, 1802, and 1803; by Messrs. Ofverboom, Svanberg, Holmquist and Palander. Compiled by Jons Svanberg, &c. Published by the Academy of Sciences at Stockholm. 8vo. pp. 230. Stockholm.

A KNOWLEDGE of the figure and magnitude of the globe on which we live, has in all ages, as M. Svanberg justly observes, been an object of human curiosity. But few, comparatively, are aware of the extreme difficulty of the undertaking, or know, that, notwithstanding this problem has exercised the ingenuity of the greatest mathematicians and astronomers, from the first dawn of science to the present time, it has never yet been completely solved. We feel pleasure in being able exclusively to lay before our readers an account of some recent measurements in Lapland; and take the opportunity of sketching historically the progress which has been made in this branch of Geometry.

The earliest attempt of which we have any distinct account, is that made by Eratosthenes, about two hundred years before the birth of Christ; which, considering the time when it was undertaken, appears to have been executed with great accuracy. Eratosthenes, however, seems to have confined his operations, to the mere determination of the magnitude of the earth, without any inquiry into its figure, which he presupposed a perfect sphere. And indeed this appears to have been the case, in every subsequent operation, before the invention of the telescope and pendulum clock. By means of the former, the figure of the planet Jupiter was found to differ materially from that of a sphere, and experience shewed that the vibrations of the latter, were slowest under the equator, and quicker in latitudes more and more approaching to the poles. These two circumstances combined, first suggested to Mr. Huyghens, the idea that

our earth, like Jupiter, was of a spheroidal form, and like that planet flattest at the poles. This similarity of figure in bodies so much alike in other respects, might naturally be supposed to arise from the same cause, namely their rotatory motion. For in every body revolving round a determinate axis, those parts which are farthest distant from it must necessarily move more rapidly, than those which are nearer. This increase of velocity, by increasing the centrifugal force, produces an elongation of those parts, and this in a greater or lesser degree, as the motion is more or less rapid. Viewing the earth then as a plastic body, all that remained to be done, was to determine the proportion, which the force of gravity bore, to the centrifugal force, at each particular point, in order to determine the figure which must necessarily result from their combination. In this manner did Mr. Huyghens calculate the diameter of our earth at the poles, to be to its diameter at the equator as 578 to 579 nearly.

But the calculation of Mr. Huyghens was erroneous; from his having supposed the force of gravity to reside only in the centre of the earth, whereas it is diffused throughout every part of our globe. The great Newton, therefore, who was the next* to investigate this difficult problem, endeavoured to obtain a more exact result, by considering the earth as a homogeneous fluid body, consisting of an infinite number of particles, mutually and equally acting upon each other. Calculating from these data, he found that the earth was an ellipsoid, and that the two axes were to each other, as 229 to 230.

Astronomers would probably have remained satisfied with these proportions, and confined their future inquiries to the mere admeasurement of an arc of the meridian, but for the trigonometrical operations commenced by Mr. Picard, and completed by Mr. Cassini, for determining the meridian of the Observatory of Paris. For on a comparison of these measurements, it appeared, that a degree of the meridian, instead of becoming longer, became shorter, on advancing towards the pole. A circumstance so unexpected, naturally excited a good deal of inquiry, and some controversy; and the French mathematicians, confident of the accuracy of their measurements, pronounced the figure of the earth to be that of a prolate, not an oblate spheroid. This opinion had been broached some years before, by Eisen Schmidt, an eminent German mathematician. But his arguments having been drawn from the old measurements of Eratosthenes, Snellius, and others, were not regarded as sufficiently conclusive, to excite much attention.

To clear up this point, about the year 1735, the French Government, at the instance of the Academy of Sciences, determined on sending out two companies of mathematicians, to measure two degrees of the meridian, one under the equator, and the other as near the pole as might be. Accordingly Messrs. Godin, Bouguer, and La Condamine, were ordered to proceed to Peru, and Messrs. Maupertuis, Clairaut, Camus, Le Monnier, and the Abbé Outhier, to Lapland. Both parties, after encountering many unforeseen difficulties and delays, which it required no small share of address and ingenuity to overcome, completed the object of their mission, and returned to France.

* In this assertion we have implicitly followed our author, but we are rather inclined to believe, that Newton's solution was, in fact, antecedent to that of Huyghens.

During the absence of these gentlemen, Mr. M^c Laurin had published his *Treatise on Fluxions*, in which he gave a very elegant demonstration of Sir Isaac Newton's Solution*. The work was deservedly much read and admired. But whether it had any effect in determining the public opinion on this question, is not at this time easy to discover. Mathematicians, however, never seem to have generally acquiesced in the prolate figure of the earth, but rather to have suspected, that the French measurements were erroneous. Accordingly they were examined in 1740 by M. Cassini, grandson of the former, and several considerable errors were detected.

The results of all the measurements, were now decidedly in favour of the oblate figure of the earth; and the only difficulty that remained, was to reconcile them to each other. For though they all concurred in proving the figure of the earth to be that of an oblate spheroid, yet taken by pairs, they gave different degrees of eccentricity.

Thus the measurements of Peru and France, gave 313 to 314, while those of France and Lapland gave 128 to 129, and those of Peru and Lapland 212 to 213, for the proportions of the two diameters.

M. Bouguer, in a work published some years after his return to Europe, has taken great pains to reconcile these different measures, and to find out the figure, which will best accord with them in general, but without success. His investigation rather seems to indicate, that our planet is not reducible to any regular figure.

A few years before M. Bouguer's work appeared, M. Clairaut had published his elaborate *Treatise on the Figure of the Earth*, in which he shews, from the Newtonian Theory of Gravity, the form which a fluid body would acquire, from its rotatory motion. He found, that a globe of the mean density of our earth, might remain in equilibrium, supposing it to revolve in about $2^{\text{h}}. 25^{\text{m}}$. when the two diameters would be to each other, as 1 to 2.7 nearly. If moved with greater velocity, the spheroid would in consequence become more and more oblate; which alteration in the figure, would occasion a gradual retardation of the rotatory motion, until the equilibrium were again restored. On the contrary, supposing the diurnal revolution in any degree slower, then there were two figures, and only two, in which the equilibrium could be preserved. The two diameters of these figures, in a body of the mean density of our earth, and revolving with the same velocity, would be to each other, as 1 to 68, and as 231 to 233. Either of them is equally possible, but the former evidently is not the figure of our earth. The latter is nearly the same as was formerly found by Sir Isaac Newton. With this eccentricity, however, the vibrations of the pendulum do not agree. The mean of a great number of experiments with this instrument, is $\frac{1}{337}$ nearly. M. Clairaut notices this circumstance, and hence endeavours to prove that the earth is not homogeneous, but denser at the centre, than towards the surface. This is known to be the case in the planet Jupiter, and the recent measurements in France and this country, seem to confirm the opinion of M. Clairaut.

The figure of the earth may also be deduced from the phenomena of precession and nutation; but Mr. Svanberg seems to think the calculation much too delicate to be relied on. We are not however of his opinion, being persuaded that these, and the vibrations of the pendulum, after all, will be found among the most accurate methods of determining, at least, the *general outline* of our globe.

* Newton's solution was published without a demonstration.

The labours of M. Laplace alone, are sufficient to justify our opinion : this illustrious mathematician in his *Mécanique Céleste*, a work inferior only to the *Principia*, has calculated from the effect of precession and nutation, the eccentricity of our earth, to be $\frac{1}{331}$, which agrees almost exactly with experiments made on the pendulum.

It was impossible to deny Mr. Laplace the justice of supplying, what is evidently a mere omission of our author ; the reader will therefore excuse this digression, and be assured that we have no wish to depreciate the value of operations, like those which are now under consideration ; on the contrary we view them as most useful and important. The inconsistencies which they betray, only serve, in our opinion, to render them more interesting, as these seem to indicate something, in the figure and conformation of our earth, not yet understood. It is therefore probable, that by repeating and comparing measurements of this kind, made in different and distant parts of the globe, we may at length be led to some curious and interesting discoveries. But to return—

Occultations of fixed stars by the moon, continues Mr. Svanberg, is another method, by which the figure of the earth may be determined. Mr. Treisnecker, after comparing a great number of these observations, concludes the eccentricity to be $\frac{1}{346}$. Observations of this sort, however, are liable to considerable errors, especially if made under different meridians.

Our author then gives the eccentricity of the earth, as derived from a comparison of different measurements, with those lately made in France, and points out their inconsistency. After which he concludes his instructive and entertaining preliminary discourse, with the following account of the journey of the Swedish mathematicians*.

‘We set out from Stockholm about the end of April, 1801, in order to be at Tornéa on the 24th of May following, to observe the transit of the moon over Spica Virginis. We arrived there on the 18th, but were disappointed in our expectations. For after having made every preparation, and even begun to count the beats of the clock, suddenly, the sky became overcast, at the very moment of immersion. Our disappointment was aggravated by a recollection of the inconveniences we had encountered, in travelling, on purpose, over the great roads of Medelpad and Angermania, which at this season of the year, when the thaw begins, are almost impassable. This unlucky circumstance deprived us of the opportunity of determining the longitude of Tornéa, and consequently of our whole meridian, with the greatest accuracy, which it was scarcely possible to do by any other means ; as will appear, from our not having been able to observe more than two eclipses of the first satellite of Jupiter, during our stay at Pahtavara, and in both these observations, the moment of dis-

* The occasion of this journey, we have understood from good authority to be as follows. Bonaparte, at the suggestion of the National Institute, wrote a letter personally to the King of Sweden, requesting permission for some members of that body to visit Lapland, in order to determine an arc of the meridian. This high-spirited young monarch replied, that he would consult the Academy of Sciences at Stockholm, whether such an operation was desirable for the interests of science ; and if they were of this opinion, he would appoint Swedish mathematicians to undertake it. We are also informed that the National Institute has received the work now before us with great applause ; in consequence of which, Napoleon has presented Mr. Svanberg with a valuable snuff-box. Rev.

appearance is marked as extremely doubtful, in consequence of the frost, which in Lapland is so excessively severe, as to freeze the exhalations from the eye, almost instantaneously, so that we were obliged to wipe the eye-glass of the telescope from time to time, with a handkerchief, to prevent its being covered with vapour, which would occasion the satellite to disappear too soon."

"The principal object of our first journey, was to choose the points most proper for the trigonometrical operations, to fix the signals, and to determine how far our meridian could be extended from North to South; also to construct observatories, at the two extremities of the arc to be measured."

"These preparations being completed, before the autumn of 1801, we returned to Stockholm; where we waited the arrival of the repeating circle from Paris. It was made by Lenoir under the direction of M. Delambre, and arrived in the beginning of December following."

"The Academy of Sciences, considering the multiplicity of details, and the extreme delicacy required in performing every operation, now associated with us Messrs. Holmquist and Palander, so that from this time we must be considered, as consisting of four co-operators."

"Accordingly in the beginning of January 1802, we all set out for Torneå. Here we remained only time enough, to adjust the rods that were to be used in measuring the base, which was necessarily our first operation, and was actually begun on the 22d February, when we left Niemi by land and advanced towards Poiki Torneå. Here we arrived on the 11th of April, so that this part of the work took us nearly two entire months."

"Having completed the measurement of the base, we returned to Torneå, there to wait the return of the fine summer weather, when we might observe the horizontal angles of the triangles, which were to connect Mallorn the most southern, with Pahtavara the most northern point of our meridian. These angles were taken in the months of June, July, and August, so that at the beginning of September, we were ready to commence the astronomical observations."

"We arrived at Mallorn on the 7th of that month, and on the same night made the first nine observations, of the meridian distance of the polar star, from the zenith, when above the pole. By repeating these observations as often as the weather would permit, we obtained in the month of September, 260 repetitions of that distance."

"The reason why these observations were not afterwards made use of, was, that on leaving Torneå, we forgot to bring with us pendulum B; nevertheless, as we hoped to do without it, we began our work. But a very few trials with pendulum A, convinced us of the extreme irregularity of its motion, which was so great, as to make it not worth the trouble of reducing the observations. This being the case, it was necessary to dispatch M. Palander to Torneå, to fetch pendulum B, which being arrived on the 5th October, we began to make all our observations, with that pendulum alone."

The work is divided into four sections. The first contains a Description of the methods made use of for measuring the base; the second, An Account of the Trigonometrical Operations; the third, An Account of the Astronomical Observations, and the fourth, The Theory of the Spheroid. After which is an Appendix, containing observations mentioned in the course of the work, but which on account of some inaccuracy or other, it has been thought proper to reject.

Article 50 presents us with a summary of the principal results of these operations ;—whence it appears, That the base measured, extended to 47,427 feet ; that the distance between the parallels of Mallorn and Pahtavara is 693,461 feet ; the latitude of Mallorn $65^{\circ} 31' 30''$ N. and of Pahtavara $67^{\circ} 8' 50''$ N. So that the whole arc measured, was $1^{\circ} 37' 20''$. Consequently the length of a degree of the meridian, in latitude $66^{\circ} 20' 10''$ (the centre of that arc) is 365,960 feet, or 69.291 miles English measure*.

From a comparison of these results with those obtained from the measurements made in Peru, the East Indies, and France, M. Svanberg deduces, as the most probable conclusion, $\frac{1}{1000}$ for the eccentricity, and 3963.26 miles for the radius, of our earth, at the equator.

The operations, in general, appear to have been conducted with ability and accuracy ; and the account given of them by Mr. Svanberg, bears every mark of the most scrupulous fidelity. The insertion of faulty observations, adds, in our opinion, to the intrinsic value of the work, as it enables the reader to appreciate more justly, the degree of confidence due to the observations obtained from them.

The contraction of the metallic rods used in the admeasurement of the base, must have been very great, in a climate, so different in temperature from that in which they were manufactured : we are induced to wish, that they had been made of Platina, like those used by the French mathematicians in the late survey of France, with a pyrometrical thermometer attached to them.

The precaution of measuring the deviation of every base from the true level, is much to be applauded.

We are not expressly informed in any part of the work, what was the precise direction of the base. It appears, however, from Article 8. that it could not have been exactly in the meridian. The apparent alteration in the position of the signals, on receding from them, which occasioned so much embarrassment to the observers, is evidently nothing more, than the deviation of a rhumb line from a great circle, which in high latitudes is very apparent. This inconvenience would have been entirely avoided, had the direction of the base been North and South. We would not be understood to impute any blame to these gentlemen, for not doing what probably was impracticable ; but we think the impediments to accomplishing so desirable an object, ought to have been stated.

In so delicate an operation as this, the measurement of a single base is not sufficient. A base of verification ought certainly to have been traced out, and carefully compared with the original one. Perhaps, if the distance from Kalenkangas to Torneå, could have been accurately measured, it might have served the purpose. It would also have possessed, from its direction, an additional advantage, affording the means of comparing the length of an arc of a great circle perpendicular to the meridian, with an arc of the meridian itself.

We perfectly agree with our author in the opinion, that the method of finding time by means of altitudes, in such high latitudes, is too uncertain to be much relied on. The method of obtaining the azimuth with the repeating

* M. Svanberg having written this memoir in French, every where makes use of the French *metre* ; we have reduced his numbers to English measure, as more generally useful to our readers.

circle is good, but we think the circular instrument of Ramsden would have furnished one incomparably better.

Throughout the work are interspersed a great number of very useful and elegant formulæ, used for reducing the observations. They present, however, nothing strikingly new. The observation in article 35 is worthy the attention of astronomers, as it seems to account sufficiently for certain small differences in the positions of the fixed stars, as given by different observers, which have hitherto been referred to errors of observation.

It must strike every one, as a very extraordinary circumstance, that the measurements now under consideration, should differ so materially from those taken in 1736. And it certainly would be very gratifying to the cultivators of this branch of science, could the difference have been *satisfactorily* explained. Praise therefore is due to Mr. Svanberg, for having bestowed so much pains upon the subject. The circumstance, however, which he mentions, of the French mathematicians having neglected to allow for difference of level in the measurement of their base, is quite sufficient. The omission of so necessary a precaution, must, in our opinion, destroy all confidence in the operations of those gentlemen, and make it perfectly unnecessary to inquire any further, or to suppose, with Mr. Svanberg, that the best instruments of those times, were liable to errors of half a minute. This is not only an improbable supposition in itself, but, if once admitted, must destroy the authority of every operation, antecedent to the improvement of instruments by Ramsden and De Borda.

To conclude, we think this work a valuable acquisition to science; and must observe, in justice to Messrs. Ofverboom and his associates, that it is hardly possible to imagine a country, where the difficulty of conducting an operation of this kind, can be greater, than in Lapland. A high latitude, severity of climate, thinness of population, and want of cultivation, all conspire to increase the hardships and hindrances of the undertaking, and to introduce sources of error unknown to any other region.

FRENCH LITERATURE.

Art. XXIX. *Triomphe de l'Evangile, etc.* The Triumph of the Gospel; or Memoirs of a Man of the World who has abandoned the Errors of Modern Philosophy. 8vo. 4 vols. Paris, 1806.

THE plan of this interesting work supposes a man of strong sense and feeling, whose principles had been subverted, and whose morals of course had been ruined, by the delusions of modern philosophism, recovered from error and vice to a belief of Christianity, by the conversation of an hospitable ecclesiastic, who afforded him a refuge from the misfortunes by which he was unexpectedly assailed. This plan naturally induces an explanation and refutation of various sceptical opinions: and for this task the author has manifested a considerable degree of ability. He was a native of Spain, resident in France during the early stages of the Revolution; his book, therefore, is rendered more interesting, by the occasional views which it gives of national character in the former country, and of events and principles in the latter. The volumes we review, are translated from the Spanish; in which language, we are glad to perceive, the work has run through seven editions. A publication of this nature, much smaller in extent, and compiled by a person intimately acquainted with the true nature of Christianity, would indeed be a welcome sight to us from the French or Spanish press.

ART. XXX. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

Mr. P. Browne is engaged in an Account and description of the Cathedral Church of the Holy Trinity and its Precincts, Norwich. It will comprize a chronological table, containing a complete list of the Bishops, Priors, and Deans, with the dates of their respective appointments, and remarks as to the several additions and improvements made by them in the church, with other interesting particulars.

Dr. Smith, President of the Linnæan Society, will immediately publish a second edition, with considerable additions, of his very interesting Tour on the Continent.

The Travels of Mr. Heriot through Upper and Lower Canada, containing particulars of the new colonization of the former of those important provinces, will appear very shortly.

An octavo edition of Sir John Carr's Stranger in France, with twelve engravings in aqua-tinta, will appear in a few weeks.

A new edition of the Law of Evidence, by Thomas Peake, Esq. of Lincoln's Inn, Barrister at Law, is in the Press.

A treatise on the Law of Devises, by James Humphreys, Esq. of Lincoln's Inn, Barrister at Law, will speedily appear.

Edward Burtenshaw Sugden, of Lincoln's Inn, is engaged in a Practical Treatise of Powers.

The Rev. G. S. Faber, author of a Dissertation on the Prophecies, is preparing for the press a work on the Restoration of Israel, and the Destruction of Antichrist.

Another posthumous publication of the venerable Principal Campbell, of Aberdeen, will shortly appear; it consists of his Lectures on Systematic Theology and on Pulpit Eloquence.

A third volume of Sermons by the Rev. John Hewlett, Morning preacher at the Foundling Hospital, is in great forwardness at press.

A new edition, being the fifth, is in the press, of Dr. Bree's Enquiry into Disordered Respiration.

The new edition of the Chirurgical Works of Percival Pott, Esq. in three Vol. III.

octavo volumes, edited by Sir James Earle, is in a state of forwardness.

Mr. Miller has circulated proposals for publishing in a series of one hundred plates, drawn and etched by John Augustus Atkinson, (author of the Russian Costumes, in three volumes, folio) Picturesque Representation of the Naval, Military, and Miscellaneous Costumes of Great Britain, with a description to each plate in French and English. Dedicated by his permission to His Imperial Majesty Alexander the first, Emperor and Autocrat of all the Russias.

The work is to be completed in three volumes, imperial folio.

The price of each volume, five guineas in boards.

The prints to be coloured to imitate the original drawings.

The first volume will be ready in March next, and the remaining two the spring following.

As there will be an equal number of prints of each description, they may be bound in separate volumes, or mixed, as the purchaser may determine.

Mr. Grant, of Crouch End, near Highgate, has in the Press a work entitled, Institutes of Latin Grammar. This work is chiefly designed for the higher classes of an academy or grammar school. With this view the author has not only endeavoured to supply the deficiencies and correct the errors of our common grammars, but has likewise introduced a variety of critical and explanatory observations. By exhibiting an ample and accurate digest of the rules and principles of the Latin language, and by a copious enumeration of anomalies and exceptions, he has endeavoured to furnish, not only the senior scholars, but also the master, with a useful book of occasional reference.

Mr. Fraser, author of the Statistical Surveys of Devon and Cornwall, and of the county of Wicklow in Ireland, has recently finished his General View of the Agriculture, &c. of the county of Wexford, drawn up for the consideration of the Lord Lieutenant and the Dublin Society; which, it is expected, will be speedily published under their direction.

F f

This work contains, amongst other topics, a minute and interesting account of the baronies of Bargie and Forth, in the southern part of that county, occupied by the descendants of an Anglo-Saxon colony, planted there by Earl Strongbow in the reign of Henry II. exhibiting a state of society in which, for decent and orderly manners, for industry and improved cultivation, the inhabitants surpass other districts of Ireland, and hardly yield in comfort and happiness to many of the best districts of Great Britain.

The same author is about to publish an account of his labours, in endeavouring to establish the Nymph Bank Fishery, together with a plan for the establishment of Fishing Companies to trade to the coast of Ireland, and other fishing grounds on the southern and western coasts of Great Britain, in which he is zealously supported by a great number of noblemen and gentlemen, at the head of whom are the Marquis of Lansdowne, Lord Romney, Lord Somerville, Sir William Paxton, Mr. Hoare, &c.

Mr. Fraser is also preparing for the press a new edition of his Inquiry respecting the Support of the Population of the Highlands of Scotland, and the Permanent Employment of the People; in which he maintains that the Caledonian canal will have a very limited effect on either; and proves, that very extensive lines of inland navigations may be formed at a moderate expence, and, notwithstanding the mountainous nature of the country, may be carried on very long levels, from the sea coasts to the internal highlands, for the diffusion of coals and lime, by which the cultivation of those countries, can be extensively improved, and abundant and profitable employment found for the surplus population driven out by the monopolizing system of sheep-farming. Some extensive lines of this inland navigation have been surveyed this last summer under the direction of Mr. Rennie, at the suggestion of this gentleman, and under the patronage of the Earl of Breadalbane, and other noblemen and gentlemen of that country.

Walter Scott, Esq. is preparing for publication a new poetical work, to be entitled, *Six Epistles from Ettrick Forest*.

The Poems of Richard Corbet, late Bishop of Oxford and of Norwich, to which are now added, *Oraatio in Obitu Henrici Principis*, from Ashmole's Museum, biographical notes, and a life of the Author, by Octavius Gilchrist, Esq. are nearly ready for publication.

Mr. Park is preparing for the press the principal poem of Adam Davie, called the *Life of Alexander*.

Mr. Burnet has a new work in considerable forwardness, entitled, *Specimens of English Prose Writers*, from the earliest Times, to the close of the seventeenth century; with *Sketches, Biographical and Literary*, including an account of Books, as well as of their Authors, with occasional Criticisms, &c.

Mr. C. Stower has in the press, and will speedily publish, a new edition of the *Printer's Grammar*, which will contain the improvements of the last fifty years in the theory and practice of printing: also many useful tables and scales of prices, never before published.

Some Posthumous Juvenile Works of Mrs. Chapone are announced, containing her *Letters to Mr. Richardson*, in her 18th year, on the subjects of Parental Authority and Filial Obedience, her *Correspondence with Mrs. Elizabeth Carter*, and some fugitive pieces never before published.

Mr. Joseph Nightingale is preparing for publication an *Impartial View of the Origin, Progress, Doctrines, Discipline, and Singular Customs of the Wesleyan Methodists*, in a series of letters, addressed to a lady. This work is intended to include several interesting particulars relative to the divisions which have taken place among the Methodists, since the death of Mr. Wesley; and will be interspersed with a variety of curious anecdotes.

M. Lantier's two works upon Spanish Sheep, and upon their introduction into other countries, are translating by Mr. Luccock, who will add notes, illustrating the breeds of foreign sheep, wool, and woollen manufactures.

Mr. Thomas Tomkins, of Foster-lane, will bring forward this month his new work, entitled, "*Rays of Genius*." The design of the publication is, not only to excite in youth a desire for literary pursuits, but earnestly to recommend the cultivation of those virtuous affections, and of that refined taste for the only true pleasures of life, which cannot fail to secure to them the respect and esteem of every friend to rising merit.

A handsome edition of the works of the Rev. John Newton, in five octavo volumes, is in the press.

Dr. Clarke, of Cambridge, has published proposals for printing by subscription a *Collection of Twelve Glees*, to be dedicated to the Duke of Gloucester. For the se-

accommodation of those who are not accustomed to read from the score, an accompaniment for the piano-forte will be added to such of the compositions as require a soprano voice. The principal part of this work has already been distinguished in public performances.

Sir William Ouseley is preparing for the press, an English translation of the celebrated Persian work, entitled *Nozahut al Coloub*, quoted by D'Herbelot, de Sacy, and other learned orientalists, under the name of the Persian Geographer. Sir W. had translated, several years ago, different parts of this valuable work, but as none of the manuscripts which he possessed, or had opportunity of inspecting, were perfect, some wanting the chapter on the *rivers* of Persia, others the part which describes the *mountains* and *mines*, others the sections on the *roads* and the *stages* from one city to another, he was induced to defer the publication until an accurate and perfect manuscript should be found. Having been so fortunate as to obtain one, he has completed his translation, supplied all the defects, and corrected the errors which abounded in the other copies. From the accuracy with which the Persian geographer describes the distance of places and roads, rivers and mountains, as well as the cities, towns, and villages, the errors of all the maps of Persia hitherto published may be corrected, and a multiplicity of names added. To the antiquary and historian this work will not be less interesting than to the geographer, as it describes the monuments of former ages found in various parts of Iran, or Persia, and contains many curious Anecdotes of the ancient sovereigns of that celebrated empire. This work will form a quarto volume, with a map.

Mr. Gell, whose *Topography of Troy* is well known to every antiquary and admirer of Homer, will shortly favor the public with an Account of the interesting Island of Ithaca, its geography, antiquities, natural productions, manners, and customs of its present inhabitants, &c. &c. &c. This work, which will form a quarto volume, is to contain a variety of maps, plans, and other engravings, representing the ancient citadel of Ithaca, the city of Bathi, the ports of Polis, Frichias, Maurona, the rock called Homer's School, with an accurate geographical survey, and a general map of this celebrated island.

Messrs. Atkinhead and Son will shortly publish a Picture of Newcastle upon Tyne, containing a guide to that commer-

cial place and its manufactories, a description of the Roman wall, the coal-mines, and the manner of working them; to be illustrated by a plan of the town, the coal district round about, the coal pits, railways, and *Sluiths* on the rivers Tyne and Wear.

Captain Thomas Williamson, author of the wild Sports of India, has a new work on Mathematics in considerable forwardness, entitled, *Mathematics Simplified*, and practically illustrated, by the adaptation of the principal problems to the ordinary purposes of life, and, by a progressive arrangement, applied to the most familiar objects in the plainest terms. The mechanic, the artist, and others, may, by this compendious code, be enabled to augment or reduce, to measure or compute, to plan or execute, with precision, and with the greatest appreciation, whatever operations, dependant on the mathematics, may be required by their respective avocations. In the course of this work, which will be found both interesting and intelligible to ladies, an ample description of the several instruments and scales in modern use will be given, and a complete essay on the art of surveying lands, &c. by such simple inventions as will preclude the necessity of costly and complex instruments.

The Rev. James Cordimer, A. M. Chaplain to the Honourable Frederic North, during his late government of Ceylon, is about to publish a description of that island, containing an account of the country, inhabitants, and natural productions, with a tour round the island, a journey to Ramissaram, and a detailed narrative of the late warfare with the King of Candy: embellished with twenty-four engravings from original drawings, in two volumes quarto. This work is said to contain much new information, and to give a view of every interesting subject in the island of Ceylon: the manner of ensnaring and taming the wild elephants, the mode of diving for the pearl oysters, the stripping of the cinnamon bark, and the process of collecting natural salt, are all minutely described, from actual observation and authentic documents. The plates exhibit the costume of the country, the most striking scenes along the coasts of the island, as well as some peculiar features of the inland districts, executed by eminent artists, from drawings made on the spot. Descriptions of the forts and towns, the rural scenery, the dresses and manners of the natives, and the state of the English society, enter into the plan. To which is added, a list of the present civil and military establishment

in Ceylon. Ramisseram, a small island dedicated to religion, under the dominion of the East India Company, will be here represented in its real state, its splendid pagodas, and sumptuous buildings for the reception of travellers, are well calculated to excite admiration. The narrative of the campaign of the British forces in the Candian territories, the author informs us, was compiled at Columbo, from the information of the principal civil servants of government, and an extensive correspondence with respectable officers in the field. This work will include a medical report concerning the health of the troops in the month of April, 1803, by the superintendent of hospitals in Ceylon, whose observations throw great light on the nature of the climate, and the diseases to which it is subject. The work concludes with a description of the ceremonies practised at the Candian court.

A gentleman conversant with West Indian affairs, and who has already written on the subject, is preparing an interesting sketch of the Black Empire of Hayti, (heretofore St. Domingo) from communications with the heads of its present government, with officers of that government, and intelligent persons in the neighbouring Antilles, (all whose names will in due time be announced) as well as from the latest accounts, translated in France. It will also comprise a succinct account of the early history, now first published from the best French authorities, and be illustrated with a new map of that island. It is not to be expected to exceed an ordinary octavo volume and will be put to press almost immediately. From the nature of its resources, which with a variety of other matter, include the whole of the information imparted to government as the ground for licensing a trade with Hayti, this work cannot fail to afford every necessary information relative to that new and extraordinary empire. To it will also be added some hints as to a plan for supplying the colonies with labourers.

A new edition of Mr. Turner's History of the Anglo-Saxons will be soon published, in two volumes quarto. It contains many corrections and additions. An account of the first peopling of Britain, and its History, to the time of the Saxon invasion, is contained in a previous introduction. This will make it a complete History of England to the period of the Norman conquest. The article of the Saxon poetry is much enlarged, and the history of the ballad and of narrative poetry, during that period, is inserted. The fabulous History of Arthur is omitted, but

an inquiry is made into the origin of the romances concerning him.

Mr. John Pinkerton is preparing for the press a New Modern Atlas, to consist of at least as many maps as are contained in the new edition of Mr. Pinkerton's Geography, but of the size called Atlas, so as to correspond with the celebrated works of D'Anville. It is supposed that the whole expence of this Atlas, executed in a more capital style than has ever been before attempted, may be about twenty or twenty-five guineas; and it is proposed that it shall be published in numbers, each containing three, or four maps.

A new edition of the Conversations on Chemistry, with considerable additions and alterations, is in the press, and may be expected this month.

Scientific Dialogues, volumes seven and eight, on Chemistry, have been delayed on account of the author's illness, but they may be expected in a week or two, with a new edition of the first six volumes.

M. François Hue, one of the attendants of the late King of France, who, after the 10th of August, was selected by his Majesty to remain with the Royal Family, has a new work in the press, entitled, "The last Years of the Reign and Life of Louis, XVI.

The Life and Writings of the Rev. H. Tanner, of Exeter; edited by Dr. Hawker are in the press.

A new edition of Mr. Duppa's Life of Michel Angelo, with several additional plates, is nearly ready for publication.

A new edition of the Complete Farmer, a work which has been greatly delayed by the unfortunate destruction of Mr. Hamilton's printing-office by fire, is now nearly ready for publication. It is said to be much enlarged in it's plan, forming two large volumes in quarto, and comprehending all the various discoveries and improvements in modern husbandry and rural economy, in the nature of tillage, cultivation, the modes of breeding, rearing; and managing, with the systems of feeding and fattening different kinds of live stock; and the methods of laying out, forming, and constructing roads and embankments, as well as a full and correct explanation and glossary of the numerous terms of the art whether of a general or local nature, constituting, of course, a book of copious instruction and useful reference on the important science of agriculture; the diseases of cattle and other animals, that interest the farmer, have also been carefully arranged and digested under their

proper heads, and the most appropriate remedies, or means of cure, introduced. The whole illustrated by nearly one hundred engravings, representing the most useful and improved implements, and other machinery employed in the business of farming; the most esteemed natural and artificial grasses, and the various improved breeds of domestic animals.

Dr. Young's *Lectures on Natural Philosophy*, in two quarto volumes, which have been delayed on account of the numerous engravings, will be ready for publication by the end of this month.

Mr. I. P. Malcolm, in consequence of some remarks in the review of his work intitled, "First Impressions," (E. R. Vol. III. p. 259) has adopted a more characteristic title, "Excursions in Kent, Gloucestershire, Herefordshire, Monmouthshire, and Somersetshire, made in the years, 1802, 1803, and 1805, illustrated by descriptive sketches of the most interesting places and buildings, in those counties, and delineations of character in different ranks of life, &c."

We understand that the *Dissertation on Hebrew Roots*, left in MS. by the late Mr. Pirie of Newburgh is now printed off, under the particular care of a very eminent Literary Character in Edinburgh; this work will be published in London early this month.

A second edition of the *Memorabilia of Perth* is already far advanced at press: we understand that several very curious papers are inserted in this Edition from the Collection of the Antiquarian Society, with additional Engravings. The publisher has signified his intention of selling this appendix separate, to accommodate the purchasers of the first edition.

A second edition of Pirie's *Lectures on the Millennium, Conversion, and Restoration of the Jews, &c.* is about to be published.

The Rev. Joseph Robertson of Edinburgh, has announced the Publication of a new *Gazetteer*; and a very beautiful publication is announced from Perth to appear early in May, it consists of twenty-four Picturesque Scenes in the Highlands of Scotland, engraven in aqua-tinta, and printed in colours, with interesting letter press descriptions, by Mr. R. Editor of the *New Gazetteer*.

In the course of this month, the three first numbers of an original work on Biblical Criticism will be published, entitled, "An Introductory Key to the Holy Scriptures" It is intended to point out the spiritual meaning of the Old Testament, in a

manner which has not hitherto been followed. A concise view is given of every chapter. These three numbers contain *Genesis* and *Exodus*.

We feel much satisfaction in announcing to the public the important undertaking of a monthly publication, which commenced in January under the name of "the Fathers of the English Church," containing a selection from the writings of the Reformers and early Divines of the English Protestant church. The series has already given several highly interesting tracts and extracts from the venerable Tindal. This work promises to render considerable service to the cause of evangelical religion among all denominations of Protestants in this country, who venerate the principles of the Reformation; and we have the fullest assurance, that the object of this selection is to exhibit the sentiments of the English Reformers on all doctrinal, experimental, and practical parts of Divinity, without entering into those which have divided English Protestants on the subject of Discipline.

The simplicity and evangelical tendency of those writings, which are contained in the selections from Tindal, equally adapt them for the pious reader of every class who knows the value of genuine truth. We cannot but entertain sanguine hopes that the circulation of these now scarce but highly estimable originals of primitive protestantism, will be attended with eminent advantages to the cause of true religion, both in and out of the establishment. We have reason to believe that the work is conducted by persons of great respectability, well qualified for their undertaking.

Mr. Custance of Kidderminster, is preparing for the Press, a concise view of the Constitution and Laws of England, to be dedicated by permission to W. Wilberforce, Esq. M. P. and which he intends to publish by subscription.

DENMARK.

The Hereditary Prince has remitted to the Academic Library at Kiel, the sum of 6000 Danish Crowns for the purpose of purchasing the Library and collection of geographical maps and charts of M. Hensler.

GERMANY.

Rainsford's history of Hayti has been translated into German and published at Hamburg.

M. Ch. G. Rost has written in Latin and published at Cahla a history of the war of the French against the Austrians and their allies from the year 1792 to 1801, intended

for the use of students of the Latin language. (*Breviarium historiae belli Gallorum adversus Austriacos eorumque socios inde ab anno 1792 usque ad annum 1801 gesti. Juvenibus literarum studio emulantibus scriptis* Ch. G. Rott. 8vo. pp. 160.)

HOLLAND.

M. J. F. Van Beck Calkoen has published at Amsterdam, illustrated by three plates, an Essay on the Theory of the construction and Motion of ships, (*Wiskundige Sheeps-Bouw en Bestuur*, &c. 4to.)

HUNGARY.

M. Koewesi has published at Clambsburg, a work entitled *Orthographia Latino-Vlachica*, in which he endeavours to prove that the pronunciation of the Wallachian language very closely resembles that of the Italian.

M. Thaddæus Patenyi has published at Szegedin a Latin poem on the coronation of the Emperor Napoleon.

M. E. Kulcsar has obtained permission to publish at Perth a *Hungarian Literary Gazette*, solely intended for Hungary.

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A short Account of the Cause of the Diseases in Corn, called by Farmers, the blight, the mildew, and the rust; by the Right Hon. Sir Joseph Banks, Bart. With Marginal Annotations, by an Agriculturist, F. R. S. royal 8vo. With two coloured plates.

BIOGRAPHY.

General Biography. By J. Aikin, M. D. Thomas Morgan, and W. Johnston, vol. 6th 4to. 11. 11s. 6d.

Memoirs du Comte Joseph de Puisaye, vol. 6th, 8s.

The Second Volume of the Life of Dr. Priestley, containing a Review of his Theological Works, and Observations on his Character and Conduct as a Christian Minister. To which are added, Four Sermons left for Publication 7s. 6d.

CLASSICAL LITERATURE.

The Works of Sallust, Translated into English, by the late A. Murphy, Esq. 8vo. 9s. large paper 12s.

EDUCATION.

A New Writing Book; or, Patent Copper-plate Copy-Book; by which Children, or other Persons, may learn to write a good hand in less than half the time it usually occupies. By W. Sheppard, 4 parts, 9d. each.

Synonymes de la Langue Française, par M. De Levisac, 12mo. 6s.

An Analysis of the Experiment in Education made at Madras; comprising a System, alike fitted to reduce the expences of education, abridge the labour of the Master, and expedite the progress of the Scholar; and, by Schools of Industry, to economise the maintenance of the Children of the Poor: By the Rev. Dr. A. Bell, Rector of Swanage.

Fabulous Histories, designed for the Instruction of Children, respecting their treatment of animals; by Mrs. Trimmer, 2 vols. with plates 6s.

The First French Grammar, consisting of the Accidence of that Language, briefly expressed and perspicuously displayed: Containing every thing essential, and nothing superfluous; by M. l'Abbé Bossut, 1s. 6d. bound in cloth.

A Key to French Conversation and French Idiom; Consisting of easy and familiar Phrases and Dialogues, English and French, adapted to the memory of Children at an early age; by M. l'Abbé Bossut, 1s. sewed.

The French Syntax; with Illustrations and numerous Exercises annexed to every Rule, &c. by M. l'Abbé Bossut, 2s. 6d. bound in cloth.

Dictionnaire Universel des Synonymes de la Langue Française recueillis; par M. l'Abbé de Levisac, 6s.

HISTORY.

A Connected Series of Notes on the chief Revolutions of the principal States which composed the Empire of Charlemagne, from his Coronation in 814, to its Dissolution in 1806. On the Genealogies of the Imperial House of Habsburgh and of the six Secular Electors of Germany, and on Roman, German, French, and English Nobility; by Charles Butler, Esq. royal 8vo.

Historical Dialogues for Young Persons of both Sexes. By Mary Hays, vol. 2. 4s.

Lavoisne's New Genealogical, Historical, and Chronological Atlas; being a complete Guide to History, both Ancient and Modern: exhibiting an accurate Account of the Origin, Descent, and Marriages of all the Royal Families, from the beginning of the World to the present Time; with a short Historical Account of the remarkable Events that happened during the Reigns of each Emperor, King, Queen, Prince, &c. in the above Period. Thirty-six large sheet Maps, coloured. 4l. 4s. half-bound.

LAW.

A Dictionary of the Law of Scotland, intended for the use of the public at large,

as well as of the profession. By Robert Bell, W. S. Lecturer on Conveyancing, appointed by the Society of Writers to the Signet, vol. 1. 8vo. 12s.

Trial of George Rose, Esq. in the year 1791, in the Court of King's Bench, at the suit of Mr. Smith, a publican of Westminster, for business done at the then contested Election, feeding Lord Hood's Friends, &c. 1s. 6d.

Case of the Bishop of Oxford against the Parish of Piddington, in a Cause of Simony, 1s.

MATHEMATICS.

Memoir, containing a Description of the Construction and use of some Instruments designed to ascertain the heights and distances of inaccessible objects without the necessity of reference to Logarithmic Tables. By G. Grigby, 5s.

MEDICINE.

Reports of the State of Vaccination at the Sheffield General Infirmary. By Robert Earnest, House Surgeon, 2s. 6d.

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THE ECLECTIC REVIEW,

For MAY, 1807.

Art. I. *Travels in Africa, Egypt, and Syria, from the year 1792 to 1798.*
By W. G. Browne. Second Edition, enlarged, 4to. pp. 626. Price
in Boards, 1*l.* 16*s.* Longman and Co. Cadell and Co. 1806.

THE dispersion of mankind, as recorded in our sacred scriptures, affords the only rational solution of phænomena which are found in all nations. During the former half of the period which has elapsed since the general deluge, the human race seems to have been actuated by a centrifugal force, which has separated, estranged, and diversified them from each other, till it has become very difficult to obtain access to many nations; and scarcely more easy to recognize them, when discovered, as members of the same family with ourselves. A gradual approximation has, nevertheless, for more than two thousand years, been effected by various means. The insatiable lust of dominion transported Alexander to India, and Cæsar to Britain. Instigated by the *auri sacra fames*, the Portuguese and the Spaniards explored the Eastern and the Western Indies, and opened to other nations a path round the habitable globe. A nobler object, and a more beneficent purpose, (though too often debased by unworthy appendages) prompted missionaries to penetrate the most distant, barbarous, or bigoted nations, to impart to them the light of the Gospel, which either had not yet travelled to their remote habitations, or had long been extinguished by the power of darkness.

These several motives co-operate still toward a complete discovery of the world; but the principal advances which the last forty years have witnessed, in this pursuit, seem to have been excited by a fourth motive, distinct from all that are yet mentioned, and as much superior to the former of them, as it is inferior to the last. The love of science, apparently, is the principle, by which the labours of governments, of private societies, and of individuals, have been chiefly animated, in the extension of geographical discovery. To

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this honourable motive we willingly attribute Mr. Browne's adventurous and laborious expedition, as he has left our charity to its free scope, by affording no intimation of the purposes and views with which he explored the insulated regions of Africa. Many other omissions, equally remarkable, cannot pass unnoticed by us : but considering the arduous nature of his undertaking, we regard them as occasions of regret, rather than of censure, reserving our right to blame for cases where it is required by imperious duty.

The very title of this work indicates the author's deficiency of precision. It implies that Egypt forms no part of Africa, and that the figures 1798 are not meant to denote a year.

Mr. B. landed at Alexandria, 10th January, 1792. His first attempt was to discover the temple of Jupiter Ammon ; of which, as it failed, and as Mr. Hornemann has since followed our traveller to the *Oasis of Siwa*, it is unnecessary to give a detailed account. That fertile spot is placed by Mr. B. in $29^{\circ} 12' N.$ Lat. and $44^{\circ} 54' E.$ Long. from *Ferro*. It extends one way (we know not in what direction) six miles ; and four and a half, the other. This space is mostly filled with date trees ; but likewise produces a sufficiency of wheat for the inhabitants, the number of whom, or that of their habitations, is not estimated ; with abundance of water, both fresh and salt ; a reddish species of rice ; pomegranates, figs, olives, apricots, and plantains ; the gardens flourishing remarkably. The heat was oppressive in March ; the complexion of the people is darker than that of the Egyptians ; and they speak a different dialect of the Arabic. They are Mahometans, seemingly independent of all external controul, and under little subordination to their own Shechs, who are elective. Secured by surrounding deserts from invasion, the depravity of their nature is evinced by these insulated mortals, in their mutual discord and violence. They possess camels, hairy sheep, goats, and a very few oxen. They fabricate earthen vessels, and transport the fruit of their date trees to Alexandria and Cairo, to procure other commodities ; *slaves*, however, they purchase from the people of Fezzar, the caravan from Murzouk passing by them on its way to Cairo. The wandering Arabs of the Desert between Tripoli and Egypt, occasionally visit them ; apparently without giving them molestation.

The following notes are supplemental in the present edition.

I have omitted to remark in the first edition of this work, that the singular optical deception, termed by the French *Mirage*, was frequently observable after we had left the coast. That phenomenon, in the sequel, became familiar to me. It does not take place till some time after the sun be risen, and disappears before his setting. It consists of an appearance resembling inundation, at the distance of two or three miles. When

villages, clumps of date-trees, or other dark objects are within the limits of vision, they assume the likeness of islands, and their images are seen reversed, as in the reflecting surface of a sheet of water.

In the *Memoires sur l'Égypte*, tom. i. p. 64, C. Gaspard Monge has treated this subject at length. But his explanation of it is not extremely perspicuous, nor perfectly satisfactory. It wants experimental details, and the exactness desired in physical inquiries. The remaining difficulties, however, have been completely removed, and this as well as other optical deceptions have been explained with great acuteness and precision by our countryman, Dr. Wollaston, whose name is inseparably united with the scientific discoveries of the present century, in a *Memoir on double Images, caused by Atmospheric Refraction*. See *Phil. Trans.* 1800. p. 18.

Since the publication of the first edition of this work, the labours of Mr. Hornemann have added much to the stock of information concerning this Oasis. The object of the Temple has received illustration from the pen of the learned editor of Mr. H.'s Journal; and the collective testimony has been detailed and weighed with his wonted precision, judgment, and sagacity, by the author of the *Geographical System of Herodotus*, &c.

All the circumstances which can aid its decision are before the public. While on the one hand, in identifying objects of antiquarian research, easy credulity is to be deprecated; on the other, it must be remembered, that rigorous demonstration can scarcely, in any case, be expected.' p. 30.

After visiting Abu-kir and Rashid, Mr. B. proceeded 6th May, to *Terané*, near the western branch of the Nile, in Lat. 30°. 24': and thence made an excursion to the lakes, about 35 miles W.N.W. of that place; whence very large supplies of Natron are obtained. Of these lakes, General Andreossi has since given a description, which differs considerably from our author's; but he adheres, in the main, to the judgement that he formed of them on the spot.

Having resided at Cairo from 16 May to 10 September, Mr. B. navigated the Nile as high as *Assuan*, the ancient Syene, with the hope of penetrating to Abyssinia: but he was prevented by a civil war between the Mamluks; which interrupted the caravans, and of which he had no previous knowledge. He returned, therefore to Ghenné, 7 November, and (after visiting the port of *Cossir*) to Cairo, 8 December; at the close of that month, he made an excursion to *Feiûm*, near the lake Mæris, now called Birket-âl-kurûn, about 60 Miles S. W. of Cairo. At this place, Mr. B. spent three days; but the whole information he has furnished respecting it will easily be presented to our readers.

At a small distance to the North are the ruins of an antient town, called by the Arabs *Medinet Faris*, city of the Persians, probably antient Arinocæ. Some mutilated busts and statues found here were offered for sale. I also observed some jars, resembling those used to contain the

dead Ibis, and some vitrifications that seemed to indicate an Arab glass-work

Feiûm stands on the principal canal leading from the Nile to the lake, and is surrounded with cultivated ground, a great part gardens, producing that profusion of roses for which this place was celebrated, and which were distilled into rose-water. The mode of propagating them was by continued layers; the young twigs thence arising being found to produce the largest and most fragrant flowers. The rose-water was excellent and sent to all quarters; but the cultivation is now running gradually to decay. Wheat and other grain abound in the vicinity.

This city is not walled, but is populous, though on the decline: it contains several mosques and okals. There are few Copts, the inhabitants being chiefly Mohammedans. The houses are partly stone, partly unburned bricks. It is governed by a Cashef. The fish from the lake cannot be praised. Provisions tolerably plentiful: water good. pp. 178, 179.

Our author's next excursion was by Suez to mount *Sinai*; where he arrived in three weeks from Cairo. This track is now too well known, to require description. We substitute the whole of his brief retrospect of the topography of Upper Egypt.

The towns and cultivation are wholly confined to the banks of the Nile, but especially on the East. Mountains continue to present a regular barrier behind on both sides. Beyond this natural wall, on the West, is a vast sandy desert, traversed at times by the Muggrebin Arabs; here and there, at the distance of about a hundred miles or more from the Nile, are Oases or fertile isles, in the ocean of sand. On the East between the river and the Arabian gulf, are vast ranges of mountains, abounding with marble and porphyry, but generally destitute of water, so that no town or village can be built. Among these ranges, however, some tribes of Bedouin Arabs, as the *Abaddi* and *Beni Hossein*, contrive to find some fertile spots and diminutive springs, so as to furnish residences for about three or four thousand inhabitants. Even the shores of the Red Sea, corresponding with Egypt, contain but a small number of tribes; and the Arabs on the East in general are little formidable. The Muggrebins are more ferocious, and might send forth thirty thousand men capable of bearing arms, could they ever be united, a thing almost impossible, their parties seldom exceeding four or five hundred, and the tribes being divided by intestine enmities. The Lesser Oasis, now *El-wah-el-Ghurbi*, forms a kind of capital settlement, if I may so speak, of the Muggrebin Arabs, who extend even to Fezzan and Tripoli. They are dressed in a linen or cotton shirt, over which is wrapped a blanket of fine flannel; all have fire arms, and are good marksmen, and their musquets are their constant companions. Their chief employment lies in breeding horses*, camels, and sheep. They are very hardy and abatemious, a small cake of bread and leathern bottle of water supplying a man with ample provision for a day.

It is said that several ruins are to be found at *El-wah-el-Ghurbi*. Of the *Oasis Magna*, now El-wah, I shall speak at large in treating of my journey to Dar-Fâr; but must observe that the distance between this Oa-

* They sell the males, and themselves generally mount snares in their warlike expeditions.

sis and that styled *Parva* is erroneously laid down in the most recent maps. I was informed by the Muggrebins at *El-wah*, that *Charjé*, the most northern village of that district, was but two days journey from the nearest part of *El-wah-Ghurbi*; that is, about forty miles. *Oasis Magna*, seems rightly to correspond with the latitude of Dendera, and of course that of the southern extremity of *Oasis Parva* should be a little to the South of that of Assiût, and not far North of Tinodes Mons, in D'Anville's map; apparently the chain on the East of both the Oases, or *الولجا*. On the West I observed no mountains, nor on the South. The most northern Oasis known near Egypt is that of *Siewa*, already described.' pp. 141, 142.

Soon after his return from Sinai, Mr. B. set out on that part of his travels which alone can be regarded as a track wholly unbeaten. We are unable to say what was his precise object in this expedition; and must therefore leave our readers to judge, from the following extract, whether he had fixed on any.

'From conviction sufficiently clear, arising both from reading and the sentiments of those who are best informed of the subject, that the river whose source Mr. Bruce describes is not the true Nile, I thought it an object of still greater importance, that the source of the more western river should be investigated. But what might have been a matter of choice, was with me only the result of necessity. The idea of reaching the sources of this river, (the *Bahr-el-abiad*,) laid down in the maps apparently at about two hundred leagues farther than Sennaar, seemed to me so hopeless, that this object alone would hardly have induced me to undertake such a voyage. I should rather have been inclined to attempt Abyssinia, and endeavour to certify, as well as circumstances might permit, how far authentic former narratives had been, and what might offer that was new to European observation. For this purpose the obvious and most easy route was by the Red Sea to Masouah. But all accounts concurred in magnifying the difficulty, and almost impossibility, of an European passing there undiscovered; and being discovered of his penetrating any farther.

The road from Kahira to Sennaar was the one I should have preferred; but the desolation and anarchy then prevailing in Nubia, which had prevented me from passing the former year, would not probably have allowed me better success in this. Besides, the city of Sennaar was then occupied by the slaves of the last *Meccque*, or king, who had deposed and put to death their master, and still continued to usurp the government. By taking the route of Dar-Für, I was taught to believe that I might hope for the advantages of a regular government; and with proper management might expect every favour from the monarch. The local inconvenience of being so much farther removed from Abyssinia was indeed obvious; but on the other hand the choice of more than one route was, it seemed likely, thereby offered: which in a place where progress is so uncertain, and contingencies so numerous, would be a matter of no inconsiderable importance.' pp. 195, 196.

Whether the *Bahr el-Abiad*, or the *Bahr el Asrek* (or *Azerg*) have the better claim to the appellation of that river to whose fertilizing waters they both contribute, can only be decided,

when the sources of the former become as well known as that of the latter. Our author seems to disbelieve that Mr. Bruce ever visited *this* spot; as he cites, in his preface, the testimonies of an Armenian merchant whom he saw at Suez, and a Berghoo merchant with whom he afterwards met in Dar-fur; both of whom had known Bruce at Gondar, and concurred in asserting that he had never been at the source of the Abyssinian Nile, although they confirmed other circumstances of his narrative. We acknowledge that we do not think this negative evidence sufficient to remove the numerous improbabilities in which it is involved.

Some degree of rivalry between our author and his celebrated precursor, could hardly be avoided; and if any person in vain attempts what another has previously accomplished, powerful indeed must be the principle, which can suppress all inclination to detract from the merit of the successful competitor. To the commendation, *in magnis voluisse*, Mr. Browne has an indisputable claim; and he has done what no other European probably ever did: but his failure of penetrating to Abyssinia, is by no means surprising; for his disparity to Bruce in the qualifications required for such an enterprise, appears to us quite as great as the difference of their success. The grand foible of the latter was vanity; but his merits as a traveller will be duly appreciated only by comparison, and fully ascertained only by the lapse of ages. His knowledge, his talents, his circumspection, and his fortitude, fitted him for a task which we expect never again to see performed.

DAR-FUR (or the kingdom of *Fur*) the immediate, (and in the event the only) object of Mr. Browne's principal expedition, lies between 11° and 15° N. L. and 26° and 29° E. L. from *Greenwich*. Its northern boundary is sufficiently defined by a vast desert, 20° of latitude in extent, which commences at the greater Egyptian Oasis. On the east, it is separated from Sennaar from the inhabited country of Kordofan, which is now, probably, subjugated by Darfur. The western branch of the Nile divides Kordofan from Sennaar. The southern boundary of Darfur is nearly unknown: for of the Mountains of the Moon, (in which Ptolemy supposed *both* branches of the Nile to rise) we know less than of the mountains in the Moon; Mr. Browne's delineations of the former being apparently less to be depended on, than Mr. Russell's of the latter. On the west, Darfur is bounded by a Mahometan State called Dar Bergoo, with which it has considerable intercourse.

The northern part of this territory, which alone our traveller visited, is mostly sandy, interrupted by irregular precipices of granite, and interspersed with spots of clay and vegetable mould; the latter of which are assiduously cultivated during the tropical rains. Numerous water-courses are then formed; but being

soon evaporated by the intense heat of the climate, they leave no other supply of water to the inhabitants, but from their wells. The more southern parts are reported to be very fertile; and toward the centre is a considerable quantity of land cultivated with maize, cotton, and hemp: but the northern extremity is mostly covered with thorn bushes of *Acacia*, which in some places are shaded by lofty trees, especially the plane, the sycamore, and the tamarind.

The inhabitants, who are not supposed to exceed 200,000, are chiefly negroes; but are much intermixed with Arabs, Egyptians, and more southern borderers of the Nile, who reside either constantly, or occasionally, in Darfur, for the purposes of trade. Their principal dealings are in *slaves*, which are conveyed, at irregular intervals, from a few months to three years, to Cairo. A thousand slaves are reckoned to form a large caravan, and two thousand camels sometimes accompany them over the desert. Asses, also, are used for riding; horses requiring too much nourishment, and being therefore scarce, though very good. They have the other animals common in the Oasis. The hyæna and the jackal are the only wild beasts that frequent the inhabited parts; but lions and leopards infest the less populous districts. Serpents are not numerous. The buffaloe is never tamed. In some parts, elephants abound. Their tusks, with the horns of the rhinoceros, the teeth of the hippopotamus, ostrich feathers, perroquets, guinea fowls, monkies, some white copper, and vegetable productions, are articles of exportation from Darfur to Egypt, several of which are brought from surrounding countries. The slaves are mostly brought from those situated to the south; where they are procured either by hostile incursions, or by means that are thus described.

‘The smallest trespass on the property of another is punished by enslaving the children or young relations of the trespasser. If even a man’s footstep be observed among the corn of another, the circumstance is attended by calling witnesses, and application to a magistrate, and the certain consequence of proof is the forfeiture of his son, daughter, nephew, or niece, to the person trespassed on. These accidents are continually happening, and produce a great number of slaves. A commission to purchase any thing in a distant market, not exactly fulfilled, is attended with a like forfeiture: But above all if a person of note die, the family have no idea of death as a necessary event, but say that it is effected by witchcraft. To discover the perpetrator, the poorer natives, far and near, are obliged to undergo expurgation by drinking a liquor which is called in *Dar-Fûr Kilingi*, or something that resembles it; and the person on whom the supposed signs of guilt appear, may either be put to death or sold as a slave.’
p. 355.

The population of Dar-fur, though small in the aggregate, appears to be formed of several nations, or tribes, that were formerly independent. Such are the *Zeghawans*, in the nor

ern extremity of the kingdom; and the people of *Dageou*, who are said to have come from the vicinity of Tunis, and to have conquered Dar-fur. They were, in their turn, overcome, by a tribe to which the present royal family belongs; of uncertain origin, but supposed, by our author, to be Moors, expelled from the north of Africa by the Arabs. These distinct races speak different languages, or 'dialects; of which, (unfortunately!) Mr. B. gives no information whatever; although, in his appendix, a short vocabulary of terms used at a place far to the westward, is inserted. The Arabic, however, seems to be pretty commonly understood. The language of *Barabra*, or Nubia, is usually spoken by those traders from the Southern Nile who have settled in Darfur.

The people, having no written documents, know very little of their own history. They were, as most of the neighbouring nations still are, idolaters, till Mahometanism was introduced among them, (seemingly about 150 years ago) under the reign of Solyman, a prince of the *Dageou* race. A sheeh named *Hamed-Wullad-Faris*, said to have come from *Barabra*, is revered as having been a chief instrument of introducing the new religion; but the power of the sword was probably here, as elsewhere, the principal cause of its success. *Bokar*, of the present race of kings, was succeeded by *Abd-el-Casim*, and the latter by *Mohammed*, eldest son of *Bokar*, surnamed *Teraub*, from a habit (pretty common among lords of the creation) of rolling in the dust, when a child. He reigned thirty two years, with great reputation; but perished in attempting the reduction of Kordofan, which (according to Bruce) had previously been wrested by Sennaar from Darfur. *Teraub's* children being young, his next brother seized the government, as regent, under the title of *El Chalife*; but his reign being tyrannical, a third brother, *Abd-el-Rachman*, who had before assumed the character of a faquir, took advantage of prevailing discontents, to obtain the sovereignty for himself. Assembling an army, he encountered the Chalife, who was then returning from Kordofan, defeated, and slew him, A. D. 1787. For a short time, *Abd-el-rachman* retained his habits of self denial; but afterwards gave loose to his sensual passions, and became detested for inordinate avarice. He seems, however, to have been attentive to public business, and desirous of restraining the extreme licentiousness of his subjects and his army; but the rigour with which he has enforced measures for this purpose, has only increased his unpopularity. Those members of the royal family whom he did not think it necessary to sacrifice to his own security, quietly fill very inferior situations. The king himself has no fixed place of residence, but forms a temporary court, sometimes in one, and sometimes in another part of his dominions.

His predecessor Teraub, on the contrary, usually dwelt at *Ril*, a considerable town, not far from the centre of Darfur, but nearer to the border of Kordofan; and evidently proper for a metropolis, as it abounds with conveniences, and is the key to Kordofan and Sennaar. It is situated nearly twenty four days journey westward from the city of the latter name. At two thirds of that distance from *Ril*, is *Ibeit*, a principal town of Kordofan. The western Nile, which seems to be somewhat narrower, although much deeper than the eastern, is little more than three days journey from the latter. The town called *Shilluk* (we suppose from the black conquerors of Sennaar) stands near the eastern bank of the former, and its inhabitants govern the passage of the river. The country between the two branches of the Nile seems to form the whole territory retained by the *Mec*, or king, of Sennaar. Kordofan is wrested from him by Darfur, and the whole country eastward of the *Bahr-el-Azerg* is said to be possessed by the revolted slaves of Sennaar, whom we suppose to be the black Nuba soldiers.

Beside *Ril*, the principal towns of Darfur, are *Gidid*, two days journey northward, inhabited chiefly by priests; *Cobbé*, a day and a half northwestward of the latter; *Sweini*, on the north-eastern boundary; *Gellé* toward the northwestern, belonging to one of the chief priests, and much impoverished; *Cubcabia*, a day's journey south-eastward of the latter, on the principal road to Bergoo, and flourishing with trade; *Shoba*, southwest of Cubcabia, somewhat farther distant, where Sultan Teraub built a palace; *Cours*, and *Kurma*, small towns, within short distances of Cobbé, which appears to be the most populous in Darfur, and is placed by Mr. B. in 14° 11' N. Lat. 23° 8' E. Long. It is more than two miles in length, but the houses are distant from each other. It is almost entirely peopled by foreigners, who have settled there on account of the trade with Egypt. It has two markets weekly; at each of which, from 10 to 15 oxen, and four times the number of sheep, are usually slaughtered. Children are taught (the poor *gratis*) at several schools in the town by priests. There was only one very small mosque in the place, but a more spacious one was erecting.

The preceding abridgement is the best proof that we can give, of the value at which we estimate the geographical information given by the author, of a country before unknown to Europeans. Defects in his arrangement rendered the abstract difficult; but it seemed the more necessary, as Mr. Pinkerton has strangely omitted Darfur in his Geography, although he often refers to our traveller's first edition for matters of more questionable authority.

(To be concluded in our next Number.)

Art. II. *Ballads and Lyrical Pieces*, By Walter Scott, Esq. royal 8vo. pp. 180. 7s. 6d. Longman and Co. 1806.

WHEN a poet has on one occasion been eminently successful in deserving and obtaining the admiration of the public, his next performance will generally be purchased with avidity, read with lukewarmness, and laid aside with indifference. It will be the common complaint that he has done well enough for any other man, but that he has fallen below himself: and scarcely can a critic be found, who will judge of the two works by the relative degree of their intrinsic merit, rather than by the comparative brilliancy with which they have impressed his imagination. The frigid reception of the volume before us, among the admirers of the Lay of the Last Minstrel, is an example of the precariousness of popular favour. Man is so unreasonable a being, that when his expectations are not exceeded, they are disappointed; for with every expectation of untasted pleasure is connected a *secret hope*, which is the antepast of a higher enjoyment than the mind ventures to *promise* itself; and if that hope be not realized, that expectation is dissatisfied. Now as the same kind of pleasure cannot be communicated twice in the same degree by equal means,—the charm of novelty having vanished with the first experience of it,—an author who has delighted his readers once by a happy effort of genius, to delight them as much another time, must put forth greater powers; for, having been raised to the level of his former excellence, expectation will be disappointed unless he transcends that level, paradoxical as it may seem, because it has not enjoyed more than it certainly anticipated.

These “*Ballads and Lyrical Pieces*” appear under the triple disadvantage, of following the Lay of the Last Minstrel, of having been written before it, and of being manifestly inferior to it. The two latter circumstances are certainly to the credit of the author’s talents; but to the prejudice of his book; which has been judged and condemned by an uncandid comparison with the later and maturer effort of his genius, instead of being tried by its own merits as an earlier and more juvenile performance. The title page ought to have announced that this volume was only a *republication* of the author’s fugitive pieces, and the apparently disingenuous omission of this notice there, has occasioned considerable chagrin to some of his warmest friends, who have eagerly taken up the book, and turned, glowing with hope, to the next page, where they have been chilled with the following advertisement, written in the coldest blood that ever crept through a Minstrel’s veins.

‘These Ballads have been already published indifferent collections, some in the Minstrelsy of the Scottish Border, others in the Tales of Wonder,

and some in both these Miscellanies. They are now first collected into one Volume. The Songs have been written at different times for the Musical Collections of Mr. George Thomson and Mr Whyte.'

There is nothing that makes a man more ill-natured, than the consciousness of having been outwitted, or even innocently deceived where he has ardently hoped: and we are persuaded that many have perversely refused to relish the dainties here set before them, because they had prepared their appetites for a feast of another kind, for recent and original compositions. This prejudice will operate equally against these Ballads, among those who have, and those who have not, met with them before. Poetry should always be read in good humour: if the author lays a stumbling block over which the reader breaks the shins of his temper at the beginning of a book, he will not be fully forgiven even at the last page of it.

Of Mr. Scott's poetical abilities, we have already spoken highly in our Review of "*The Lay of the Last Minstrel*." He has endeavoured to form an original style, or rather a peculiar *manner* of composition, by adopting the wildness, simplicity, and rudeness of ancient border-metre, and taming, embellishing, and softening these, with the smoothness, elegance, and freedom of modern verse, retaining the venerable and grotesque character of the former, without its dulness and barbarity, and avoiding the flippant and insipid prettiness of the latter, but comprehending the whole scope of its variety, sweetness, and strength. To compass this delicate point, he has employed a language most curiously selected from the Scottish and English dialects in all their changes through five centuries; hence his diction is often elevated to a heroic height by the use of antique words of noble sound and romantic meaning, yet occasionally debased with feeble, uncouth, tautological phrases. These blemishes, we are aware, he has introduced by deliberate choice, but it is either the choice of indolence, or of a taste cankered by the rusty models of border-antiquity. In resemblance also of these imperfect models,—though it is only their excellence that is worthy of his imitation,—his metre is frequently capricious, being fluent and melodious, or dissonant and irregular, as his wayward theme, or more wayward fancy, inclines him to be a minstrel of the twelfth, or of the nineteenth century. There is, nevertheless, great rapidity in his lyrical narrative, and, whether his numbers be rugged or voluble, the reader is never permitted to stop, however he may stumble, but is hurried along, through apostrophes, interrogations, and transitions, the most sudden and surprising, till he arrives, he scarcely knows by what means or by what magic, at the end of his journey: there the pleasing or dreadful effect of the story that he has heard, remains powerfully impressed on his

mind, but of its progress and developement he has only a bewildered recollection, like that of a strange dream from which one is suddenly awakened, and in the same instant looks anxiously back upon it as it vanishes for ever. Mr. Scott's thoughts have an air of sprightliness and vigour, that at first sight commends them to the reader's favour at their uttermost worth: his sentiments are generally interesting, frequently pathetic, but rarely sublime. His sketches of ancient manners and amusements, the barbarous magnificence of buildings and dress, the feasts and fightings of former days, are always masterly. But in our opinion, Mr. Scott's finest talent is displayed in his picturesque descriptions of individual scenery, which he touches with a pencil so light, so bold, so enchanting, that while they have all the accuracy of reality, they have all the charm of fiction, and are as beautiful to the imagination, as they are true to nature.

Our limits will not permit us separately to analyse even the principal pieces contained in this volume; we shall therefore content ourselves, and delight our readers, with quoting a few passages only.

In the first poem, intitled "Glenfinlas," we find the following lovely example of Mr. Scott's descriptive powers.

' Three summer days, through brake and dell,
 Their whistling shafts successful flew;
 And still, when dewy evening fell,
 The quarry to their hut they drew.
 In grey Glenfinlas' deepest nook,
 The solitary cabin stood,
 Fast by Moneira's sullen brook,
 Which murmurs through that lonely wood.
 Soft fell the night, the sky was calm,
 When three successive days had flown;
 And summer mist in dewy balm
 Steeped heathy bank, and mossy stone.
 The moon, half-hid in silvery flakes,
 Afar her dubious radiance shed,
 Quivering on Katarine's distant lakes,
 And resting on Benledi's head.'

In the same piece the sudden manner in which the dreadful gift of *second sight* was conferred on an unfortunate being, is thus affectingly told.

' E'en then, when o'er the heath of woe,
 Where sunk my hopes of love and fame,
 I bade my harp's wild wailings flow,
 On me the seer's sad spirit came.

'The last dread curse of angry heaven,
With ghastly sights and sounds of woe,
To dash each glimpse of joy, was given—
The gift, the future ill to know.'

Surely it is impossible to read the following stanzas from "The Eve of St. John," and not imagine oneself living in a remote age and a savage country, and witnessing the interview they describe.

'My lady, each night, sought the lonely light,
That burns on the wild Watchfold ;
For, from height to height, the beacons bright
Of the English foemen told.

'The bittern clamoured from the moss,
The wind blew loud and shrill ;
Yet the craggy pathway she did cross,
To the eiry beacon hill.

'I watched her steps, and silent came
Where she sat her on a stone ;
No watchman stood by the dreary flame ;
It burned all alone.

'The second night I kept her in sight,
Till to the fire she came,
And, by Mary's might ! an armed Knight
Stood by the lonely flame.

'And many a word that warlike lord
Did speak to my lady there ;
But the rain fell fast, and loud blew the blast,
And I heard not what they were.'

The third piece, intitled "Cadyow Castle," we think the masterpiece of this volume. It is conceived and executed in the highest spirit of ballad-romance. The Bard represents himself conversing with Lady Ann Hamilton, to whom the poem is addressed, amidst the park and wood-scenery where the ruins of Cadyow Castle are yet mouldering away, when, at the request of the Lady to tune his

—" harp of border frame,
On the wild banks of Evandale,"

he calmly rolls back the tide of time, transforms the present into the past, and raises the towers of Cadyow Castle and the Caledonian forest to the glory which they possessed two hundred and fifty years ago.

'Then, noble maid ! at thy command,
Again the crumbled halls shall rise ;
Lo ! as on Evan's banks we stand,
The past returns—the present flies..

Where with the rock's wood-cover'd side
 Were blended late the ruins green,
 Rise turrets in fantastic pride,
 And feudal banners flaunt between :
 Where the rude torrent's brawling course
 Was shagged with thorn and tangling sloe,
 The ashler buttress braves its force,
 And ramparts frown in battled row.
 'Tis night—the shade of keep and spire
 Obscurely dance on Evan's stream,
 And on the wave the warder's fire
 Is chequering the moon-light beam.*

The description of the chase that follows, is very animated, as a few stanzas will shew.

‘ Through the huge oaks of Evandale,
 Whose limbs a thousand years have worn,
 What sullen roar comes down the gale,
 And drowns the hunter's pealing horn !
 Mightiest of all the beasts of chace,
 That roam in woody Caledon,
 Crashing the forest in his race,
 The Mountain Bull comes thundering on.
 Fierce, on the hunter's quivered band,
 He rolls his eyes of swarthy glow,
 Spurns, with black hoof and horn, the sand,
 And tosses high his mane of snow.
 Aimed well, the chieftain's lance has flown ;
 Struggling in blood the savage lies ;
 His roar is sunk in hollow groan—
 Sound, merry huntsmen ! sound the *pryse* !¹⁰⁰

Thus far in the story, which relates to the assassination of Murray by Bothwellhaugh, one of the Hamiltons, the poet has truly made the past the present ; but here suddenly, either from negligence or weariness, he breaks the spell of his own enchantment, and continues his song in the *past tense*, not as an event *now* transacting on the spot, but as a tale of other times, which he is telling Lady Hamilton on her morning-ride. It is indeed a tale of dreadful interest, and therefore we feel the more indignant in not being permitted to *see* but only to *hear* the sequel, though our Minstrel with most poetical inconsistency occasionally recurs to his original idea, and asks questions which restore the delightful illusion, in spite of all the idle pains which he has taken to destroy it. We cannot enter into the particulars of this narrative ; at the end, however, he happily recollects himself, concluding with four stanzas, the counterpart to the first passage that we copied.

* *Pryse*.—The note blown at the death of the game.

Of the 'Grey Brother,' a fragment, we will say nothing, lest Mr. Scott should not rank us among his friends. The three ballads of "Thomas the Rhymer," the first of which is ancient, the other two principally parodies of the reliques of Thomas's prophecies, are interesting both in a poetical and antiquarian light. "The Fire-king, Frederick and Alice, and the Wild-Huntsman," are stories of unmingled and unmitigated horror, more worthy of Monk Lewis, for whom the two former were written, than of Walter Scott, who probably now regrets the expense of time and talents unprofitably lavished upon them. Of the remaining songs, &c. the last, intitled "Hellvellyn," is the best. We cannot close this article with more credit to the author, and advantage to the reader, than by transcribing the whole poem, of which it is difficult to say whether it be more pathetic or picturesque.

‘ HELLVELLYN.*

- ‘ I CLIMBED the dark brow of the mighty Hellvellyn,
Lakes and mountains beneath me gleamed misty and wide;
All was still, save, by fits, when the eagle was yelling,
And starting around me the echoes replied.
On the right, Striden-edge round the Red-tarn was bending,
And Catchedicam its left verge was defending,
One huge nameless rock in the front was ascending,
When I marked the sad spot where the wanderer had died.
- ‘ Dark green was that spot 'mid the brown mountain-heather,
Where the Pilgrim of Nature lay stretched in decay,
Like the corpse of an outcast abandoned to weather,
Till the mountain-winds wasted the tenantless clay.
Nor yet quite deserted, though lonely extended,
For, faithful in death, his mute favorite attended,
The much-loved remains of her master defended,
And chased the hill-fox and the raven away.
- ‘ How long didst thou think that his silence was slumber;
When the wind waved his garment, how oft didst thou start;
How many long days and long weeks didst thou number,
Ere he faded before thee, the friend of thy heart?
And, oh! was it meet, that,—no requiem read o'er him,
No mother to weep, and no friend to deplore him,
And thou, little guardian, alone stretched before him,—
Unhonoured the Pilgrim from life should depart?

* In the spring of 1805, a young gentleman of talents, and of a most amiable disposition, perished by losing his way on the mountain Hellvellyn. His remains were not discovered till three months afterwards, when they were found guarded by a faithful terrier-bitch, his constant attendant during frequent solitary rambles through the wilds of Cumberland and Westmoreland.

'When a Prince to the fate of the Peasant has yielded,
 The tapestry waves dark round the dim-lighted hall;
 With scutcheons of silver the coffin is shielded,
 And pages stand mute by the canopied pall:
 Through the courts, at deep midnight, the torches are gleaming,
 In the proudly-arched chapel the banners are beaming,
 Far adown the long aisle sacred music is streaming,
 Lamenting a Chief of the People should fall.
 'But meeter for thee, gentle lover of nature,
 To lay down thy head like the meek mountain lamb;
 When, wildered, he drops from some cliff huge in stature,
 And draws his last sob by the side of his dam.
 And more stately thy couch by this desert lake lying,
 Thy obsequies sung by the grey plover flying,
 With one faithful friend but to witness thy dying,
 In the arms of Hellvellyn and Catchedicam.'

Art. III. Ensor's *Independent Man*, (concluded from p. 297.)

THE next division of this work, which is of considerable length, relates to Manners and Morals. The part on manners is full of good observations, on respect to parents, cleanliness, and dress, mode of address, conversation, and choice of company. They indicate an extensive acquaintance with society.

The part on morals begins with a forcible reprobation of sexual vice, especially when it involves the dishonour of married women. And regarding the seduction of an unmarried woman, the author has these expressions.

'No action is more monstrous than affecting love with a design to estrange a woman from her innocence. A man is hanged who steals a purse; a ruffian professing endearment corrupts purity itself; and our law (except under peculiar circumstances and under a pitiful pretext) disregards the enormity. Earth has no monster like him who preys on the affectionate credulity of a lovely girl. Let no woman believe that her fate will contradict all experience: he who insinuates a dishonourable proposal cannot love her to whom it is made. It is impossible that the tenderest regard should be disposed to effect the greatest ill.' p. 173.

This contrasts somewhat unaccountably with a paragraph, which occurs a page or two before.

'Suppose a female hitherto of unimpeached character, through affection is satisfied to live with you; suppose that you have used no artifice to inveigle, no promises to dispose her to your purpose; this seems to be the most inoffensive fault that in this case man can commit. But what are the consequences if this woman becomes abandoned? Her sins are visited on you; had she not acceded to you, she might have remained honest.' p. 171.

Mr. E. illustrates the artifices, the consequences, and the miseries, of seduction, by a fiction of Charles and Charlotte, which contains strong description, but ends in the most extravagant absurdity. Charles has throughout proved himself a most

execrable villain, and has left her to vice, poverty, and death; notwithstanding which, "Charles was her only love. God's mercy her only hope. Expiring she exclaimed, Charles, Charles, implore Almighty God that he forgive me!" The hateful miscreant is the person that the dying victim is likely to think of, for the office of supplicating the mercy of God for her!

Mr. E. inculcates industry, temperance in eating and drinking, and early rising. In relation to this last article we shall transcribe a passage, which affords a favourable specimen of his manner of describing, and an instance of the ungracefulness of his phraseology.

'There is something so dull and vegetative in that yawning, dreaming, state, that I wonder shame does not prevent men from submitting to it. He who does not experience the bracing, or inhale the balmy breath of the morning, but half enjoys his existence. How rich and charming appears now all nature! In the east the source of light and life displays its own triumphant coming; the horizon is burnished gold; the ardent atmosphere graduates with saffron tints a vast expanse of purest æther; dews condense into clouds: thus, flying the valleys, and purpling as they ascend from the earth, the illuminated summits of the loftiest hills are seen; and as the sun peers above the line which separates night from day, the landscape opens wide; the birds resume their song; the herds arise; the husbandman proceeds to labour, and carols as he goes;—while the sluggard is dead to all these scenes of nature and of life; a prey to oppressive dreams, sickening as he sleeps, and nurturing those diseases which waste the frame, or lead to stupor and apoplexy.' pp. 184, 185.

He recommends a vegetable diet, maintains the principle of Pythagoras respecting the slaughter of animals, and pronounces a severe and just condemnation of sportsmen. He censures anger and duelling, but not, as it should seem, every form and degree of revenge; for, citing a maxim of the Indians, "that it was not lawful to do an injury, nor suffer one," he says, "This has something brave and magnanimous in its command."

Wealth is the next topic, and he justly ridicules the affected philosophical cant of unconditionally despising, what, in the possession of a wise and good man, would be the source of many genuine pleasures, and the instrument of great usefulness. Zeno, he observes, could have served a mendicant much better by an obolus, than by many maxims of self-denial. Throughout the book, however, he has little respect, and, as things are, too little he cannot have, for the opulent, luxurious, and powerful classes of society. The last topic under the head of morals, is friendship; a thing so rare, that he might have been pardoned for omitting to notice it, if the following be a true account of it.

'A friend is as self: he and you are as bodies inspired by one soul. Far be it from a friend to act like those birds of passage which approach our coasts with the vernal warmth, and fly to other climes when the season is

passed. You espouse him through all changes and periods: if he be in want, your property is at his service. He who could enjoy affluence while his friend was destitute, knows not the meaning of friendship. A man should sacrifice for his friend, his fortune, his exertions, and even his health.' p. 233.

A more imperfect scheme of morals was perhaps never exhibited, in a work designed, and sufficiently amplified, to comprehend the outlines of whatever is indispensable to the formation of a character of exalted excellence. It totally omits or rejects some of the highest virtues according to the Christian scheme: this is a matter of course; but it also places the virtues which it does enjoin on a treacherous basis, and under the feeblest sanctions. The presence of the all-seeing Governor and Judge of the world, and the infinite importance of his approbation, were considerations too mean, vulgar, or fanatical, to be recollected by our philosopher, among the motives to virtue. And as to the disapprobation of that power, he expressly and vehemently protests against the inculcation of any such barbarous idea on the youthful mind.

'As all events, do not require the child to fear God. The pagans, Seneca and Varro taught this, and even Ovid, a versifier of pagan fables, writes, The Supreme Ruler forbids fear. To require human beings to fear God, blasphemes the benignity of nature's Lord toward his creatures.'—Perhaps it would not be prudent to speak to the child of God's omnipotence; as power and its abuse are so connected in this world, that to represent him all-powerful is to associate a belief that he is unlimited in executing his humours.' pp. 22. 23.

The pupil of our sage is to be abandoned, for his chance of virtue, in such a world as this, to the hopeful guardianship of a certain factitious sentiment, which affects to despise the *mean-ness* of vice; of the persuasion that virtue is happiness whether he feels it so or not; and of a most unaccountable mystical instinct, a conscience which is merely its own authority, and is to be childishly terrified when there is nothing to fear. It is in this last article, fantastic as it may seem, that philosophy rises to its most exalted pitch of superiority over religion. According to religion, a guilty conscience must tremble because there is a righteous and omnipotent judge; according to philosophy, it must tremble purely because it must, and it knows not why. Here is a contrast to put down the dreaming fanaticism of "the believers!" If any thing were necessary to be added to the self-evident reasonableness of the notion, the authority of great names will never be wanting; for Lucretius has taught this principle, and Mr. Ensor has sanctioned it. "He (Lucretius) concludes with that consummate morality, that, though crimes be concealed from gods and men, the torments of conscience avenge the injuries of the world."

The observations on morals are followed by three short and very miscellaneous sections, under the titles,—genius and study requisite to great undertakings, objections to learning answered, remarks on reading. These, like every other division of the book, contain sensible observations and learned allusions; but nothing particularly new; and the composition is so disconnected, that we are reminded of the description mentioned by Mr. Ensor as having been applied to the composition of Seneca, “sand without lime.” Here, and in several places, he inculcates the favourite principle of Rousseau, that the value of individuals is in their being component parts of the community. A man's own happiness is to be made a secondary thing, as it should seem, to the welfare and glory of his friends and his country.

The part on which we enter next, is to be considered as a course of study for the Independent Man, and it is extended, including the notes belonging to it, to the length of about six hundred pages. But if the reader should come with the expectation of instructions relative to methods and rules of study; estimates of the importance of various sciences, or illustrations of the manner of adapting studies to the practical utility of life, he would be confounded to find that this larger part of a large book is purely a critical list of authors, who are made to pass before us in a train so extended, as to become at last quite prodigious. Mr. Ensor is the Xerxes of literature; and while his almost endless host is passing, we stand and gaze with still increasing wonder, like the good people that happened to live near the Hellespont, when the Persian sent over his bridge the interminable succession of soldiers, of so many nations, appearances, and languages. Considering the attention with which our author appears to have examined many of the writers in his enumeration, the compass of his reading is really amazing. It comprehends all the ancient classics, with many of whom he evinces a perfect familiarity; and almost all the writers of note, and many of no note, in the modern languages of Europe, excepting those of the northern states. We should feel as much regret as Mr. Ensor, that such immense reading should be useless to the public, and therefore are not much disposed to censure him for having, as we suspect, planned the work before us, on purpose to give himself an opportunity of exhibiting this splendid catalogue, with its furniture of remarks and illustrations. On many of the authors the observations are necessarily few and rapid; but on some of the principal ones he dwells at considerable length, occasionally interspersing thoughts on the subjects on which they wrote. In the course of this ample enumeration, we think there is a great deal of just and able criticism. His observations on the principal epic poets, (though we think he undervalues the merit of

Lucan and Tasso) are written with spirit and discrimination; as also many of those on the historians and orators, including an animated vindication of the character of Demosthenes. As a short specimen, we will transcribe a passage on the style of Gibbon.

‘His style, though animated and exalted, is liable to great objections; nor can the richness of his matter, the dexterity with which he interweaves his various knowledge, and the beauty and exuberance of his classical allusions, overcome some striking defects. He could display great matters with admiration and emphasis; but he could not speak of small things with ease, nor of common ones with moderation. Ambitious to uphold a brilliant tone, and perpetually to surprise, he touches some points so wittily that the reader can only guess his meaning, or so metaphysically that his meaning escapes in the subtlety of its expression, or so paraphrastically that the sense is lost in a multitude of words.’ p. 471.

We need not remark that Mr. E.’s characteristic qualities faithfully follow him; the freedom with which he judges for himself, permits not a shadow of deference to critics of a different opinion; his decisions are in the tone of infallibility: and he is careful not to lose the opportunities, which such a review of literature could not fail to afford, of asserting the cause of reason and philosophy against the follies of “superstition.” One sample of the manner in which this last duty is performed, will dispose our readers to admire the modesty of Mr. Ensor, whatever they may think of his judgement.

‘Many have objected to Milton’s subject. The story seems to have been invented by some ingenious Hebrew, to shew the origin of sin. This, which was perhaps an acknowledged fiction in one age, was received as history in another. The consequence is not uncommon. One would suppose that the tree of knowledge explained beyond question the allegorical nature of the tale. Besides this, the serpent is called the subtlest beast of the field; that is, its lithe and insinuating form is transferred to the disposition of its mind. The assertion, that from its stately posture it was condemned pronely to vermiculate, (because the devil in its shape trepanned the first man and woman,) is so grossly fabulous, that no metamorphosis in Ovid more directly determines its fantastic origin. Considering it in this respect, the story is not deficient in merit; but reading it literally and with its sequel, according to superadding wonder-workers, nothing can be conceived more ungodlike, contradictory, and monstrous: in effect, it seems to have been fabricated by some loud scoffer, to burlesque all those who, under the mask of religion, have travestied common sense. pp. 254. 255.’

‘The prescribed course of study will comprise a much shorter list of authors, than those that Mr. E. enumerates and transiently criticises; because he informs his pupil that a considerable proportion are hardly worth his attention. But the number of those either wholly or partially recommended, will impose such a labour, as we fear not one young man of fortune in a thousand will ever choose to undergo, or even undertake. And indeed our author’s supposed pupil, who is to be a candidate for offices in the state, might very fairly ask

him, since when it is, that all this solitary labour of study has become the most hopeful method of obtaining political distinction, place, and emolument. That there is no royal road to learning or mathematics, has been repeated often enough, we suppose, to be admitted now as an axiom; but our young Telemachus is not a boy of much shrewdness, if he do not begin to surmise that there is some other and perhaps shorter way, to the honours of the senate and the state, when he sees by what kind of persons they are most commonly obtained. And he is a vastly discreet and well-behaved youth, (which we are sorry to say our young gentlemen in general are not) if he does not begin to look waggish in old Mentor's face, while the worthy sage continues to descant so gravely on books, and study, and philosophy, as being the king's high road to dignity and influence. It is incumbent on our benevolence, to save our good friend Mentor from the vexation of a protracted and useless effort, by warning him that this young gentleman is no longer his man, the moment he becomes politically ambitious; and that the least trouble will be to let him go at once, where he certainly will go very soon, to finish his education in certain societies, where learned books, and philosophy, and morals, are the last things thought of—except to be turned into ridicule.—If the ambition sets toward literary honours, the learned preceptor has a much better chance of retaining his importance with the pupil.

We must briefly notice the remaining part of the book. Foreign travel is prescribed as the consummation of the accomplishments acquired in the schools of literature. The residence in France and Italy recommended in the early part of the work, was merely for the advantages of education for the boy or youth; this latter visit to foreign countries is to finish the man of taste, the gentleman, the philosopher, and the politician. At his return he is to enter on his public career.

It is strongly recommended to him to serve the common-wealth; but, observe, not at the expense of depressing one quarter of an inch the dignity of his high-toned virtue; he is to continue invariably, in every sense, an independent man. And in this character he is to make his way into the house of commons, where, according to our author, he will find every thing to fortify his best principles, and every thing to animate the virtuous exertion of his talents; the prevalence of public spirit, the impartiality of deliberation, and the strict dependence of the decision on the justness of the argument, will be all in his favour: For the author says,

‘The house of commons will principally attract your notice. This is the grand mart where official appointments, and nominal honours are disposed of by wholesale; for here the representative provides for himself, his family, his partisans, and their relations and dependents. In this assembly you will hear sentiments that would do honour to Cato, and uttered with such

passion, that they would mislead almost the experienced in the design of the orator: you would think he was interested in the success of the motion he supports: no such thing; his interest in the debate is but to raise the price of his apostasy: you might suppose that he hoped to convert some to his opinion; this betrays also your ignorance; he knows that no one here would change his determination to vote by the most ravishing eloquence; if the speeches in parliament influence its members, it is after they have been dispersed through the nation by the press, and excited a popular sensation which recoils on its representatives; for, in the house of commons, all who vote are ranged under leaders; every man's opinions are reduced to those of the minister and his opponent: sometimes there are minuter factions, as the exterminating cabal which defended bull-baiting, the slave trade, and endless war.' pp. 297. 298.

A short and spirited section on eloquence, contains a brief comparison of the late orators, Burke, Pitt, and Fox. In regard to delivery, our author recommends an imitation of the ancient ardour of manner, even so far almost as the *percussio frontis et femoris*, and the *supplisio pedis*.

"Conduct in a ministerial capacity" is the title of the next division. In censuring a dishonourable acquisition of the ministerial office, he cites the following noble anecdote.

'Henry the Second of France offered to Henri de Mesmes the place of advocate-general. De Mesmes excused his acceptance of it, answering, The place is not vacant, apologizing at the same time to the king, for him who had displeased his majesty. The king at length was persuaded to continue his minister, who came the next day to thank his benefactor. "It is undeserved," said Henri de Mesmes; "what I did was my indispensable duty.' pp. 317, 318.

This part of the book contains important truth, dictated and illustrated by knowledge of the world and of history. There is however, here and there, a flourish sufficiently juvenile. As for instance, speaking against too yielding a conduct toward a foreign enemy, he exclaims, "What are property and life compared to honour!" We are humbly of opinion that a guinea, a loaf, a wheat-rick, and the life by which we can use and enjoy these possessions, and a hundred others, are of much the same worth under the calamity which politicians call national disgrace, (*guilt* is never their meaning) as under the blessing which they term national glory.

On the supposition that the pupil's ambition should take a literary direction, the writer suggests a variety of judicious thoughts on authorship, under the heads,—prefatory remarks on authorship—observations on composition—remarks on rhetoric—and hints to authors. The final recompense of intellectual labours is clearly specified; "You should design a literary work, which if you accomplish, your fame will be universal, and your reward immortality."

The last section is on marriage, of which, and of the female sex, he is a warm panegyrist. He gives some pertinent cau-

tions as to the choice, and as to the propriety of conduct in the relation; but perhaps employs a language somewhat beyond the philosophic tone, when he says, "Marriage is immeasurably happy when wisely conducted, but perdition has no tortures more excruciating than when this indissoluble union has been improvidently formed."

At the end of each volume there are more than a thousand notes of reference or illustration, which would have been better for the reader's convenience at the bottom of the pages, if the author had not thought this might look rather too pedantic.

The language of the work is neither vulgar nor classical. Occasionally it is really forcible; but very often it is unsuccessfully attempted to be made so, by a short snapped kind of sentences, which continually remind us of the crackers bouncing about the streets, with so much friskiness, and petty explosion, on the evening of the fifth of November. There is often an incorrectness of construction, a quaintness of phrase, a crudeness in the enunciation of the thought, which we wonder so much familiarity with so many classical authors should not have prevented or reformed. The figurative illustrations now and then appear to have been brought into their places by main force, but in other instances are natural, expressive, and happy.

The most obvious feature of the composition, is a surprising frequency of proper names. A considerable number of this privileged order, this aristocratical class of words, has an enlivening effect, and helps to catch the attention of a person that may happen carelessly to open the book. But here they are crowded on the page, as plentifully as tin spangles on the robe of a strolling actress; or, to borrow a more classical illustration by way of parting civility to Mr. Ensor,

Thick as autumnal leaves that strow the brooks
In Vall'ombrosa, where th' Etrurian shades
High over-arch'd embower.

Art. IV. *Clarkson's Portraiture of Quakerism*. (Concluded from p. 327.)

HAVING already quoted Mr. C.'s representation of the doctrine held by Quakers concerning the Holy Spirit, it will be unnecessary for us to enlarge on his next topic, which is, the possibility of redemption for all mankind. This sentiment the author undertakes to vindicate, in opposition to that of the election of individuals to salvation, on which the Christian church has been for so many centuries divided. Mr. C.'s arguments will certainly not lay the question to rest; and we doubt the propriety of their introduction into his work. The opinion which he supports, can no farther be regarded as peculiar to the Quakers, than as it is connected with their distinguishing views of the influence of the Holy Spirit. In any other respect, we

perceive no difference in the account here given of the doctrine, from the manner in which it is held by the followers of Mr. Wesley, and by most serious Christians on the Continent of Europe. Neither are we aware of any practical difference, that can result from the opposite views which are entertained on this subject: both parties equally holding, that redemption is possible, and even certain, to every one who seeks it according to the promises of the Gospel. They who do not seek for the promised blessing, are, therefore, equally condemned on the principles of either party.

Still less, according to Mr. C.'s statement, do the Quakers differ from other pious people, on the proper qualifications of a minister of the Gospel, except in their total omission of human learning among the requisites; in which, however, several sects coincide with them, and nearly in their mode of admitting persons habitually to speak in public. In extending this privilege to the female sex, the Quakers, though not singular, deviate more from general usage.

The passage of Scripture, which is frequently objected to this practice, is quoted by Mr. C. and interpreted as only prohibiting women from asking questions in the church. But may it not be argued, that *a fortiori* it seems to exclude them from teaching? It is pleaded however that the word which is rendered, "I suffer not a woman to *speak*," applies not to preaching, but to common discourse; yet in the same passage they are commanded "to keep silence," which equally excludes both. And need we inform Mr. C. and his friends, that 1 Tim. ii. 12. is "*I suffer not a woman to teach*, διδάσκειν. If what appear to others such positive prohibitions, be cashiered with so little ceremony, our female *friends* must not be surprised, if their scriptural right to preach be not admitted on the collateral evidence and historical texts which they adduce.

Concerning silent public worship, as Mr. C. has not spoken to much purpose, it may perhaps be wisdom for us to be silent.

Little is any where said concerning the Quaker's views of the person of Christ, on the doctrine of atonement, on original sin, or the trinity. With regard to the last, we are informed that the Quakers rather object to the scholastic terms by which it has been expressed, than to the doctrine itself. Where this is the case, all contention must be mere logomachy. But had not one of the Friends* been more explicit on this subject than Mr. C., we should not have been so ready to acknowledge their orthodoxy. The ground on which Quakers expect acceptance or justification before God, whether as a reward for their obedience to the Spirit, or as pure grace for the sake of the Redeemer, is not stated. And when we consider the earnest-

* See Bevan's *Defence of the Christian Doctrine of the Friends*. Ecl. Rev. Vol. II. p. 544.

ness and the anxiety with which the apostle labours to place this doctrine in the clearest light, as giving the colour and character to all our system of doctrines, we cannot but consider Mr. C. as guilty of a reprehensible neglect, in omitting to state this point distinctly, in a portraiture upon so large a scale as to occupy three considerable volumes.

It is well known that the Quakers reject both baptism and the Lord's supper. With regard to the former, Mr. C. makes the following remarks.

"It appears then that there are two baptisms recorded in Scripture, the one the baptism of John, the other that of Christ; that these are distinct from one another, and that one does not include the other, unless he, who baptizes with water, can baptize at the same time with the Holy Ghost. Now St. Paul speaks only of one* baptism as effectual; and St. Peter must mean the same, when he speaks of the baptism that saveth. The question therefore is, which of the two baptisms, that have been mentioned, is the one effectual or saving baptism; or which of these it is that Jesus Christ included in his commission to the Apostles, when he commanded them to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost†." pp. 353. 354."

This, and indeed the whole article, has the air of chicanery. Could our author be ignorant that a large proportion of those who practise baptism with water, are so far from substituting it for the baptism of the Spirit, that, on the contrary, they maintain the value of the outward ordinance to consist principally in a display of the necessity of the Spirit's influences. When we are told (p. 373, &c.) that the eyes of Peter were opened, by the conversion of Cornelius, to the spiritual nature of Christ's kingdom, why is no notice taken of his saying after this illumination, "can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Here an apostle, whose eyes the Quakers allow to be open, represents the baptism of the Spirit, as the foundation, and not the substitute, for that of water.

The practice of Paul, who is allowed by the Quakers to have been, from the first, enlightened with spiritual knowledge, is by them imputed to his condescension to Jewish prejudices, and is compared with his circumcision of Timothy, pp. 378...380. Mr. C.'s statement of this argument betrays gross inattention to the conduct of Paul, and the principles on which he avowedly acted. It represents him not as "to the Jews becoming a Jew," but as imposing on the Gentiles a Jewish rite, in diametrical opposition to uniform and striking facts. The Jewish Christians practised the Levitical law equally after, as before, their faith in the Gospel: and the apostles never objected to

* Ephes. iv. 5.

† It is on this great command that Christians found the duty of water-baptism.

the practice, but merely warned them against a reliance on it for justification; while they agreed firmly to oppose the imposition of any Levitical ceremony on the Gentile believers. Paul, especially, with the utmost earnestness and constancy, reprobated such an imposition; although himself, as a Jew, sacrificed with Nazarites, and circumcised Timothy, as born of a Jewish mother. Had he considered Baptism as a *Jewish* ceremony, instead of a *Christian* ordinance, he would certainly have opposed the baptism of *Gentile* believers, as strenuously as their circumcision.

But it is not surprising that the tenor of St. Paul's conduct and arguments, respecting Baptism, should be overlooked or misrepresented by Mr. C., when he can cite the revelation made to that apostle, of the institution of the Lord's Supper, as "inducing the Quakers to believe that *no* new institution was intended to take place as a ceremonial to be observed by the Christian world!" p. 417. So extraordinary an interpretation is by no means established in the following paragraph, which contains the substance of Mr. C.'s argument.

"St. Paul, in his account of what occurred at the original Passover, reports that Jesus Christ made use of the words 'this do in remembrance of me.' By this the Quakers understand, that he permitted something to be done by those, who were present at this supper." p. 118.

The mode of arguing that is here adopted, appears to us of infinitely worse tendency, than that of the peculiar purpose to which it is here applied. If the words of our Lord, "DO THIS," are, in such circumstances, to be understood merely as a *permission* to do something, there is not a command in the scriptures which may not equally be explained away. "Thou shalt do no murder," might, with as much justice, be represented, merely as a permission to abstain from the practice of murder, and not as a prohibition of it.

Mr. C. proceeds in his third volume to treat of four principles, which he distinguishes by the title of the *great tenets* of the Quakers. These relate to Civil government, Oaths, War, and maintenance of Christian Ministers. Of the first he says,

'It is a tenet of the members of this society, on the subject of Government, that the civil magistrate has no right to interfere in religious matters, so as either to force any particular doctrines upon men, or to hinder them from worshipping God in their own way, provided that, by their creed and worship, they do no detriment to others.' pp. 56.

To *this* tenet, as here expressed, we cordially agree; having no other objection to this division of our author's work, than that it is remote from being peculiar to Quakerism. On the next, we think it unnecessary to say more, than that we regret the depravity which renders an *oath* necessary to confirm civil testi-

mony before a magistrate ; that we deprecate too frequent administration of oaths, and the careless manner in which they are commonly administered ; and that we utterly condemn all approximation to an oath in general conversation. On the subject of war, we wish every Christian diligently to examine the tenor of the sacred Scriptures, and conscientiously to direct his conduct by that infallible guide : but we think it incumbent on us, to object to the representation which Mr. C. has given of the conduct of early Christians in this respect. No person who, is conversant with the most ancient ecclesiastical writers, except his mind be as strongly biased as our author's, will probably learn without astonishment, that Christians are represented *never* to have served in the Roman armies during the first two centuries. The evidence which Mr. C. has cited, garbled as it is, betrays the inaccuracy of his proposition ; while facts which demonstrate its reverse, are so numerous and notorious, that his silence respecting them is difficult to be reconciled with that integrity for which we wish to give him credit.

War, we rank among the direst evils ; and would with David choose the scourge of pestilence in preference to it. When entered on, or persisted in, unnecessarily, we regard it as the most hainous of crimes. Revenge appears to us equally unlawful in communities, as in individuals ; but the protection of subjects from foreign enemies, is equally the duty of civil government, as the punishment of native malefactors is ; and unhappily, in the present depraved state of mankind, both these are inevitable. To a serious Christian, the infidelity and prophaneness, the lewdness and intemperance, the rapine and cruelty, which usually pervade armies, must render his situation in the military service truly deplorable : but in all ages, some of the best of men have spent, and have sacrificed, their lives, for the defence of their country, with consciences void of offence ; and have been equally exemplary in their courage in the field of battle, as in their attention to discipline, and in the modesty, benevolence, and piety, of their general demeanor.

On a pecuniary maintenance for ministers of the gospel, Mr. C. affirms, that our Lord never received any payment for the doctrines he taught. This is ambiguous, if not equivocal. Mr. C. could not be ignorant that those who attended the Saviour's instructions, "ministered to him of their substance." The rest of his arguments prove only, that loiterers in the vineyard have no right to the support of labourers ; that ministers are intitled to maintenance from those only for whom they labour ; and that Paul, while maintaining the right of ministers to be supported by Christians, declined to avail himself of that right, where it was likely to injure the cause of the Gospel. As to tithes, we believe the *divine right* is now pretty much aban-

done, and that the clergy claim upon the firmer ground of the law of the land. This species of property is also well known to have passed, since the reformation, in a great measure, into the hands of the laity.

After a large statement of particulars, Mr. C. casts up the sum, in a section on the character of Quakers. He first gives the light, and then the shade, which he disposes like a skilful artist, who knows how to form an agreeable picture. Their character is described, generally, as moral, and particularly, as including the following traits, benevolence, complacency of mind and manners, conscientiousness, reasoning in political matters from principle and not from consequences, independence of mind, courage in life and death, punctuality.

But should the reader turn to Mr. C.'s chapter, to see what proofs are given that the Quakers die well, he will be struck to find nothing but an argumentative effort to prove that they have a right to die well. And what is worse, the strain of reasoning on this subject indicates an alarming ignorance of the only principles which can inspire a sinner with courage, in the prospect of immediate appearance before his Creator and Judge. The language of Mr. C. is a perfect contrast to that of the apostle; "that I may be found in Christ! not having on my own righteousness, which is of the law, but that which is through the faith of Christ." Their courage in life is much better established and illustrated, in the following passage, which affords a favourable specimen of Mr. C.'s manner.

"They have the courage also to dare to do, as well as to say, what they consider to be right.

It is recorded of the early Quakers, that in the times of the hottest persecution they stood to their testimony in the places appointed for their worship. They never assembled in private rooms, or held private conventicles, employing persons to watch at the doors to keep out spies and informers, or to prevent surprise from the magistrates; but they worshipped always in public, and with their doors open: nor when armed men were sent to dissolve their meetings did they ever fly; but, on the summons to break up and depart, they sat motionless: and regardless of threats and blows, never left their devotions, but were obliged to be dragged out one by one from their places. And even when their meeting-houses were totally destroyed by the magistrates, they sometimes met the next meeting-day and worshipped publicly on the ruins, notwithstanding they knew that they were subject by so doing to fines, and scourges, and confinements, and banishments, and that, like many others of their members, who had been persecuted, they might die in prison.

This courage of the primitive members has descended, as far as circumstances will allow us to judge, to their posterity, or to those who profess the same faith. For happily, on account of the superior knowledge, which has been diffused among us since those times, and on account of the progress of the benign influence of Christianity, both of which may be supposed to have produced among the members of our legislature a spirit of

liberality and religion, neither the same trials, nor the same number of them, can be afforded for the courage of the modern Quakers, as were afforded for that of their predecessors. But as far as there are trials, the former exhibit courage proportioned to their weight. This has been already conspicuous in the bearing of their testimony, either in those cases where they run the hazard of suffering by opposing the customs of the world, or where, by refusing a compliance with legal demands, which they believe to be anti-christian, they actually suffer. Nor are these sufferings often slight, when we consider that they may be made, even in these days of toleration, to consist of confinement, as the law now stands, for years, and it may happen even for life, in prison.

This feature of courage in life, which has been attached to the character of the Society, is the genuine offspring of the trait of "The bearing of their Testimony." For by their testimony it becomes their religion to suffer, rather than comply with many of the laws and customs of the land. But every time they get through their sufferings, if they suffer conscientiously, they gain a victory, which gives them courage to look other sufferings in the face, and to bid defiance to other persecutions.

This feature is generated, again, by all those circumstances, which have been enumerated, as producing the quality of independence of mind; and it is promoted again, by the peculiar customs of the Society. For a Quaker is a singular object among his countrymen. His dress, his language, and his customs mark him. One person looks at him. Another, perhaps, derides him. He must summon resolution, or he cannot stir out of doors and be comfortable. Resolution, once summoned, begets resolution again, till at length he acquires habits superior to the looks, and frowns, and ridicule of the world.' pp. 217—220.

Against almost all the imperfections which Mr. C. mentions to be charged upon the Quakers generally, including want of literary cultivation, superstition, obstinacy, money-getting spirit, insensibility, evasiveness, slyness, disregard to truth, Mr. C. successfully defends them; that of a money-getting spirit, however, must be excepted, which he partially admits to be too true.

In a section of miscellaneous particulars, Mr. C. shews the Quakers to be a happy people, and a blessing to society. It is, however, admitted, that their numbers are on the decline in this country, and that the grandchildren of the rich generally go off into the world; for which some causes are suggested, and some remedies proposed. To us Mr. C. appears incompetent to discover the disease at the vitals of the society, or prescribe the remedy. The want of sufficient evangelical instruction (which, by the bye, is a considerable deduction from the excellence of their system of education) is incontrovertibly proved; and where this evil prevails, a society can no more thrive, as a Christian church, than the fields of nature can flourish, without the solar light. Meetings wholly silent are like the long nights of winter, which may find advocates to speculate on their utility, while at the same moment

their continuance is practically deplored. It is proposed to give the Quakers a better literary education, which, supposing other things to remain as they are, would only exchange decline for ruin. Mr. C. underrates the dangers and antichristian tendency of classical studies. We were amused with his project for a Quaker edition of the classics ; for when all the war and the oaths, the vile passions, false principles, and demon gods, of the Iliad, are gone, what will be left ? It may then indeed be included in a nutshell, and even the forlorn ghost of Hector will have more body, blood, and vigour. We agree with our worthy author, in his strictures on the practice of excommunicating all those who marry out of the society. Should no difference be made between the precious and the vile ? Ought the same punishment to be inflicted for marrying a man of eminent piety, though of another communion, as for uniting with an open profligate or infidel ? The King of Saints has imposed no other law, than "they are at liberty to marry, only in the Lord."

In estimating the moral character of the Quakers, as a criterion of the excellence of Quakerism, some difficulties arise from the circumstances of their constitution, to which we could have been pleased to find Mr. C. particularly adverting. It is difficult to say how far the exterior morality of conduct among individuals may be produced by the fear of exclusion, and how far by the tendency of the system to promote virtuous habits. Here the true value of that moral conduct is implicated. It is also difficult to say how much the society is indebted for its reputable character, to the operation of its discipline in excluding those who would disgrace it. And here the true value of the system is concerned.

A difficulty of the same kind arises in comparing this society with other religious bodies, as to the proportion of moral persons and the nature of their morality. The moral character of any society, *ceteris paribus*, must depend on the strictness of its terms of membership. A society which admits no persons without a credible pledge for moral conduct, and which retains none who forfeit it, must necessarily secure a very high character ; and less, in proportion to its laxity. But for a fair comparison to be instituted between the *systems* which influence two societies, their strictness in discipline ought to be equal. Now this is not the case between the Society of Friends and other religious communities. Compared with the Church of England, and with the *congregation* among the separating communions, from which none are excluded on account of immoral conduct, it might be expected *a priori* to be, as it unquestionably is, far superior, though the mode of admission, chiefly by birth, is the same in each society. Compared with those members who form the

church, among the dissenters, where a profession of religious belief, as well as a reputable character, is essential to admission, as well as to continuance, it might be expected to prove inferior in a just estimate of comparative excellence. The superiority of the *system* in any of these cases, cannot be definitely ascertained by the superiority of moral excellence in the body, unless the terms of membership be similar.

As we deem piety essential to genuine excellence of character, it must be observed, that, supposing the conduct of every quaker (which no one pretends) to be strictly regular, there may be, and doubtless is, a strong distinction of the *society* into two classes, however apparently homogeneous;—those who do possess true religion, and those who do not. The terms of membership render it easy, and the want of due religious instruction renders it likely, that many persons of the latter class should remain undiscovered among them. When a deficiency of scriptural knowledge has been found in this class, they have been deemed *deistical*; and when the same deficiency has been found in the other, combined with sincere and cordial piety, they have been thought *mystical*. Hence it is, we conceive, that two characters have been on different occasions applied to the whole body, when either was only applicable, perhaps, to some individuals. It is believed that the Society is taking measures for supplying this defect. We embrace this opportunity to remark, however, that in charging the Friends with mysticism, on account of their concern to watch the operations, and preserve the tranquility, of their minds, there is danger of falling into the extreme of neglecting both. The evils to be avoided in regard to impressions and feelings, are, on one side, superseding the authority and mistaking the purport of scripture; on the other, a disregard and practical denial of divine influence.

Mr. C.'s talents as a writer are well known. The plan of his interesting work is regular and perspicuous, though somewhat too extended; and his style, though deficient in strength and compactness, has that air of amenity, yet of earnestness, which, we are persuaded, is the character of his mind. But he often appears confused between darkness and light, and influenced by contradictory principles. His philosophy is sometimes derived from Greece, and sometimes from Judea. Now he speaks of mankind as if he were aware of the fall, and then he reasons as if that awful event had never reached his ears. From just views of God, as a moral governor, he often draws inconsequent principles. A warm admirer of Christian morals, he enforces their adoption by men, who yet are supposed not to become Christians; forgetful of the Saviour's simile, "no man can put a piece of new cloth on

an old garment." With professions, and we believe principles; liberal and catholic, he has given to his work a sectarian tinge, by uniformly representing the Quakers as the engrossers of all true Christianity. While he has, to the satisfaction of the candid, repelled the charge of crafty evasion which has been urged against the Quakers, a penetrating eye cannot but perceive the studious adroitness with which he has given prominence to their excellences, and softened down their defects; producing, with apparent frankness, the trivial objections which he was eager to answer, and passing by in prudent silence, several which are more serious and stubborn. He confesses, indeed, that he is enamoured of the people, who have so nobly co-operated in the benevolent efforts for the abolition of the Slave Trade, and while we own the charms which have fixed his heart, and express our admiration for many parts of their character, we ask, who would give implicit credit to the portrait of a lover?

..... ἡ γὰρ ἐρῶ

Πολακι, ὡ Πολυφαι, τὰ μὴ καλά καλά τιφανταί.

Art. V. *Bibliographical Dictionary*; containing a Chronological Account, alphabetically arranged, of the most Curious, Scarce, Useful, and Important Books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Æthiopic, Arabic, Persian, Armenian, &c. from the Infancy of Printing to the Beginning of the Nineteenth Century. With Biographical Anecdotes of Authors, Printers, and Publishers; a distinct Notation of the *Editiones Principes*, and *Optima*: &c. &c. 6 vols. 12mo. pp. 1876. 1l. 16s. large paper, 2l. 14s. Baynes. 1102-1804.

Art. VI. *The Bibliographical Miscellany*; or Supplement to the Bibliographical Dictionary. 2 vols. 12mo. pp. 667. price 12s. L.P. 18s. Baynes. 1806.

Vol. I. containing, 1. An Account of the English *Translations*, of all the Greek and Roman, Classick and Ecclesiastical Writers; the Authors alphabetically, and the Translations chronologically arranged, with the Time as near as it could be ascertained in which each Writer flourished, and critical Judgements on the Merit of the principal Translations, extracted from the best Authorities.—2. An extensive List of Arabic and Persian Grammars, Lexicons, and elementary Treatises, with a particular Description of the principal Works of the best Arabic and Persian prose and poetic Writers, whether printed or in Manuscript; and such English Translations of them as have already appeared before the British Public.

Vol. II. containing 1. Remarks on the Origin of Language, and Alphabetical Characters. 2. A short History of the Origin of Printing, and Inventors of the Typographic Art. 3. The Introduction and Perfection of the Art in Italy. 4. A Catalogue of Authors and their Works on Bibliography and Typography, divided into four Classes. 5. An alphabetical List of all the Towns and Cities where Printing was carried on in the fifteenth Century, with the Title, &c. of the first Book printed in

each Place. 6. An Essay on Bibliography, or Treatise on the Knowledge and Love of Books. 7. Several Bibliographical Systems, teaching the proper Method of arranging Books in a large Library. 8. A complete Table of the Olympiads, from their Commencement, B. C. 776, to A. D. 220. 9. The Roman Calendar at large. 10. The Hijrah or Mohammedan *Æra*, connected with the Christian; from its Commencement, A. D. 622. to A. D. 2200; by which any corresponding Year in each may be seen at one View. 11. Tables of the Khalise, Kings of Persia, &c. from the Death of Mohammed to the present Time.

THESE volumes, of whose ample, but faithful, title-pages, we have given *almost* a complete transcript, are evidently intended to form one connected work. The very nature of such a work precludes analytical description, or any other mode of review, except remarks on its general merits and on select passages.

That Bibliography is an interesting, and even a fascinating, study, needs not to be remarked. Its importance, in relation to all the objects of human knowledge, and its absolute necessity to every man of letters who would avoid endless perplexities and disappointments, are equally obvious. But, though our country has always produced scholars of the first eminence, possessing the knowledge and love of books by a legitimate title,—the actual use of them; and not a few *virtuosi*, whose insatiable avidity in collecting, *per fas atque nefas*, rare and valuable copies of works to themselves perhaps unintelligible, has originated in no motive but folly and absurd pride; the present publication is, we believe, the first attempt made in Britain, toward a comprehensive view of the chief departments in bibliographical science. Germany, France, and Italy, have produced several works of great research and labour in those studies. Yet, if we except the valuable notices from Maittaire, Psalmanazar, and Bowyer, which were confined to the early printed editions, we had no guide to *Classical Bibliography*, till the publication of Harwood's View in 1778. The design of that book was excellent, its plan was good, and its execution, at least in the first edition, such as merited praise. But its defects were numerous, its commendations often ridiculously extravagant, its censures sometimes vulgar and abusive, and frequently unjust, its egotism insufferable, and, in the last and amplest edition, its inaccuracies truly shameful. A much more respectable work, Mr. Dibdin's 'Introduction to the knowledge of rare and valuable editions of the classics*', has been given to the world while the dictionary before us was in a course of publication. Mr. D. professed to comprise, in his arrangement, only "the *most popular* Greek and Latin Classics;" and from his idea of this description he has

* Ecl. Rev. Vol. I. p. 852.

excluded Theognis, Marcus Antoninus, Maximus Tyrius, Hierocles, Arrian, Herodian, Josephus, Philo, Dionysius Periegetes, Pomponius Mela, Manilius, and Ausonius; besides other indisputable classics, in rank fully equal to some that he has admitted.

The value and even necessity of a Bibliographical work on a more comprehensive scale, must therefore have been sensibly felt, by British students of ancient literature. The volumes on our table attempt, for the first time, to supply this defect. It is impossible to peruse them without being convinced, that a very large proportion of the contents is the result, not of mere compilation from Fabricius, Panzer, Harles, De Bure, &c. but of most copious stores of original information. The great extent of the author's personal labours in the indefatigable examination of public libraries, in the collation of copies, and in the actual reading of innumerable volumes, is evidently and unquestionably marked in his execution of this work.

In endeavouring to convey to our readers a correct idea of the character and merits of the Bibliographical Dictionary, we shall find it convenient to distribute our observations under a few obvious divisions.

I. *Works printed in the infancy of the Typographical Art.* With this curious and costly class, the author manifests an extensive and minute acquaintance. His descriptions of the most rare and important articles of early typography are so full and particular, as to afford a gratifying repast to the enthusiastic collector. As a specimen we extract the account of Coster's Horarium, which *morceau unique* is represented to the reader by a well-engraved *fac simile*.

"HORARIUM, seu *Enchiridion Precum*, primum, ut vero simile est, Laurentii. 10. filii proto-typographi tentamen. Supposed to have been printed between 1430 and 1440, and to have been the very first attempt at printing with *moveable* types. One copy only of this rarest of all rare books is extant. It was lately in the possession of Mr. John Enschedius, a printer at Haarlem. Mr. Meerman in his *Origines Typographicae*. vol. 1. cap. iv. § 4, 5, has given a description of this singular curiosity, a correct *Fac Simile* of which embellishes this work.

"What was the first Specimen which Laurentius Coster first cut, one would think impossible to be discovered after the lapse of three Centuries: and yet John Enschedius, a printer, thinks he has found it. It is the above Horarium or Manual containing, i. The Alphabet. ii. Lord's Prayer. iii. The Ave Maria. iv. The Creed. v. A short Prayer beginning with Ave Salus Mundi; and vi. another beginning with Corpus et Sanguis Domini nostri Jesu Christi custodiat animam meam &c. It is on parchment, and contains only eight pages, each about two Inches and a half Square—There are no numeros to the pages, no signatures, no direction words, no divisions at the end of words; on the contrary, a syllable divided in the middle is seen on the last page, line 3 and 4, divided thus, *Sp. iritu*, and page 1, line 6, *Sanli fietur*. There are neither distinctions, nor points, which are seen in the other works of Laurentius; and the

letter *i* is not marked with an accent, but with a dot at the top. The lines are throughout uneven, and the pages not always of the same shape, as the *Fac simile* shews. The Performance seems to be left, as Mr. Meerman has observed, as a specimen of his piety, and of the first essay in this newly invented art. It was found among a parcel of MSS. pasted to a Dutch Book containing Psalms and Prayers. The controversy concerning this ancient piece, as well as that relative to the claims of Haarlem, as being the place where the typographic art had its origin, cannot be considered in this place. The figures on the outer side of the margin are not in the original, but are added here to shew the order of the pages; and the imperfections on the last page, shew the state of the original which by age and use is thus obliterated." Vol. iv. p. 129—131.

II. *Editions of the Original Scriptures, Ancient Versions, and Works of Biblical Criticism.* The article BIBLE fills one hundred and seventeen pages, and the article NEW TESTAMENT seventy nine pages. This is certainly one of the most comprehensive and best digested lists ever published. The most recent version mentioned, is the Bengalee by Mr. Carey, one of the Baptist Missionaries in Bengal. Since that time (1801) translations into several other languages have been undertaken. The last that has been printed, is the Gospel of St. Matthew separately, in the *Mahratta*. Among many other important particulars, we are much gratified with the curious and ample history of that enduring monument to the learning and the honour of the English Clergy, Bishop Walton's Polyglott,* and Castell's Heptaglott Lexicon. The demonstration that the three last leaves of the preface to the Polyglott were reprinted, is very interesting, and perfectly original. We are glad to observe also, that the author is not backward to celebrate the meritorious labours of Griesbach on the text of the New Testament.

III. *Oriental Learning.* With the profound recesses and the most recondite treasures of the Asiatic languages and literature, the author of these volumes manifests a pre-eminent acquaintance. Beside the numerous dispersed articles, Hebrew, Chaldee, Syriac, Coptic, Ethiopic, &c. we have a striking evidence of this in the sixty pages occupied by a *Catalogue Raisonné* of Arabic and Persian manuscripts and printed books, and of philological works on those languages. Many of these MSS. in the possession of the author, are scarcely known even to oriental scholars, and some, if we mistake not, are unique. In this part, the critiques on all the principal articles are large, satisfactory, and manifestly original.

* See Ecl. Rev. I. 854. Mr. Dibdin was indebted for the particulars he inserted, to the work now under consideration, of which it seems he had the editor's unsought permission to avail himself. There are many other instances, however, in which Mr. D. appears to have found the *Bibl. Dict.* serviceable, without having acknowledged it.

IV. *Greek and Latin Classics.* In this department the Bibliographical Dictionary professedly comprises the whole of Harwood's *View*, and we find many additional articles. But we have to object, that some of Dr. Harwood's numerous errors, and many of his impertinencies, are allowed to pass without correction or censure; and that the most important editions of Greek and Roman authors are not characterized with sufficient minuteness. This omission, as also that of authorities, except in dubious points, was perhaps rendered expedient, from the great increase of bulk that must otherwise have ensued; but hence the purse of the reader has been more consulted in this instance, than his entertainment. We have frequently thought that too little notice was taken, of the learning and critical felicity displayed in the Greek and Roman authors published by Hemsterhusius, Ruhnkenius, Pierson, Valckenaer, Villoison, Ernesti, Gesner, Brunck, and others of the same order; while some of the editions *in usum Delphini*, and even certain books with vernacular translations and parsing indices, are highly commended. Perhaps the editor would reply, that these editions are commonly accurate, cheap, and useful; and that he wished to encourage the study of classical literature, and especially to guide poor scholars in their pursuits. If his learning and talents, however, had not been sufficiently manifested, such a species of condescension would have lowered him not a little with the fastidious critic. We acquiesce in the argument of the following extract, concerning the true *editio princeps* of Pliny.

'CASSI PLINII SECUNDI *Historiæ Naturalis*, libri xxxvii fol. Venet. Jo. de Spira, 1469. EDIT. PRINC. Beautifully executed and extremely rare. Sold at the Vallierian Sale in 1784, for 1699 livres 19 sous; and at the Hotel de Bullion in 1786, for 3000 livres.

Many respectable Bibliographers have supposed there was an edition of the Natural History of Pliny previous to this; as Cornelius Beughem in his work *Incunabula Typographia*, 18mo. Amstel. 1688, p. 110 (falsely printed 101) mentions an edition thus: *Historiæ Naturalis*, libri xxxvii. noctibus et horis subcisivis Conscripti, Veronæ 1468. Every person who has looked into Beughem's work, knows it abounds with errors, perhaps beyond any book ever published. It is therefore very likely that Veronæ, MCCCCLXVIII, is a mistake for Venet. MCCCCLXVIII. The following considerations lead me to conclude thus: 1. The edition stands solely on the authority of Beughem, who might have either misquoted the edition, as he does several, or found such a work mentioned on some sale catalogue, in which places and dates are repeatedly changed and misplaced. 2dly. Beughem does not mention the Venetian edition of 1469, a presumptive evidence that he, or those from whom he quoted, had misnamed and misdated it, as his book seems to shew. 3dly. It does not appear that printing had been established at Verona before 1470, as the first book printed in that city was the *Batracomiomachia d'Omero*, 8vo. In V-

rona, die xv Januarii, MCCCCLXX. 4thly. Alexander Benedict, who published an edition of Pliny in 1507, mentions *Spira's* edition as the first: had there been one at Verona in 1468, it is not likely that one who lived so near the time could have been ignorant of it, especially as the nature of his work necessarily led him to consider what preceding editors had done. We may therefore conclude that no such edition as that of 1468 ever existed." Vol. V. pp. 234, 235.

V. *Critical and Philological Works.* The books of this class which are enumerated in the dictionary are many; but, on the whole, this department of literary industry is not treated in a manner corresponding to its importance. If we except the philological articles which relate to the Persian and Arabic languages, and those which have been above referred to, under the head of biblical criticism, there is a disproportionate reserve on the distinguishing characters of works in this class. While many books, whose only recommendation is their scarceness, are accurately described, we must complain when we see those valuable works, a familiar acquaintance with which is almost indispensable to the attainment of sound learning, omitted, or passed off by a bare epitome of their titles. For example; of Isaac Casaubon only the posthumous epistles are mentioned, in connection with those of his son Meric, and these without any biographical or critical notice;—Hoozeveen's *Doctrina Particularum*, and the *Etymologicum* and *Analogia* of Lennep, Valckenæer, and Scheide, appear only under the most brief and scanty abridgement of their titles;—a similar defect is seen in regard to the writings of the late Professor Gesner, two of whose works are assigned to Conrad G. the naturalist of the 16th century; and the following celebrated names in classical criticism and philology are not mentioned in the alphabetical series, though many of them, it is true, necessarily occur under other articles, — *Bentley, Dawes, Muretus, Vigerus, Deoarius, Ruhnkenius, J. Alberti, Reiske, Borheck, Koen, Heymè, cum aliis quamplurimis.*

VI. *Theological and Ecclesiastical Literature.* In enumerating and describing the monuments of the miserable divinity and metaphysics of the middle ages, the volumes on our table are sufficiently copious. Alexander ab Ales, the Irrefragable Doctor, and the Father of the Schoolmen; St. Thomas Aquinas, the Angelic Doctor; St. Bonaventure, the Seraphic Doctor; Walter Burley, the Plain Doctor; Ægidius of Rome, the most Solid Doctor: Peter Lombard, Master of Sentences; Peter Comestor, Master of Histories;—with a goodly company of their most acute and profound, most grave and sad, pupils and imitators, are all duly honoured in the Bibliographical Dictionary. We find no fault with this. Let each of the solemn triflers enjoy his leaden chair, and his crown of yew and poppies. But we feel much surprise and regret, that the au-

thor should have neglected so many most valuable theological writers, British and foreign, which his plan apparently included. It is unnecessary to enumerate them, but a considerable list might be formed from Owen and Baxter, down to Stapfer and the Michaelises, of useful and important books of this description, which are wholly overlooked. Some, also, of the *Remonstrant* divines are equally excluded, as Vossius, Episcopias, Tilenus, Vorstius, and Limborch (the *Theologia*.) The best books, we might certainly expect to find inserted, both in the *theological*, and, as we have mentioned above, in the *grammatical* class. So far, however, as the author's more particular design extended, namely, in enumerating the Apostolical Fathers, ecclesiastical writers, and schoolmen, down to Thomas Aquinas, the Bibliographical Dictionary greatly surpasses any list yet compiled, both for completeness and detail.

VII. *Modern Latin Poetry, History, Science, and General Literature*.—This department is executed with superior intelligence and accuracy, especially with respect to the works of the 16th and 17th centuries. The reader will find ground for this commendation in the articles, *Vida*, *Sannazarius*, *Politian*, *Picus Mirandula*, *Thuanus*, *Ray*, *Linnaeus*; and many besides.

VIII. *Books valuable only for their scarceness, though not among the early printed*.—To books of this description, the author has been sufficiently attentive, and his accounts of them are very accurate. He also is intitled to our esteem, for his condemnation of that folly and pride, which authors or publishers have manifested, in *destroying valuable copper-plates* after very few impressions had been taken, and printing *editions of an excessively small number*. For our consolation, however, such books and plates are in general worthy of very little consideration, except for their external beauty, or for their rarity thus disgracefully secured.

IX. *Biographical Notices and Anecdotes*.—These are necessarily short, but they are numerous, evidently the fruits of extensive reading, and presenting many curious traits of literary history.

As a *specimen* we extract the account of Scapula, in which, by the bye, we could wish the various editions had been appropriately characterized.

‘JOANNIS SCAPULÆ *Lexicon Greco-Latinum*, fol. Lugd. Bat. Elzev. 1652. *Edit. opt.*—This book is now become very scarce, and sells sometimes as high as 5*l.* 5*s.* The first edition was printed in 1580, and has been often republished since. Though the history of this work is a disgrace to literature, yet it should be more generally known, that the nefarious

conduct of the compiler may meet with the execration it merits, and others be prevented from following his iniquitous steps.

‘ *John Scapula* having finished his studies at Lausanne, in Switzerland, came to Paris, and was employed by Henry Stephens in correcting and regulating the press during the time the celebrated *Thesaurus Græcæ Linguae* was printing. Scapula, who was a good scholar, soon perceived that a judicious *abridgement* of the *Thesaurus* would in all likelihood have an extensive sale: prompted by his baseness, avarice, and dishonesty, he extracted privately from the sheets of this great work what he judged of greatest use, and most within the reach of common students; and without communicating a tittle to his excellent employer, he composed his *Lexicon* of those extracts, and thus made a private gain of his master’s labour. The work being excellent in its kind, (no wonder, it was the *jewels* taken out of the *Thesaurus*) and being much cheaper than that of Stephens, had a great sale, and the *Thesaurus* lay on the hands of its author. By this Stephens was reduced to beggary, and his family ruined. Hear him complain of this in the following verses; verses which no scholar can ever read without execrating the memory of *Scapula*, and deploring the bad fortune of *Stephens*.

‘ *Thesauri momento alii ditantque beantque,
Et faciunt Cræsum, qui prior Irus erat.
At Thesaurus me hic ex divite fecit egenum,
Et facit ut juvenem ruga senilis aret.*

‘ Abstractedly considered from the above circumstance, the *Lexicon* is a work of uncommon utility, and the Elzevir edition is beyond all comparison preferable to all others, on account of the excellence of the *paper*, the beauty of the *type*, and the great grammatical and typographical correctness of the work. Some copies of this edition have the following imprint in the title, *Londini*, impensis Josuæ Kirkton & Samuelis Thompson, 1652, but it is the genuine Elzevir edition: the reason of the change was this—Messrs. Kirkton and Thompson agreeing with the Leyden proprietors to take a considerable number of copies, in each of these the variation above-mentioned was inserted. At the end of the Greek and Latin Index, the reader will find the *place* where, and the *persons* by whom this invaluable edition was published; but were this lacking, the work would filiate itself on the incomparable Elzevirs.” Vol. iv. pp. 258—260.

The contents of the Supplemental Volumes will be found very serviceable, especially to English readers, and to those who are beginning to engage in the pursuits of Bibliography. The Account of the English Translations of the Classics and the Fathers, is very full, and possesses unquestionable evidences of laborious diligence and care. The author informs us, that had he foreseen the difficulties of this part of his engagement, he would certainly never have promised the execution of it. “But his word being pledged to the public, he was obliged to undertake a task which promised little but labour and vexation, as his materials were scanty, and his information often uncertain and precarious. As it is properly the first work of the kind on this plan, it cannot be expected to be immaculate, though so much care has been taken to make it so.” *Pref. to the Suppl.*

Notwithstanding these discouragements, the author has performed his task in a manner that does him great honour. The numerous articles are correctly designated; and the critical judgements, frequently interposed, are more definite, vigorous, and appropriate, than in many instances which occur in the preceding volumes. To the Catalogue of works in Arabic and Persian Literature, we have before adverted.

In the Dissertation on the Origin of Oral Language and Alphabetical Characters, the former is referred to Divine influence, at the creation of man, and the latter to Divine communication, at the giving of the law by Moses. The same sentiment on the origin of alphabetical writing has been adopted by many; and it was very learnedly maintained in an Essay of the late Gilbert Wakefield, published in the Manchester Transactions. Our author, however, does not notice the difficulties attending the hypothesis; nor the presumptions, both from traditionary history and from probability, in favour of a higher antiquity, not only for symbolical, but for alphabetical characters.

The short History of the Origin of Printing, and of its first Inventors, taken chiefly from the Abbé Boni, vindicates the rights of *Gutenberg*, the father of the art, and thus ascribes the honours of the invention.

‘To John Gutenberg, because inventor of *xylographic* printing, and because towards 1440 he first printed with letters carved in wooden tables, and afterwards with moveable types cut in wood;—to John Mentel, the acknowledged inventor of *Caligraphy*, (or that of moveable characters cut in metal, not founded) about the year 1457;—to Peter Schæffer, inventor of *typography*, or moveable types of metal cast in moulds, in 1459, one of the servants of John Fust, who to reward him for the discovery, gave him his daughter in marriage;—and finally to Jenson, the perfecter, and teacher of these arts to the Italians in 1461.’

The time at which the art was introduced into Italy, where it arose to such high perfection, is largely discussed. In this discussion, the author enters into the controversy on the famous *Decor Puellarum*, the verity of whose date he cogently defends.—Next follows a *Catalogue of Authors and their Works, who have illustrated the History of Literature, Chronology, Bibliography, and Typography*. This is an admirable and most useful list, replete with information and criticism.

The large alphabetical *List of Cities*, with their modern names, in which printing was practised from its invention till the end of the 15th century, furnishes also the titles of the first work printed in each place, the name of the printer, and some account of his contemporaries and successors in the same profession. This is a valuable, and we think wholly original index. Without such a guide, many a student in bibliography must be at a loss to discover, that *Hafniæ* vel *Codaniæ*, *Ga-*

bani, *Argentorati*, *Noviomagii*, *Ulyssipone*, signified Copenhagen, Orleans, Strasburg, Nimeguen, and Lisbon. We can easily imagine that this list must have occasioned the compiler a great deal of trouble. The *Essay on Bibliography* will be useful as an elementary introduction, but is too concise and general to meet the wishes of those who have made some progress in the knowledge of books. It includes a good account of the circumstances producing *absolute* or *relative* rarity of bibliographical articles.

Our author next enters largely into the art of classifying the contents of a large library; and he proposes, at ample length, several plans for that purpose. These are principally taken from the French Bibliographers and Encyclopedists, and each may be regarded as a Tablet of Human Knowledge. Some of the subdivisions in these systems are injudicious, and others are necessarily superseded by the progress of scientific knowledge.

The Archæological and Chronological Tables, which conclude this comprehensive work, have been described in our abstract of the title; their usefulness must be sufficiently obvious. The comparative table of Mohammedan with Christian years, which is carried down two or three centuries lower than Richardson's and Greaves's, will be very convenient for collectors and students of oriental literature, whose advantage the editor seems uniformly to have considered.

These volumes are disfigured by numerous typographical errors, particularly in names and titles; and some of them quite pervert and obscure the sense. The author is not chargeable with these mistakes. He fully apologizes for them by informing us, that the work was printed chiefly at different provincial presses, and under circumstances which often did not admit of his correcting the sheets; and, in fact, the complaints which we could not otherwise withhold, are obviated by the intimation, that a table of *Errata* for the whole work will be prepared for the public. In many places the style has a quaint and unfinished appearance, evidently the result of haste and colloquial habits.

There is one feature in the character of the Bibliographical Dictionary, which claims our warmest approbation. This is the constant regard which it pays to the word of God, and the frequent occurrence of appropriate and forcible Christian sentiment.

On the whole, we must congratulate collectors and bibliographical students in general, upon the completion of so important and laborious a performance. It demanded stores of learning which are not frequently to be met with; and still less

frequently in combination with the requisite industry, perseverance, and opportunities.

We have the authority of public advertisements for ascribing this work to a gentleman, well known for his various learning and estimable character, and to whom the Christian and the literary public, on other accounts, owes no inconsiderable obligations,—the Rev. Adam Clarke. Considering the ample proofs before the world, that he is not a man of literary leisure, we deem the present work not less honourable to his diligence, than to his erudition.

Art. VII. *Lectures on the Acts of the Apostles*, delivered in the Parish Church of Stockton upon Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with Maps. By John Brewster, M. A. Rector of Redmarshall, in the County of Durham, 2 Vols. pp. 840. Price 14s. Rivington. 1807.

EXPOSITION of the sacred Scripture, it is believed, was the first kind of preaching in the Christian Church; and it is in some respects the best. What is so valuable to a congregation, as an accurate and extensive knowledge of the word of God? and what can be more conducive to their pleasure and improvement in reading it? When a preacher usually makes his text serve only for a motto to the discourse, he has entered on a wrong path, which will never lead to the edification of his hearers. Ministers who investigate thoroughly the meaning of the verse which they have chosen, and judiciously deduce from it the doctrines and duties which it reveals and enforces, are men of a higher class. But still there is a great defect, unless exposition form a part of their ministrations. Their hearers know the meaning of particular passages of the Bible, and understand the principal doctrines of the Gospel; yet without perceiving that beauty and excellence of the divine word, to which exposition would have directed their attention. An Epistle, for example, conveys instruction, not merely by the doctrine in each verse separately considered, but by the connection, the scope, the situation of the writer, or of the persons whom he addresses, and by various other circumstances, to which none but the expositor can with propriety advert. And while he performs his office with ability, the people perceive the proofs of the inspiration of the Scriptures in a clearer light, and feel, under the divine blessing, the power of the truth more forcibly upon their hearts.

In Scotland, exposition of the Scriptures has always been a part of the public service, both in the Established Church, and among those who have separated from it; and it may be considered as one of the means of that superior measure of

religious knowledge, which the labouring classes of the community, in that part of the empire, unquestionably possess. In England, for a century past, this exercise has been comparatively neglected, both in the Establishment and among the Dissenters. It appears to have been the constant practice of the excellent Matthew Henry; and how well he was qualified for the office, his unequalled commentary furnishes the most satisfactory proof. Among Independents, when the Scripture was read in public, the minister generally accompanied it with exposition; but as it was regarded only as an inferior and adscititious part of the service, the sermon being the principal object, sufficient attention was not paid to give it due extent, and full effect.

In the Established Church, it has never been a common practice; but as this is an age of improvement, there may still be a hope of its becoming fashionable. All the influence which our recommendation can give, we are anxious to employ in its behalf; and we should feel the sincerest delight to find that it was admitted into general use, as an essential part of the public services of the Lord's Day; because we are assured that it would conduce, in a most eminent degree, to diffuse through the country, to a wide extent, and in the purest form, an accurate knowledge of religious truth.

One caution, however, we beg leave to suggest. Many persons consider exposition as an easy thing; but let it be remembered, that the preacher who makes it easy to himself, makes it good for nothing to the congregation. In order to perform this duty properly and profitably, there must be study, vigorous application, and extensive reading. And then, while the people are greatly edified, the preacher himself will gain more instruction than any other public exercise can furnish him. By a habit of serious attention to every phrase and every word, to the scope and the connection, the design and the circumstances, of every passage in the sacred books, he attains an accuracy of view, a distinctness of knowledge, and a depth of understanding, which those who have spent all their days in discoursing from insulated texts, must not usually expect to possess.

These remarks were suggested by Mr. Brewster's volumes, which contain an exposition of the Acts of the Apostles. This portion of sacred writ has scarcely had its share of commentators. *Limborch*, an acute and learned man among the Dutch Remonstrants, is one of the most eminent that have written upon it. The Commentary of *Du Veil* is more remarkable as the production of a converted Jew, than for its intrinsic worth; though it is not without its use. In *Cradock's* "Apostolical History," the Biblical student will find a great variety of

judicious remarks: nor should the precious labours of the great *Lightfoot* on the subject be forgotten. *Benson*, more eminent for patient industry than for genius, throws much light on the historical part of the book. Four volumes of Sermons by *Le Faucheur*, a French Protestant minister of the 17th century, may be considered as containing one of the best commentaries, as far as they go; but they do not reach beyond the 12th chapter. *Biscoe's* Discourses on the Acts are extensively known, and justly celebrated. But still it is our opinion that there was room for such a book as Mr. Brewster's; and we are happy to see him present the public with two volumes of expository sermons. There is little criticism in the work; but it is not the worse for this. The facts and events are narrated in a manner well suited to engage the attention of the congregation to whom he delivered them from the pulpit, and to whom he dedicates them as a memorial of attachment, on his removal to another charge. The reflections which he liberally intersperses, arise naturally from the subject; they might sometimes have been more explicit in point of doctrine, but they are calculated to impress the history effectually on the mind, and to render that impression beneficial. Mr. B. improves as he advances in the work. Novelty, the reader is not to expect; acuteness of remark, and profoundness of reasoning or observation, are not qualities which distinguish these volumes; but they will impart instruction to the general mass of readers, and produce what is most devoutly to be wished, a more accurate knowledge of the sacred Scriptures.

The Lectures are twenty-eight in Number; and in the Table of Contents, their chronological order is expressed by a reference to the years of the Christian æra, and of the Roman emperors.

Mr. B.'s manner of writing may be perceived by the following paragraph:

'Though "a great and effectual door, (as St. Paul writes to the Corinthians) had been opened to him at Ephesus, yet, he adds, there are many adversaries*" The very best days of the Church must expect such interruptions. The very best of men must look for opposition. No one will wonder at this, who knows the power of the grand adversary of the world, or the reasons why he is permitted to "go up and down seeking whom he may devour†." A violent tumult arose in the city, in consequence of the complaint of Demetrius, a maker of silver shrines, little models of the temple of Diana at that place, that his employment was likely to be destroyed by the great increase of Christian worshippers. The celebrity of this great goddess, and the temple erected in honour of her at Ephesus, (considered, from its architecture and magnificence, as one of the

* 1 Cor. xvi. 9.

† 1 Pet. v. 8.

seven wonders of the world) are well known in history. These circumstances are artfully dwelt upon by Demetrius, to induce his fellow-citizens to espouse his cause. Interest, interest, in all ages, is that which taketh the greatest hold of the human heart; yea, *many strong men have been slain by it*. "Sirs! ye know that by this craft we have our wealth; besides, look at your celebrated goddess and her temple—both will be despised, if ye check not these Christians in time—their doctrines are spreading rapidly throughout all Asia. Who will worship or visit the great goddess Diana, if these things are suffered to go on?" How often have we seen this deception practised? How often has religion, venerable, divine religion been made a pretext for all kinds of enormities? How often has ambition, how often has hypocrisy, fought under this banner? When, O! when, will that hour arrive, that this child of Heaven shall be revered for *her own sake*! We must wait, in the confidence of faith, for the completion of all God's promises. We are referred by the Evangelist St. John to such a moment of supreme felicity, when he said, "I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he that sat upon the throne, said, Behold! I make all things *new*.*" Vol. II. pp. 156—158.

We are much pleased with the distinct and scriptural manner in which our worthy author corrects an important mistake—a mistake which, we have lately found occasion to lament, some of his brethren have ventured to sanction.

'The Apostle bears witness to the pure benevolence of the Churches of Macedonia, who, "to their power, yea, and beyond their power, were willing of themselves, praying us, *with much intreaty*, that we would receive the gift; and this they did, not as we hoped, but first *gave their own selves* to the Lord, and to us by the will of God†." 'This, this is indeed true charity. Liberality, munificence, generosity, are all high sounding words, but if a man *give not himself first unto the Lord*, his gifts, his alms, and his donations, return into his bosom without a blessing.

'I mean not to disparage this heaven-born principle of charity. *God is love*. Christ is love. The very soul of religion is love. But men are apt to adopt only one branch of charity, and thus deceives themselves in the performance of an important duty. The favourite principle of the present day is benevolence. This, it is expected, will do much for us. And so undoubtedly it will, when it becomes an outward expression, that our whole body, and soul, and spirit, are devoted to God in the purest sense of religious adoration. But if our charitable contributions, whether public or private, are intended to recommend ourselves, and claim any merit whatever on their own account, if they have any worldly end in view, or lead us to imagine that we are very good, because we are very charitable, the professors of such affected philanthropy must be told, that they have yet to learn the first elements of a Christian life. The only way to judge of the disposition of our minds, is to try our conduct by the Apostle's rule—*Have we first given ourselves to the Lord?* If we have not, or if we are not dis-

* Rev. xxi. 3, 5.

† 2 Cor. viii. 3, &c.

posed to make this necessary and indispensable offering of our hearts, we must be assured that all other gifts are vain. This alone is a genuine proof of our Christianity. We may perform many good works from a variety of motives *apparently* good, sometimes perhaps arising from prudence of mind, sometimes from constitution of body ; but if they spring from any other motive than a religious dedication of ourselves to God, through Him who presented himself as a *reasonable, holy, and lively sacrifice* for us, they will not, they cannot be an acceptable memorial before the throne of grace.' Vol. II. pp. 176—178.

Mr. B. is a more strenuous advocate for his church, than he has been a laborious student on the subject of church government ; and various assertions on this head, he would find it difficult to support against a skilful antagonist. We do not think it necessary to enumerate or discuss these questionable statements ; but we must mention a sentence in the first leaf, which we were obliged to desire our reader to repeat a second and a third time. A veteran of our corps then snatched the book from his hands, hurried on his spectacles, and in accents of astonishment read thus : Christians " should reject with indignation those insinuating temptations, which the great deceiver of mankind, under the specious, but false appearances of *civil and religious liberty*, throws in their way ;" and, after pausing a moment, and knitting his aged brows, he eagerly exclaimed, " Surely there is not so much of either in the world, that any one needs trouble himself to cry them down ! If our commentator were transported to Constantinople, and shut up in the Seven Towers for three years, I'll engage he would come home loud in the praises of civil liberty ; and if we could get him confined in the Spanish Inquisition, to spend a month in the affectionate embraces of the pincers and the screws, and under the instructive discipline of ecclesiastical torture, I have no doubt but he would exclaim, when he met us, on landing at Falmouth, " Gentlemen, highly prize the religious freedom which you enjoy in this happy island ! It is one of the most precious blessings that God bestows on man."

Art. VIII. *Travels in Scotland, by an unusual Route ; with a Trip to the Orkneys and Hebrides ; containing Hints for Improvements in Agriculture and Commerce ; with Characters and Anecdotes. Embellished with Views of striking Objects, and a Map including the Caledonian Canal.* By the Rev. James Hall, A. M. 2 Vols. 8vo. pp. 640. Price 1l. 6s. Johnson. 1807.

IT is to be presumed that most travellers design to pick up something on their road ; and it appears that Mr. Hall's principal object was to pick up stories and jokes. New or old, funny or flat, decent or smutty, none that came in his way, seems to have come amiss. Yet he had evidently no small

stock of these on hand before he set out ; and therefore we can only account for his tour, on the conjecture, that, by constant use at home, they had become stale ; and that, being unable to pass his time without conviviality, or to support conversation without anecdotes, he was reduced to the necessity of trying what every nook of Scotland, and its neighbouring islands, could supply, for the recruit of his store. This speculation appears to have succeeded so well, that he resolved to turn it to public, as well as private account : for which, however, we do not give him much credit, because it required no sacrifice. His new commodities certainly could not keep fresh a longer time than it would take to print a book ; and therefore he might *tell* them for a bottle of wine, as many times as the companies who procure him as a jester would listen, and, when they would serve this purpose no more, might *sell* them for twenty-six shillings, to as many persons as cannot find a sillier way of wasting their money and dissipating their time.

Now, in compassion to the miserable creatures for whom his book is calculated, we could pardon him for publishing all the tales that he found along the roads which he travelled ; but when, in addition to these, he recites so many which he carried thither, we really think there is room to complain. Our memory does not enable us to say, how many of his anecdotes the Rev. Mr. H. has derived from the rich compilation of Mr. Joseph Miller ; but we can testify that a great part of his collection has no more to do with the author or his journey, than with the moon, or the man in it. His object seems to have been, by any means, and by all means, to make up a book. Of this fact, and of the *useful* information that they can expect to obtain from his performance, the reader may judge, when we declare, that Mr. H. occupies 270 pages, in octavo, pretty closely printed, with what he saw, or heard, or recollected having seen, heard, or read, in travelling *from Edinburgh to Perth*, the direct distance of which is less than forty miles, and as well known as the road from London to Canterbury. He has, indeed, introduced Stirling, St. Andrew's, and Crief, into his itinerary ; but the only purpose of this zig-zag route seems to have been, that of describing places and people formerly known by him. It is not to be supposed that he could afford always to travel so much at leisure. The greater part of his previous stock of information was so improvidently lavished at the outset, that, like Indians on a scouting party, he was nearly reduced, for daily subsistence, to the game that he could *shoot*, or *snare*, during the remainder of his tour. Accordingly, we find him coasting Scotland from Dundee to Cape Wrath, visiting the Orkneys and the Hebudes, (or, as he calls them, in the *mumpsimus* fashion, Hebrides) landing at Fort

William, and travelling to Glasgow and Edinburgh, in much less than twice the space of paper that he had filled between the latter city and Perth! Well did *Æsop* judge, in chusing to carry the bread-wallet on a journey! How much more rapidly a traveller may advance as his budget *empties*, was never more strikingly demonstrated than by Mr. Hall.

In whatever degree our author might be burdened till he had found means to dispose of the greater part of his old jokes, it seems to have been the only sort of travelling provision with which he, or his poney, was encumbered. We do not mean positively to assert, that he had never seen, heard, or read, any thing about the ancient history of Scotland; or that he has not occupied some pages of his book with disquisitions on the subject; but as the circumstances which he states, and the conclusions which he draws from them, vary greatly from any *good* authority, we apprehend that he must have picked them up, along with his modern anecdotes, on the road.

The following is Mr. H.'s account of the Picts:

‘That side of the country was, for a long tract of years, under the dominion of the Picts or Peights, called also Vichts, Wicks, or Wiggans, who, in comparison of the Celts, or Irish Scots, inhabiting the inland, mountainous and western coasts, were a refined and polished people. The Pictish empire, if I may be allowed to use this magnificent term, in Scotland, was divided into two dominions, that of the Picts to the south of the Grampians, and that of the Picts extended from the river Dee over the lowlands of Aberdeenshire, Bamff, Murray, Inverness, Sutherlandshire, Caithness, and the Orkney and Shetland Isles. Both the northern and southern Picts sprung from Scandinavia, more particularly Norway.

‘The term of Picts, Peights, (the name by which they are called among the people of Scotland, who have a world of traditions concerning them at this day), Vichts, Wicks, and Wiggans, all literally signify *PIRATES*, or *ROBBERS*. When the king or chief of any northern and maritime nation and tribe was desirous of making provision for any spirited youth among his sons, he furnished him with a number of ships and brave followers, and committed him to the ocean, and his own valour and fortune. From situation, the people of those countries were fishermen and navigators. The sea was their natural element, to which they looked for subsistence and bettering their condition, more than to the land. They made reciprocal incursions, not only into each other's borders, but in process of time, and of courage inspired by successful adventure, into Scotland, England, Belgium, and the shores of Aquitaine. Passing up the Rhine, the Garonne, and other rivers in Germany and Gaul, they planted colonies in all these regions: in Scotland, under their Wicks, or Wiggans; in Ireland and Aquitaine, under their Thagens, or Thaness; and, finally, after various predatory irruptions, even into Italy, and under the names of Cimbri, Teutones, Goths, Huns, and Vandals, they overturned and totally annihilated the Western Roman Empire.’ Vol. I. pp. 32, 33.

In this passage, the author has indeed wrought great marvels. He has settled the hitherto uncertain etymology of the

Picts, he has defined the limits of the Northern and Southern Picts, he has shewn that instead of being an obscure colony, limited to what he magnificently terms the Pictish empire (in the North of Scotland), the Picts were really the progenitors of all the nations of Europe, and a great part of Asia! That we do not ascribe too much to Mr. H.'s prowess in the latter respect, we have only to remind our readers that the *Huns* were Tatars, totally different from Cimbri or Teutones, from Goths or Vandals, and even from all the Slavonic nations: and that all modern Europe is referred to the Picts for their common ancestry, will be evident from comparing the former with the following passage.

'The Celts, it is supposed, originated, as well as the Goths and Vandals, from the antient Scythia, though at an earlier period; but in the lapse of time, and change of circumstances and situation, a very material difference took place between the Gothic and the Celtic nations. Both retained the warlike spirit. But the Goths made war with more extensive views, and on a greater scale. The Gauls mingled a turn for war with pastoral occupations; the Goths with naval. The Goths, capable of regular industry, advanced considerably in a knowledge of agriculture and the mechanical arts: the Celts, light, fickle, and impatient of labour, were greatly behind the Goths in these respects. The inability and sloth of the antient Gauls was proverbial even among the Germans. The inhabitants of Wales, Ireland, and the islands and highlands of Scotland, are all of Celtic origin.' pp. 34, 35.

If the Goths and Vandals were Picts, if the Celts originated from the same quarter, if the Welch, Irish, and Highlanders, are Celts, and if all Europe, Turkey excepted, is inhabited by Goths, Vandals, and Celts, *then* all Europeans are Picts. We believe the *reverse* of all this to be very near the truth. The appellation of Picts was given by the Romans to other inhabitants of North Britain, *beside* the Caledonians. The *Northern* Picts were apparently those colonists from Ireland, who possessed the Hebudes, and the north-western parts of Scotland, many ages before the *Dalriads* occupied Argyll. The *Southern* Picts appear to have been the Caledonians, from whom the modern Lowlanders have descended; and they originally came from Germany. Following the retreat of the Romans, they occupied the southern part of Scotland, leaving the Grampian Hills to their northern allies; with whom they became united, under one government, in the fifth century; and being joined by the Dalriads in the ninth, formed the kingdom of Scotland. According to Mr. H. the Gaelic, or Erse language, is even *now* spoken, not only throughout the Highlands and the Hebudes, but even from Crieff, in the Lowlands near Perth, to Cape Wrath, the north-western extreme of Britain; that is, over more than half of

modern Scotland. That the Dalriads, who were not finally established in Argyle till the sixth century, should have been capable of extending their language through so great a space, (and its ancient limits were evidently much wider) is a supposition which needs only to be considered, in order to be rejected. The ancient British records, published in the *Archæology of Wales*, demonstrate, that the Irish first settled in Scotland, before the Belgæ occupied the southern coast of Britain; that is, long before the Romans visited our island.

If the Highlanders and the Lowlanders of Scotland can be regarded as the same nation, it may reasonably be inferred, that there is but one nation on the face of the earth; for no two nations can be named, which, after having so long been intimately connected, differ more strikingly from each other. The same may be observed of the Welch and the English. The Welch, the Highlanders, and the Irish, are obviously of one original nation; the English, and the Scotch Lowlanders, of another. The former, however, were not Celts. They were Iberians, according to the testimonies of Tacitus and Strabo; and, according to the latter, the Iberians were of a distinct nation from the Celts. The Germans, Scandinavians, and Belgæ, were of the same nation with the Celts of Gaul, Italy, and Spain; the Britons, the Aquitanians, the *Cantabri Comsci* of Strabo, and the *Cynesii* of Herodotus, were Iberians, who passed from Africa into Spain, and thence, to Gaul and Britain.

The language of the Anglo-Saxons and other German tribes of the fifth century, differed little from that of the *contemporary* Goths in *Mæsia*, or from the *modern* German language. The *real* Celts, of whom the ancient Germans were a branch, ought, therefore, to be considered as a *Getic*, or *Thracian* people; not as *Scythians*, whom Herodotus distinguishes from the Thracians, and asserts to have been correlative with the *Sarmatians*. The latter are acknowledged to have been the progenitors of the Slavonic nations of Europe; which, therefore, must be regarded as the modern representatives of the *Scythians*.

We should not have blamed Mr. H. had he merely fallen into *common* errors: but as he has thought it proper to turn all Europeans into Picts, it became necessary for us to intimate *who* they were. It would, however, be less remarkable, that he should be mistaken about the origin of the Picts, (in which the most opposite opinions have been held) than that he should lay to the charge of the *Danes*, the ravages committed in the North of Scotland by the *Norwegians* in the ninth century, if that error had not been sanctioned by precedent. In like manner he calls the *Norse*, the *Danish* language, although the former much more nearly resembles the Swedish; the Danish

being a medium between these and the lower German dialects.

After perusing Mr. H.'s volumes, we were a little surprised, on recurring to the title page, to find that it announced his "hints for improvements in agriculture and commerce." The torrent of his anecdotes of men, women, children, beasts, birds, fish, vegetables, &c. had carried us on so rapidly, that his "hints" on other subjects had escaped our observation. But on a diligent search, we found to our shame, that we had overlooked the following important article, which occurs at the Carron manufactory.

'And here I cannot help expressing my surprize, that, amidst the vast variety of useful and tremendous implements, that are made here, I found scarcely any iron windows. In Scotland, as the houses are generally built of stone, and require three or four sets of new windows before the walls tumble down, would it not be economical, as well as elegant, to have windows of all sorts of cast-iron? They could be painted any colour. The frames with care might last for ages, and the weight of the sashes, or moving parts, could be counter-balanced by the weights attached to them.' p. 4.

If the former part of the next extract be a little *obscure*, it is only what "hints" are liable to be. The latter part, on the contrary, is so *broad*, as to remind us of Sir Andrew Agnew, who once said to the officers of his regiment, "As I live, Gentlemen, ye're a' a pack o' rascals!—I mean it as a *hint*."

'There, no doubt, must be different ranks in society, and every attention is due to the great and the good; but how far they ought to ask such a favour, and it is prudent for thousands, in compliance with their request, day after day, and year after year, to go miles about, when a nearer and more direct line road lies through a great man's parks, I leave others to judge. It is shameful; it is unfeeling, in a great man, because he has a few deer and dogs he is fond of, to sit like an Indian nabob, or a Spanish don, and see, day after day, and year after year, thousands go miles about, that he and his pampered domestics may not be disturbed." pp. 44, 45.

Another among these precious hints is, that Edinburgh Castle guns should "cease firing," for fear of frightening the fish!

In short, we find the improvements suggested by Mr. H. (notwithstanding their incalculable utility) too numerous to be extracted for public benefit, and are only surprised that subjects of such striking importance should have been unnoticed by us at the first glance. It is to be hoped that authors will not fail, after his example, to give us a *hint*, in the title page, of such parts of their works as they deem peculiarly worthy of attention. We should certainly no more have found out the *Caledonian Canal* in Mr. H.'s map, if he had not mentioned it in his title page, than his hints for improvements: and indeed, with this assistance, we are unable to distinguish the Canal from Loch Ness.

The *vices*, which are likewise indicated by the title, could not, however, have escaped our notice, even without that information. They are twenty-five in number, and having formerly been published, were allowed by the proprietor to be used for the embellishment of Mr. H.'s work. It is to be regretted that they are not accompanied by adequate descriptions. But it is far otherwise with some engravings that illustrate the author's anecdotes of his friends, or his friends' friends; and some scenes, to which he says, he was an eye witness. As these are chiefly not of the most delicate kind, we think that they were fit neither for the pen nor the pencil.

To give a proper specimen of this singular performance, we should extract some of the stories of which it chiefly consists: but as most of these belong to the *scandalous* chronicle, we could not wish (even were their accuracy unquestionable) to obtrude them on our readers.

Faithful, well chosen, and well told anecdotes, may present a lively picture of the manners of different communities; but when these involve the character either of persons who had hospitably entertained the traveller, or of others who *must* suspect the channel by which he received the reports, more harm than good is likely to arise from their communication to the public. We should, therefore, prefer some of his stories of animals, or even of vegetables, to those which the author has promulgated of his friends and their connections; but we doubt whether many of the former would obtain credence from our readers. Let us try! The author is speaking of Cape Wrath, the north-western extremity of Great Britain.

'Rhubarb, too, I found, as well as some other plants, have here, in the month of June, been found to grow *nine inches* in twenty-four hours; a motion visible to the naked eye, and equal to that of the minute hand of a small watch, whose motion is easily perceived, without the help of a glass.' p. 510.

Elsewhere (p. 377) he tells us that this rapid growth of rhubarb, even in the North of Europe, is well known. We rather think that this story was a trick upon the traveller; and that he should be weak enough to believe any thing of this sort, we see no particular reason to doubt. But how he could compare this growth, admitting it to be 9 inches in 24 hours, with that of the *minute* hand of a watch, is really mysterious. It must be a small watch indeed of which the circumference of the dial plate is not more than 3 inches (the diameter being one inch); even in this case, the minute hand travels *seventy two* inches in 24 hours, instead of *nine*! Mr H. could not mean the *hour* hand, because even *he* would not pretend that its motion is perceptible to the naked eye.

Having visited the field of Culloden, he observes,

'The graves, or long ditches, where hundreds who fell on that day were buried, are yet visible, and are covered with short beautiful grass, much eaten and beloved by the sheep; while all around these silent mansions is heath and barrenness; and the country, to a considerable distance, bleak and dreary, which it has ever been, I suppose, since the flood.' p. 464.

Many good folks in Scotland seem, even at this day, to have so *much* religion, and our author (though a Reverend A. M.) so *little*, that we are not at all surprised at his animadversions on their fanaticism, hypocrisy, &c. &c. We most heartily regret the number, and still more the contentions, of religious sects, in almost every part of our island. But is a ludicrous exhibition of the absurdities which may be found in *some* of *all* parties, more likely to promote the cause of pure and undefiled religion, or to harden the profligate and the infidel? Some of his delineations we believe to be false, and others we have good reason to regard as violently distorted: this may therefore be the case with the rest. Is he prepared to *prove* the following charge? If not, how did he dare to advance it? Speaking of some nameless Church, between Rothes and Elgin, which it was intended to demolish, had not the measure been riotously prevented by the parishioners, he adds,

'The church, being permitted to stand, is now occupied by dissenters, who, instead of instructing the people, fill their heads with levelling notions respecting government and fanaticism.' p. 455.

Every good subject who knows that public worship is perverted to the dissemination of levelling principles, should bring offenders to the bar of legal justice. But who can be a *worse* subject, than one who propagates such a charge, without adducing proof of its veracity? Indeed Mr. H.'s note, p. 106, does not indicate a very cordial disposition toward the government of his country.

If our Revd. author had betrayed less indelicacy, less irreligion, less ill-nature, and related fewer foolish and fewer incredible tales, we think some of the local descriptions and some of the observations on men and manners that are scattered through his work, might have entertained and instructed his readers; but its general faults greatly preponderate over any utility that we could have ascribed to distinct parts of the performance.

We ought not, however, to conclude, without referring to the only intimation in the title of this work, which has not yet been explained. Mr. H.'s *Travels in Scotland* are suggested to have been made by an *unusual* route. This epithet can only apply to his almost incredible movements between Edinburgh and Perth, and to his equally eccentric course from Fort Augustus to Fort William. From Perth to the former spot, he usually kept the beaten track, notwithstanding the advantages which his travelling companion afforded him for occasional

deviations. From Fort Augustus, instead of proceeding (as Pennant, Johnson, and many others had done) to Fort William, he turned back to Cromarty; and after following the first mentioned Traveller to Dungsby Head, went to Cape Wrath; and returning, crossed to Kirkwall; and thence to Stornaway in Lewis; whence, after touching at Barra, he came by water to Fort William. Of the Orkneys, and the Western Islands, Mr. H. saw almost nothing: but an account of the Shetland Islands, with which he was favoured by a minister resident in them, though brief, contains the most valuable information included in these volumes. We cannot, therefore, easily account for Mr. H.'s circuitous route in this part of his travels, otherwise than from the alarm and disgust, with which he was evidently impressed, by an occurrence at the General's hut, near Fort Augustus. (p. 468.) Hence, apparently, he avoided the interior Highlands, more carefully than other travellers have examined them. We congratulate him on having thus narrowly escaped an infection pretty common in that quarter of our island; while at the same time, we heartily lament that he should have contracted a more dangerous disorder, the *cacoethes scribendi*. This, we fear, he may find to be incurable: and scarcely can we flatter ourselves or the public with the hope, that the pains which we have taken for his benefit, may preserve him against any future relapse.

Art. IX. *Lectures on the Liturgy*; delivered in the Parish Church of St. Antholin, Watling Street. By the Rev. Henry Draper, D. D. &c. royal 8vo. pp. 574. Price 10s. 6d. Williams. 1806.

WHAT devout and benevolent mind can reflect on the immense multitudes who repeat habitually the language of our established liturgy, without an ardent wish that they may understand its import, and imbibe its spirit! For, whatever difference of opinion may exist, concerning the scriptural propriety of a *form* of prayer, or the particular merits of that which prevails in England under the authority of law, none will deny that it conveys many excellent principles, expresses many holy desires, and pleads many important promises of scripture, in appropriate language. But it is evident that the expression of the inspired apostle is too often applicable to this *formula* of worship,—"thou prayest and givest thanks; well, but the mind of the hearer is not edified." That the liturgy needs some explication, the attempt of Dr. Draper and others clearly presupposes; and that it is much misapprehended by a great majority of those who use it, we must certainly conclude, if we adopt these lectures as a faithful exposition of the text. For few, comparatively, among its professed admirers, agree with Dr. D. in all the religious doctrines which he has pointed out as its foundation. Yet we are

satisfied that he has for the most part truly explained, as well as warmly enforced, the principles of the Common Prayer; and we should heartily rejoice if all who read it were animated with the same piety, and could display the same intimate acquaintance with the scriptures of truth.

Dr. Draper has no other plan than the Liturgy itself supplies; and objections might easily be raised to the manner in which he has followed that plan. Three lectures, for example, out of *twenty one*, are devoted to an exposition of the Lord's Prayer; however excellent and useful these discourses may be, their extent is very disproportionate. We are satisfied that the work would be read with much greater pleasure, if more attention had been paid to the article of method. The passages of the Common Prayer, to which the several Lectures refer, would have been more obvious; and in some instances our worthy author would have been struck with the expediency of altering his divisions. At present, it is not easy, in opening the book casually, to discover what part of the subject he is discussing; as every needful indication is omitted. There is no title to the lectures, no headline to the pages, and no table of contents to the work. We mention this defect with the more freedom, because Dr. D. will doubtless have an opportunity of supplying it, in a second edition. We would suggest the propriety of printing the quotations from the Liturgy uniformly in the *Italic* character. The texts of scripture prefixed to the several Lectures, are for the most part suitably selected.

The following extract furnishes a favourable specimen of the author's catholicism.

“Christian assemblies constitute the various branches of the “*holy Catholic*,” or universal “*Church*,” of which our Creed speaks; and in these we enjoy “the communion of saints.” Stones and timber, however exquisitely they may be wrought, and put together, do not constitute the Church of CHRIST. Our pious Reformers have taught us that “the visible Church of CHRIST is a congregation of faithful men, in which the pure word of GOD is preached, and the sacraments duly ministered, according to CHRIST’s ordinance in all things that are requisite to the same.” When, therefore, we say—“I believe in the *holy Catholic Church*,” this appears to be the meaning of our assertion—I am verily persuaded that there exists, dispersed among the nations, a number of faithful people who are reconciled unto GOD by the precious blood of his dear SON; and these persons, however they may be distinguished by various names and denominations among men, constitute the true universal Church of our LORD JESUS CHRIST. The propriety of this description is apparent from the subsequent language of St. Peter—“To whom coming as unto a living stone, disallowed indeed of men, but chosen of GOD, and precious; ye also, as lively stones, are built up spiritual house, an holy priesthood, to offer up spiritual sacrifice acceptable to GOD by CHRIST JESUS.”—It will be recollected that these words are not addressed unto a society of professors, joined together in what is called church communion and fellowship; but

by "Peter, an Apostle of JESUS CHRIST, to the strangers scattered throughout Pontius, Galatia, Cappadocia, Asia, and Bithynia." These, however dispersed, constituted that "spiritual house," of which the sacred writer here speaks. No society of Christians, however spiritual and pure its government and mode of worship may be thought, is endowed with any exclusive right to that dignified appellation—the holy Catholic Church of CHRIST. Such assemblies are branches of that Church, while they hold the truth as it is in JESUS: but there may be others, whose administrations and ceremonies are very different from those which they have thought fit to adopt, who, as they hold the same truth, do nevertheless form parts of the same universal Church. An attempt to establish this claim, to the exclusion of others, savours more of Popery than of Protestantism; and is more worthy "the synagogue of Satan," than a congregation professing to believe in that SAVIOUR, whose religion breathes nothing but universal love and good-will towards men.

"This Church is described as *holy*." We may illustrate this by the language of St. Paul—"CHRIST also loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish."—It is worthy our observation, that the inspired writers seldom use the word we have translated *Church*, with reference to the places in which believers were accustomed to meet; but almost invariably to the assembly of the saints itself, wherever it might be convened. Heathen authors employ the same expression, to denote those assemblies of the people which were held by order of the magistrates. Wherever, therefore, the people of God meet, there we behold a branch of the Catholic Church. In times of persecution, such have been found in the wilderness, among the rocks, or in the dens and caverns of the earth. In the present day, each of these, through the divine goodness, may sing—"The lines have fallen unto me in a fair place, yea I have a goodly heritage."—Of the universal Church, a part now surrounds the throne of God in heaven, employed in singing "the song of Moses and of the LAMB;" a part, dispersed among the nations, is now glorifying the REDEEMER upon earth. At the appointed time, these will be united; then "there shall be one fold, under one shepherd," even JESUS CHRIST the righteous. Such is the holy Catholic Church. I pray God that each of us may be numbered among its members! pp. 277—279.

We could have wished this spirit had so far prevailed, as to expunge a sentence or two, in which an angry stroke is levelled at separatists; these persons would, perhaps, ask why they should be accused of separating from a church, to which they were never united.

One passage in the sixth Lecture appears to depart from the wise and profitable style of reflection, which generally pervades the volumes.

'A child of God knows this by his own experience. He finds, even in the most solemn acts of religious adoration, that his heart is prone to wander; evil thoughts trouble him: his mind is distracted by the cares of this world; he is reflecting upon the transactions of yesterday, or contemplating the business of to-morrow, even while his unconscious lips utter

the words of prayer and praise in the Lord's temple. Hence we remark so many wandering eyes and such obvious inattention to the divine service, in our religious assemblies.' p. 186.

Obvious inattention to the divine service should not be termed one of the infirmities of the children of God; for, on the contrary, it is the most striking mark by which those may be known, whose hearts are going after their idols. It is of pernicious tendency to represent the characteristics of the hypocrite, as the failings of the sincere.

We are afraid, also, that an observation, p. 253, may be misconstrued; it laments the evil, that "the understandings of many are enlightened by the variety of religious tracts which have been dispersed, who, if the voice of conduct may be credited, still continue the servants of sin." We need not remark, that the depravity of the human heart is the evil to be lamented, and not the diffusion of religious knowledge, which, in some, serves only to manifest that depravity, while to many others it is the dayspring from on high, and a light unto their feet which guides them in the way of life. This objection is by no means applicable to the dispersion of tracts, more than to preaching, reading, and all the means of grace; nor do we imagine that it was the preacher's design to urge any such objection; we only regret that his meaning, through want of care, was expressed in a manner that is liable to misconception.

At the conclusion of the Lord's Prayer, we find this remark:

'The word *Amen*, which in our lips has only the voice of prayer, should the Lord condescend to adopt it, has all the force and energy of an absolute command. With us, it amounts to no more than this—*Let it be!*—with Him, this is the language thereof—*It shall be!*—If He speak the word it is done; if He command, it shall stand fast for ever. Oh, if it be his will, may the Lord be graciously pleased to crown our imperfect petitions with his almighty fiat!—Then shall we receive the things that we have asked, to the relief of our necessities, and to the setting forth of his glory.' p. 169.

The following paragraph illustrating one of the responses in the Litany, will shew how Dr. D. establishes the scriptural propriety of the expressions, and applies them to his hearers.

'Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; spare us, good Lord! spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever! Spare us, good Lord!'—God is said to remember sin, when He takes vengeance for it, and pours out his wrath upon the transgressors. Thus we read "Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." In this short sentence, we acknowledge our offences against God, deprecate his judgements, and pray that we may be spared according to the riches of his grace. This petition is

addressed unto the LORD JESUS CHRIST, and presented before Him, by those who are interested in his love. He alone shed his blood for sinners; and none but believers can call themselves his "people, whom He hath redeemed with his most precious blood." What, then are believers also transgressors? Do they need the sparing mercy of God? The beloved disciple shall answer this question:—"If we say then that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—The request that God would spare us, is established upon this declaration of his mercy to penitent, contrite offenders; and, blessed be his name, we know that "He retaineth not his anger for ever, because He delighteth in mercy." But we are here taught to pray "against the offences of our forefathers." The reason of this prayer is found in the subsequent extract from the Holy Scripture:—"I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." If children walk in the steps of their parents' wickedness, they must expect to be partakers of their punishment. We, who are so guilty, have the most abundant cause to deprecate the divine wrath, even upon this account.' pp. 348, 349.

The style of writing and thinking which Dr. D. pursues, is in general intitled to the solid praise of being appropriate to the subject, and profitable to the reader. Sometimes, however, an eagerness to work into the language a number of scriptural figures places them in an awkward position, and produces a kind of embroidery, that is offensive to a correct taste. As, when the effects of divine grace on the soul are described, it is said, "the feet and ankle bones receive strength to run in the way of God's commands." Trifling faults of this kind might be avoided, without affecting that plain and useful manner which Dr. Draper has adopted, with far higher views than that of producing a work of classical elegance. In the same spirit, and with the same good wishes for its usefulness, that he has expressed, we cordially recommend this perspicuous, sensible, evangelical exposition, to all those who love the Liturgy, and the principles on which it was compiled.

Art. X. *An Introduction to the Study of Moral Evidence; or, of that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix, on debating for Victory, and not for Truth.* By James Edward Gambier, M. A. 12mo. pp. 163. Price 3s. 6d. Rivington, Hatchard. 1806.

THE province of demonstration is a very exalted, but a contracted and secluded region. Its votary finds himself in a situation somewhat like the narrow ridge of the summit of Mont Blanc, where the atmosphere is refined to ethereal subtilty, where the stars appear with a lustre unknown to the people of the world beneath, where the man of science apprehends

no intrusion of the vulgar, and where he may enjoy his apotheosis among diagrams which he draws in the eternal snow: but where there is no living thing, nor sustenance for life, and even the vital operation of breathing is uncongenial with the place; where he seems at an infinite distance from the community of man; where the exercise of his moral functions is suspended for want of objects, and where often the whole face of the world, with all its beautiful diversities of form and colour, is intercepted from his view by a wide stratum of clouds, which compels him to be satisfied with looking into empty space. The attainment of absolute certainty in reasoning, is a high triumph of the understanding; but the elation with which the mind surveys that portion of truth which it can ascertain by demonstrative proof, is repressed by observing, that the truths of this order form but a small part of what it is important for us to know, and that they do not involve the most interesting subjects. For the scope of demonstration is too confined to reach to the great questions of morals, of religion, or of political science; nor can it assist us in our inquiries into the events of past ages; in our speculations on our own nature; in our estimate of the pleasures of which that nature is capable; or, in short, in our theory of the nature and means of happiness. Throughout this wide extent of speculation, the truth is to be ascertained by another mode of proof, denominated moral evidence, on the ground of which, our reasonings on almost all subjects, but mathematical ones, must proceed. Mankind therefore in general, and even the cultivated and intellectual part of them, have occasion to bring a thousand, perhaps ten thousand, questions to a decision, on this species of proof, for one which requires or admits a process of demonstration. We may be disposed to lament, that the nature of things makes it impossible to apply this most infallible method of decision to incomparably the greatest proportion of the subjects of our knowledge; but this regret for the exclusive nature of the most perfect of mental operations, should make us anxious to attain a finished mode of performing the next, which is of less pure intellectual dignity indeed, but of infinitely greater value, on account of the extent of its application.

In common with every rational man, Mr. Gambier expresses, in his sensible preface, his high respect for demonstrative reasoning; but says, he has had many occasions of observing how little it qualifies a person for forming right opinions on moral and practical subjects. Since the *methods* of demonstration are necessarily confined to science, it is only its *spirit*, its severe accuracy, that can be transferred to the investigation of these more general subjects. This intellectual severity,

carried into moral reasonings, would be of the greatest advantage, provided the inquirer would constantly recollect the nature of his subjects, and let this spirit operate in the way of producing a vigorous exactness in the developement and combination of such arguments as those subjects admit, instead of exciting an impatience for such as in their very nature they preclude. And accordingly, several distinguished mathematicians have been admirably successful in questions of moral evidence. On the other hand, not a few of them, disabled, as it should seem, by their scientific studies, to employ their understanding in any other than a mathematical method, have, with regard to subjects of religion and morals, either reasoned ill, or abandoned themselves to scepticism. And to one or other of these consequences, but especially the latter, Mr. Gambier thinks every man accustomed to demonstrative reasoning will be liable, if he do not make the nature of moral evidence a distinct and careful study.

Knowing no treatise professedly on the subject, he wished to delineate a brief and comprehensive scheme; and we think he has executed the design with singular success. Almost every page gives us the impression of a writer who is master of his subject; and one of the most obvious proofs of his being so is, that instead of writing "about it and about it" he dispatches each topic in a few sentences, so simple and perspicuous, that we are scarcely aware of their comprehensiveness, till we ask ourselves whether any thing need to be added. If there be a deficiency, it is in point of exemplification. Of this he is himself aware, and his apology is the want of time. He may have more necessary employments, but we think he cannot have much more valuable ones, than that of giving the utmost perfection to a work like that before us. Such a portion of exemplification as would have made the volume a third larger, would, besides the effect of amusing, while it instructed, his younger readers, have given the fancy some means of retaining in the understanding those lucid and concise explications, which glance on us, like rays from a moving mirror, and are instantly gone. It is proper to observe, however, that there is a considerable number of these well-judged exemplifications.

The work being so compressed an abstract of a most extensive subject, it is impossible to give a summary of its topics, unless we had room to insert the whole table of contents, which forms a good analysis. It is divided into five chapters: 1. On the Nature of Moral Evidence, and wherein it differs from Demonstration. 2. On the different Kinds of Moral Evidence, with Observations on the Weight of each. 3. General Directions relating to Moral Reasoning. 4. Special Directions

relating to each kind of Moral Evidence. 5. Of the Kinds of Evidence of which different subjects admit.

We might nearly as well take one page as another, for a specimen of the clear and easy manner of exhibiting the subject. We extract a passage from the chapter on the general directions relating to moral reasoning.

‘ Some subjects, from their nature, are more capable of being reduced to the test of experience than others. Of many, we have not sufficient opportunities of observation, to warrant a general conclusion ; or those opportunities happen at too distant periods to enable us to make a fair comparison of the events ; or the facts are involved in too intricate, or perhaps, dissimilar circumstances, to afford any deductions. We ourselves, also, are too inattentive to them while passing, and recollect them too imperfectly afterwards, to form a correct judgment of them. But, if there be any particular subjects, on the probability of which it may be peculiarly important to us to decide, we must apply ourselves to them with more than ordinary care. We must avail ourselves of every opportunity of observing them ourselves, or learning the observations upon them of others. We must not trust to memory, but carefully write down the facts, and all the material circumstances with which they were attended. We must do this from time to time, as we make our observations. Thus we shall be continually collecting materials, from which a comparison may be made, and a correct judgment formed. For example, if I were desirous of ascertaining whether men were more influenced by a prejudice in favour of old customs, or by a love of novelty, I would write down, under separate heads, every instance of the influence of either, with which I met, either by observation, or in conversation, or in reading ; and, at the same time, set down all the circumstances attending each particular case, as far as I could collect them. Or, if I wished to ascertain, whether mankind are more disposed to resist a lawful government, than submissively to endure a tyrannical one, I would collect, under separate heads, all the pertinent instances, together with their circumstances, with which I could meet. The greater part of these must necessarily be furnished from history ; and therefore, in the course of my historical studies, I should continually keep in mind, that I had such a collection in hand, that I might avail myself of every instance which occurred. Many such questions might be mentioned, on which evidence should be continually collected in the same way. To so laborious a practice, few, perhaps, would be willing to submit. But, it is obvious, that it would enable us to decide questions much more accurately than men usually do. For, a great many of the instances, which are necessary to be considered, in order to a right decision, have passed by them unobserved ; many which were observed, are forgotten ; and many are not in their recollection, when their determination is made : and thus their decision is founded on a few instances, which, from interest or passion, or some peculiar circumstances, had fixed themselves in their mind. Decisions, upon so partial a view of a question, must generally be erroneous. If questions occur, on which we have made no collections, or if we cannot bring ourselves to the practice of so laborious a method as that which has been just mentioned, we ought to recollect, as fairly and clearly as possible, all the instances of similar cases, which have come to our knowledge ;

that our decisions may, as much as possible, be founded upon experience. For, thus our judgment, having something to direct it, will be left less at the mercy of our interests and affections, and, consequently, its decisions will be more likely to be correct.' pp. 66—68.

When considering the influence of testimony on our belief, the author is inclined to coincide with Dr. Reid's opinion, "that there are two principles implanted in our nature, which correspond with each other: first, a propensity to speak the truth; and secondly, a disposition to confide in the veracity of others." p. 25.

It may be impossible to *prove* the non-existence of these specific original principles, in the constitution of our nature; because the human mind cannot be made a subject of investigation, till after it has begun to pass under those impressions, which may produce the appearance of a distinct specific principle, by giving a specific determination to a general one. But we think the experience of children, (for in the very worst society, every child probably hears a hundred truths for one falsehood,) and the incomparably greater facility of relating from memory than from invention, are quite sufficient to account for the tendencies to credulity and veracity, without supposing distinct principles in the constitution of the mind; and if these causes are competent to the effects, it is unphilosophical to seek for others. The author, however, rests no particular weight on the opinion which he here adopts, and it occupies but a page or two.

We hope to derive essential benefit from Mr. G.'s performance, and we recommend our readers, especially of the younger class, to peruse it again and again, as an intellectual school-book, a kind of grammar of sound reasoning on practical subjects.

Art. XI. *An Antidote to the Miseries of Human Life, in the History of the Widow Placid and her Daughter Rachel.* 12mo. pp. 142. Price 3s. 6d. Williams and Smith. 1806.

"THE first work of the age," says a conceited young officer, who makes an early appearance in the scene before us, "is, the Miseries of Human Life." "Very true," replied his aunt, a fashionable elderly maiden lady, "I doat on the miseries, and feel at every pore the distresses of Mr. Sensitive." p. 10. Accordingly, these genteel people having condescended to travel in a stage-coach, their companions, "were compelled to hear the word *misery* dinned in their ears continually by the Captain or Miss *Finakin*. Every little accident was pronounced a *misery*, and, in short, to talk of *misery* seemed the height of the fashion." p. 47.

We do not doubt that such things are; and are therefore glad

to see the subject taken up by the sensible and amiable heroine of this tale.

"I perceive, observed Mrs. Placid, that the book is designed to burlesque the petty troubles of life, and I wish the readers may so apply it, as to derive a good moral, and be led from it to see the extreme folly of suffering their tempers to be injured by such ridiculous evils." "Ridiculous! do you call them," said Miss *Finakin*, "I'm sure they are enough to overwhelm any human being."—"Oh friend, don't talk so vainly," replied Mrs. Placid, "lest God in his providence, should see fit to chastise thee with real afflictions." pp. 13, 13.

Of these, Mrs. P. has endured no common share; and having found an antidote to them in real religion, she readily complies with a request, from the more rational division of her fellow passengers, to relate the principal events of her own life. The detail occupies a long day's journey, in a very profitable and agreeable manner. Weariness is precluded, by the general interest, and occasional pathos, of the narrative; and by temporary interruptions, which naturally occur from events on the road. Considerable *naïveté* is given to the story, by its being assigned to a female friend; and the probability of a harangue, so long, and so well connected, is strengthened by her talents and habits, as a public speaker. She had seen too much of human life, and had felt too much of genuine piety, to rank among the bigots of her party; at the same time that she betrays a natural partiality to its distinguishing characteristics. To this, alone, can be ascribed her reiterated applause of Charles II., the most unprincipled man, perhaps, that ever reigned. To the same cause, we are compelled to attribute the following statement; which, as the author is a party concerned, we extract, for the consideration of our readers.

"Would we could persuade our young friends," said Mrs. Placid, to lay a foundation of true wisdom for the support of their declining years! They would then be in possession of an *antidote* for one of the miseries of human life." "I have heard the system of education adopted by your sect much commended, madam," said I. "We pay great attention to this matter," replied Mrs. P. "and I believe most unprejudiced persons will allow, that our youth are in general well informed, upon history, morals, and I trust I may add religion." p. 41.

In one respect we can add our cordial commendation, to that which has pretty generally been bestowed on the educational system of the Quakers. The tendency that it has, to lay an early restraint on the passions, which are too frequently fostered by other systems, is in our esteem its highest excellence. We are not aware that it exceeds the common standard, in promoting the knowledge of history or morals, except with regard to their peculiar tenets on these subjects. Religion is never likely to be taught, farther than it is understood and

experienced: and in this important respect, our observation does not authorise us to exalt a *majority* of the Society of Friends, above that of any other religious sect in England. Individuals among them are, doubtless, as among others, eminently qualified, and zealously disposed, to inculcate religion on youthful minds: but as a *party*, we apprehend them to lay less stress on religious doctrines than any other sect, and therefore to be likely to take less pains in impressing them properly on their children. We remember having conversed with a sensible and well disposed youth, who was then leaving the public seminary of the Quakers in Yorkshire, and whom we found unable to give any rational account of the benefits accruing to sinners from the sufferings of Christ. Our surprise, though not our concern, was abated, on learning that he had received no *religious* instruction, but from reading the Bible as a school-book. The children of the seminary, about three hundred in number, were accustomed, on the first day of the week, to assemble twice; and to sit unemployed, an hour and half each time, at a *silent* meeting: no *public* friend residing on the spot, or usually being *moved* to visit them.

It is with some confidence, that we assign the small volume before us, to the author of one which we have had the pleasure of recommending (Vol. I. p. 862), under the title of "Interesting Conversations;" although on the present occasion, she has assumed masculine attire, certainly without affording any just ground to impeach her modesty. Here, as before, she is the advocate, not of any sect, but of genuine Christianity: and she pleads its cause, in a very amusing, as well as a very instructive manner. She has avoided the trifling errors which we noticed in her first performance; and, except one or two slight infringements on probability, has committed none that appear to us to demand censure. We wish that the celebrity of Mr. Beresford's publication (see our Vol. II. p. 632) may tend to procure for the present, the wide circulation which it deserves: and that the seasonable improvement which our fair author has made of the subject of human *miseries*, may prevent an abuse of the ingenious work here intended, to which it was obviously liable, and has, we believe, been perverted, to an injurious degree. More *Miseries* have already been intruded on the public, (Vol. II. p. 1045.) and since that time, they have become under various titles, an important branch of the commerce of Paternoster Row. Mr. Beresford, also, has published a second volume, by which he has contrived to reduce into *one* class, his lenient friends and carping enemies. To a repetition of the "Antidote," we feel no objection; as we are much satisfied with the portion of it that has been administered, and think, that a farther application might be both ac-

ceptable and useful. Hitherto, we have not been able to discover why Miss Rachel's name was exhibited on the title-page. If the author means to introduce her into other scenes of life, we do not doubt her capacity of performing it to advantage.

Art. XII. *A Letter on the Abolition of the Slave Trade*; addressed to the Freeholders and other Inhabitants of Yorkshire. By W. Wilberforce, Esq. 8vo. pp. 396. Price 6s. Cadell and Co. Hatchard. 1807.

THIS Letter is a succinct and clear epitome of the whole argument between the defenders of the slave trade, and the advocates for the abolition. The work possesses uncommon merit and interest. No man could command better sources of information than the truly benevolent author; in compiling this summary, he has displayed those vigorous powers, and maintained that noble, chaste, and spirited style of eloquence, on which his reputation as a writer has long been substantially founded; and his subject was the most important that a statesman and a philanthropist could select. The statements which from time to time have been communicated to the public, of the enormities and horrors of this abominable traffic, have raised a general and an indignant murmur against it. In the sentiments of the nation, it has been long since abolished; and the recent act of the British Parliament on the subject, has, with the exception of a few interested merchants, and narrow politicians, diffused among all classes of the community, the most heartfelt joy and gratitude. It was the exultation of one who had long endeavoured to exert his diseased and paralysed organs, at the moment when he finds his power equal to his will, and, by one effort, performs an act of long retarded justice, gratifies his benevolent feelings, and rescues his character from reproach. To the object of curing this national impotence, Mr. W. has devoted a large and most valuable portion of his life; to deny that the arguments and statements which he and his friends have produced, have been very useful and absolutely necessary to effect this great purpose, would be as absurd, as to imagine that they were of themselves sufficient to accomplish it; or as to mistake this interval of health and this glorious exercise of legitimate functions, for the cure of all radical indisposition in the body politic.

Mr. W. published his letter before the question came for the last time before Parliament; concerning his object in presenting it to his constituents, he shall speak for himself, for no person can speak better.

‘Of all the motives by which I am prompted to address you, that which operates on me with the greatest force is, the consideration of the present state and prospects of our country, and of the duty which at so critical a

moment presses imperiously on every member of the community, to exert his utmost powers in the public cause. That the Almighty Creator of the Universe governs the world which he has made; that the sufferings of nations are to be regarded as the punishment of national crimes; and their decline and fall as the execution of his sentence, are truths which I trust are still generally believed among us. Indeed, to deny them would be directly to contradict the express and repeated declarations of the holy Scriptures. If these truths be admitted, and if it be also true, that fraud, oppression, and cruelty, are crimes of the blackest dye, and that guilt is aggravated in proportion as the criminal acts in defiance of clearer light, and of stronger motives to virtue; (and these are positions to which we cannot refuse our assent, without rejecting the authority, not only of revealed, but even of natural religion) have we not abundant cause for serious apprehension? The course of public events has, for many years, been such as human wisdom and human force have in vain endeavoured to controul or resist. The counsels of the wise have been infatuated; the valour of the brave has been turned to cowardice. Though the storm has been raging for many years, yet, instead of having ceased, it appears to be now increasing in fury; the clouds which have long been gathering around us, have at length almost overspread the whole face of the heavens with blackness. In this very moment of unexampled difficulty and danger, those great political characters, to the counsels of one or the other of whom the nation has been used to look in all public exigencies, have both been taken from us. If such be our condition, and if the slave trade be a national crime, declared by every wise and respectable man of all parties without exception, to be a compound of the grossest wickedness and cruelty, a crime to which we cling in defiance of the clearest light, not only in opposition to our own acknowledgments of its guilt, but even of our own declared resolutions to abandon it; is not this then a time in which all who are not perfectly sure that the providence of God is but a fable, should be strenuous in their endeavours to lighten the vessel of the state, of such a load of guilt and infamy?"

A few pages are occupied in details of the methods by which slaves are procured; of the nature and extent of predatory expeditions; and of other sources from whence the demands for slaves are supplied. The affecting statements which this part of the work contains, must deeply interest every bosom. The passions, the weaknesses, the superstitions, the crimes, and the misfortunes of Africa, are excited and exhausted in administering to the support of slavery; and this authorised, this darling branch of British commerce, is the shameful instrument, which inflames almost to madness the vilest propensities of the savage breast, which embroils neighbours and countrymen in perpetual warfare, which destroys the social feelings, which pollutes the fountain of justice, which engenders suspicion and treachery in the common intercourse of life, and gives to the appetite of cruelty an unbounded gratification. The deplorable consequences of this traffic to Africa, are pathetically represented. Through its wide extent, there is no

security of person or property, and civilization is rendered impracticable ; by continuing it, says Mr. W. we lock up the whole of that vast Continent in its present state of wretchedness and darkness.

Our author then proceeds to shew that the slave trade must be abolished by *us*, or that Africa cannot expect any natural termination of her sufferings from the gradual progress of improvement, which has, in some other instances, put a period to a less extended traffic in countries differently situated. He then considers our aggravated guilt, as the prime agents in the traffic of blood. Here Mr. W. is at home, and it would be well for our nation to lay the subject seriously to heart. Our limits forbid quotation, but we strenuously recommend this part of the volume to the attention of all ranks in the community, and especially to those who have influence. In several subsequent pages, Mr. W. proceeds to support his assertions by evidence, which is generally, we think, incontrovertible. He next considers the contrary evidence of the slave dealers, and shews that it has been decisively refuted. Much more at length he states, and refutes, the pleas against immediate or ultimate abolition, as they have successively been urged in the House of Commons. He divides this part of the subject into two branches ; the African, and the West Indian. Under the African branch of the subject, Mr. W. first considers the plea that the negroes occupy an inferior station in the scale of being, to the rational part of creation. The discussion of this point employs a considerable portion of the book. If the possession (as it is stated) of a character combining all that is base and ignorant, with all that is ferocious and brutal, be sufficient to degrade the uncivilised Africans below the rank of humanity, what shall we say of European Captains of slave ships, and the well dressed miscreants who employ them ! What epithet sufficiently expressive of ignominy can be invented, for the character of mercenary promoters of ignorance, slavery, and distress, in such a country as England !—for hearts, the sluggish morass of depravity so essentially corrupt and putrescent, that even the blessed light of religious truth, and the culture of civilised society, have never been able to convert them to the welfare of man, but which remain an irreclaimable opprobrium to the moral creation, a loathed source of destruction to the utmost limit of their influence. When such persons pretend to reason away the humanity of the Africans, on the ground of stupidity and cruelty, they forfeit their own.

Another argument of the friends to slavery, Mr. W. answers and refutes with great ability ; namely, that the negroes were in a worse state of slavery at home.

For this and other purposes he collects extracts from the best travellers, especially from the excellent Park, in his appendix. He then proceeds to the West Indian division of the subject ; pursues the adversaries of the abolition over a wide extent of discussion, detects the fallacy of their reasoning, disputes their statements of facts, and answers all their objections with that patient industry and persevering zeal, which having undertaken the cause of Africa, would forsake it only with the functions and employments of mortality. Under this division, the curious reader will find much interesting matter. The great objection of the planters, that the stock of slaves necessary in the West Indies cannot be kept up without importation, is clearly and satisfactorily answered. Mr. W. proves that the increase of slaves without importation, has always been a subordinate object with the planters, because on the cool calculations of arithmetical humanity, they resolved that it was cheaper to buy than to breed. He points out the methods by which the condition of the slave might be ameliorated, recommends the correction of abuses, the removing of powerful checks to population, and rationally predicts, that under such a system, importation will be no longer necessary. His remarks on the probable effects of religious instruction, deserve to be transcribed.

‘ No efforts have been made for the religious instruction and moral improvement of the negroes, and any plans of that kind when adopted by others, have been considered as chimerical, if not dangerous. This is the more extraordinary, because an example on a large scale has been of late years furnished in the little Danish Islands, and in one settlement at least, of our smaller Islands, of the happiest effects resulting from such endeavours ; so that men of great knowledge and experience in West Indian affairs, in estimating the effects of the labours of the Missionaries, who were employed in this benevolent service, by a pecuniary standard, declared, that a slave, by becoming one of their converts, was worth half as much more than his former value, on account of his superior morality, sobriety, industry, subordination, and general good conduct.’ pp. 124, 125.

A very large portion of this volume is devoted to considering the degradation of the negro race by slavery ; and its important consequences are stated with force and feeling. It is truly awful and astonishing, that with such facts before them, a British Parliament should have hesitated one moment, to abolish a system which has been the most fruitful parent of crime and calamity, that ever found access to the habitations of man.

Before Mr. W. proceeds to a recital of circumstances which chill the blood with horror, and “ make each particular hair to stand on end,” he vindicates himself, we think needlessly, from the charge of invidiousness toward the West India proprietors. For these affecting details, and for satisfaction

on every point relative to the Slave Trade, we refer the reader to this interesting and comprehensive summary. The topics which it embraces are so numerous, that our limits will not permit us to follow the author as we could wish into the several divisions of the subject: and as the volume is of easy purchase, and the question which occasioned it is (we trust) laid at rest for ever, we relinquish the task with less regret. We would distinguish, with more particular approbation, those parts of the work which condemn the blasphemous principle of expediency, and which direct the attention to the providence of that righteous Being who taketh vengeance. This reference to divine agency, cannot be urged unseasonably at this time of national danger, and of national indifference.

If any man ever deserved the appellation, Benefactor of the human race, it is due to Mr. Wilberforce. When we regard the sacred principles by which he has been animated, the expense of labour and time and anxiety which he has employed, the contumely which he has endured, the opposition which he has surmounted, the unspeakable value, and the immense magnitude, of the deliverance which under Providence he has been the principal instrument of achieving, we feel that he has merited the heart-elating consciousness of successful benevolence, the gratitude of man, and the blessing of Heaven. A smaller reward would be too small; and there cannot be a greater.

We rejoice to learn that under the auspices of an illustrious personage of royal birth, of our excellent author, and of an assemblage of names the most noble, perhaps, that ever constituted a committee, it is in contemplation to requite the plundered continent of Africa, in kindness, in civilization, in commerce, and in moral instruction, for the cruelties and the desolation it has suffered from mercantile rapacity. With the most cordial congratulations we hail the institution of the AFRICAN INSTITUTION; the prospect brightens; prosperity dawns upon the dark and sanguinary dwellings of the negroes; and sickened as we have been with contemplating the guilt and misery to which Britain has so largely contributed, we may yet live to see the prediction of a great statesman, and the prayer of numberless unobtrusive philanthropists, accomplished:—"the natives of Africa engaged in the occupations of industry, in the pursuits of a just and legitimate commerce; we may behold the beams of science and philosophy breaking in upon that land, which at some happy period in still later times may blaze with full lustre, and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent."

If Mr. Wilberforce should have the opportunity, by a second edition of this valuable work, we would recommend the addition of an Index, or at least a table of the Sections.

Art. XIII. *Oriental Customs*: or an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Collected from the most celebrated Travellers, and the most eminent Critics. By Samuel Burder. Vol. II. 8vo, pp. 430. Price 9s. bds. Williams, Hatchard, 1807.

THE lovers of Sacred Literature are doubtless under many obligations to those industrious inquirers, who have drawn from the stores of ancient and modern authors, illustrations and corroborations of the contents of the inspired volume. Not unfrequently has the scepticism of the sciolist been put to silence, by the simple statement of a well authenticated fact, after it had withstood the force of the best constructed reasonings.

It is evident, however, that few pursuits require, in a greater degree, the exercise of a chaste and sober judgement. The charms of fancied analogies are too strong for a writer of untroubled imagination; and the facility which the employment affords of filling up the page, is too tempting to the professed book-maker. While, therefore, there are not many works which we open with greater relish, there are hardly any that we peruse with more jealousy.

The qualifications of Mr. B. for the judicious performance of the task he has undertaken, have already been favourably estimated by the public; and we are of opinion that the present volume will augment rather than diminish the reputation which he has previously acquired. It cannot be expected that in such a number of illustrations, all should possess equal excellence. While there are many that are both interesting and useful, there are some which leave the passage just where they found it, and others which, with little meaning in themselves, are appended to texts which can admit of no extraneous elucidation. We feel still less lenity toward the very considerable number of Greek and Roman customs; these cannot contribute to illustrate an oriental text, because the identity of the oriental custom alluded to, with the western one described, must be gratuitously assumed. This department of the work is wholly unnoticed in the title page; with which the very first illustration is strongly at variance, for it relates only to the *Athenian*, *Gothic*, and *Celtic* modes of computing time. There is need of much caution in comparing the divinely ordained rites and customs of the Jewish people, with the superstitions of Heathen nations; except where the latter can be clearly traced to the former, as their origin.

We quote the following, for the sake of a remark which it seems to require.

‘No. 998.—Ps. lv. 17. *Evening, morning, and at noon will I pray.*] The frequency and the particular seasons of prayer are circumstances chiefly connected with the situation and disposition of such as habituate themselves to this exercise. But from a singular conformity of practice in persons remote both as to age and place it appears probable that some idea must have obtained generally, that it was expedient and acceptable to pray three times every day. Such was the practice of David, and also of Daniel (see ch. vi. 10.) and as a parallel, though, as far as connected with an idolatrous system, a different case, we are informed that “it is an invariable rule with the Brahmins to perform their devotions three times every day: at sun-rise, at noon, and at sun-set.” MAURICE’S *Indian Antiquities*, vol. v. p. 129.’ p. 205.

We object to the stress Mr. B. seems to lay on “the situation and disposition of those who habituate themselves to the exercise.” If we are to follow the best examples; and if we are commanded to pray and not to faint; we should be extremely watchful, lest our situation, or disposition, lead us to neglect those seasons of devotion that are obviously within our power to command.

The proportion of original anecdotes collected for the purpose of biblical elucidation, is not large; the following is one of them, but the passage referred to certainly does not mean calling of servants.

‘No. 911.—2 Kings xi. 12. *And they clapped their hands.*] This practice was not only an expression of joy, as in the present instance, but was also the ordinary method in the East of calling the attendants in waiting. Thus in the history of the Caleph Vathek (p. 127.) we are told, that Nourouishar clapped her hands, and immediately came together Gulcheurouz and her women. See also Psalm xlvii. 1—xcviii. 8.’ p. 168.

Another is,

‘No. 931.—Ezra vi. 11. *And let his house be made a dung hill for this.* Thus the Romans pulled down the houses of very wicked men, for their greater disgrace: of this we have instances in Sp. Cassus and Ovidius Pollio. See also Dan. ii. 5. and iii. 29.’ p. 174.

The following illustration of a scriptural anecdote is equally just and curious.

‘No. 768.—Judg. iv. 19. *And she opened a bottle of milk, and gave him drink.*] Jael certainly shewed her regard to Israel by destroying Sisera, but it is as certain that she did not do it in the most honourable manner—there was treachery in it: perhaps in the estimation of those people, the greatest treachery. Among the later Arabs, giving a person drink has been thought to be the strongest assurance of their receiving him under their protection. When Guy de Lusignan, king of Jerusalem was taken prisoner, and was conducted before Saladin, he demanded drink, and they gave him fresh water, which he drank in Saladin’s presence: but when one of his lords would have done the same, Saladin would not suffer it, because he did not

intend to spare his life : on the contrary, advancing to him, after some expostulations, he cut off his head. *D'Herbelot*, p. 371.—*HARMER*, vol. ii. p. 469.

The use of these volumes will be chiefly that of affording desirable information to students and pious persons in general, who cannot find access to large and expensive works. The most valuable anecdotes are taken from *Harmer*, *Fleury*, and the *Scripture Illustrated*. How far it was proper to borrow from works of moderate price, is not a question for us to determine.

The articles are numbered consecutively with the first volume; two valuable indexes, one of the illustrations, another of the texts, are very properly appended to this work.

Art. XIV. An English and Welch Vocabulary; or, an Easy Guide to the Ancient British Language. By Thomas Evans. To which is prefixed a Grammar of the Welch Language, by Thomas Richards. 12mo. pp. 190. Price 3s. Ostell.

IT has been remarked, that many persons who travel to distant countries to acquire knowledge, remain ignorant of objects at home which would have been more useful to them. The number of Englishmen who have some knowledge of Latin, Greek, or French, in proportion to those who know any thing of the Welch language, is probably at least as five hundred to one. Yet we do not hesitate to assert, that a knowledge of the latter, is of greater importance to the illustration of our national history, and even of the English tongue, at the present period, than an acquaintance with any foreign language, whether living or dead.

Till lately, indeed, inducements to the acquisition of the ancient British dialects, were not sufficiently obvious or powerful, to engage the serious attention of philologists. The numerous MSS. which comprise the most curious antiquities of our country, were, in England, hardly known to exist. These, having been published, (in the *Archæology of Wales*) since the commencement of the present century, are now open to all who will take the pains of studying the venerable language in which they were written. For the sake of persons who have not leisure for the undertaking, we should be very glad to see them literally translated: but the Antiquarian, or the Historian, ought to be capable of investigating the original documents, in order to form his own judgement of their contents. The linguist would derive no slight gratification from a comparison of the Welch, both with ancient and modern languages, of European, and even of Oriental countries: and persons who are ignorant of these, need not despair of acquiring the Welch; as it is radically independent of all, though several modern languages are evidently intermixed with it.

A deficiency of attention to this object, has produced various

obstacles to the acquisition. There has appeared so little reason to hope for an extensive demand of books relating to the language, or composed in it, that few copies of such works have usually been printed. Hence their first prices were unavoidably high, and they have become peculiarly scarce. It has not been easy, even to procure a Welch bible in London. The small work before us is printed in a size and form, that must, we apprehend, preclude difficulties of this kind. The coarseness of its appearance does not indeed do much credit to the press (at Merthyr) which produced it: but we hope that its circulation will afford opportunity, as there is obvious occasion, for its improvement in this respect. This is the more desirable, as the grammar and vocabulary, here very properly connected, not only supply the deficiency of a familiar introduction to the language, but are executed with remarkable accuracy and judgement.

An English student of the Welch tongue has not to overcome the difficulty of a strange character, as, in the Greek, and in all the Oriental languages: yet he is liable to be perplexed by a preposterous application of letters with which he is familiar, to the expression of sounds very different from those which are assigned to them in English. This we cannot but regret, as unfortunate and injudicious. The custom of substituting *y* for our *short u*, and *u* for our *y*; *c* for our *k*, *dd* for our sound of *th* in *thy*; *f* for our *v*, and *ff* for our single one, is, indeed, now so much established, that the authors of the present work might have been more exposed to censure for deviating from it, than for adhering to it. Yet it is well known, that these improprieties are comparatively of modern date; and there are not wanting authors who have attempted to break the shackles that have, within a few ages past, been put on. We cannot expect, nor would we recommend, that the example of Llwyd, in introducing foreign characters, or that of Mr. Owen in substituting *z* for *dd*, should be generally followed. Neither would it be proper, in the last instance, to adopt our *th*, which has two sounds that ought to be distinguished: *dh* would be preferable. But a mutual transfer of the sounds of *y* and *u*, the substitution of *k* for *c*; and of *f* and *v*, for *ff*, and *f* (which Mr. Owen has made in his dictionary) would surely be practicable, and would certainly facilitate to an Englishman, and to most foreigners, the acquisition of this valuable and curious language.

The merits of this little volume are too numerous to be here detailed, and too striking to escape the attention of any philological reader. It may gratify the adept, while it instructs the beginner. We heartily wish those gentlemen, who have confidently asserted that the English and the Welch languages have nothing common to both, to glance over this small work. Its

defects are scarcely worthy of notice; except an unusual omission of rendering into English, words and passages, that are introduced as examples. These cannot otherwise be understood by a learner; and if not understood, will not be retained in the memory. We earnestly wish to see this deficiency supplied in another edition. The initials of the authors quoted, ought also to be explained by an index. In a single instance, (Grammar, p. 5.) we observe an error in the directions for pronunciation. *E circumflexed* is sounded in Welch as *ea* in *bear*, and in the *verb* to *tear*; but not as in *fear*. Perhaps this was misprinted for *pear*, which would be right: but this is not noticed in the errata, and even then, *tear* would be ambiguous.

ART. XV. *An Essay on the Excellence of Christian Knowledge*; with an appeal to Christians on the propriety of using every means for its promotion, by F. A. Cox, A. M. 8vo. pp. 64. Price 2s. Button and Williams, 1806.

THE religion of Christ is the only one that ever promised perfection to the nature, and to the condition of man; and as a pledge on which this promise may be trusted, it works an immediate miracle in his heart; it strikes a fountain in the rock, it creates an unfailing stream of consolation, perpetually tending, whether rapid or slow in its progress, to that ocean of happiness which it *must* ultimately reach. The excellency of this religion, (for under the term Christian knowledge, the apprehension and reception of the doctrines of Christ are intended,) Mr. C. delineates with much propriety, and establishes on these considerations; "its suitability to the condition of a fallen creature—its humiliating effect—its animating influence on the heart—its capability of communication to the weakest capacity—its importance in the hour of death—and lastly, its happy tendency to promote the civilization, order, learning, and freedom of mankind." He then "appeals to the Christian public on the propriety of using every effort for its most extensive propagation." Having slightly hinted at the important influence of virtuous example, he particularly recommends the Sunday School and Missionary Societies to general patronage.

In the course of the essay we find many sensible remarks, and much correct reasoning; though we think the strain of thought is in general too much amplified to enforce conviction. The style is usually harmonious, often spirited and brilliant. In answer to objectors, who would discourage missionary efforts, by picturing the difficulties which they *must* surmount, as insuperable by a few individuals, Mr. C. observes,

"In the apostolic age, a few individuals only were employed, and succeeded. The contest between light and darkness, it is true, was severe. The struggle of party prejudice, priestly denomination, civil authority, popular fury, human corruption, and infernal policy, against the "glorious gospel of the blessed God," was obstinate and malicious. Satan would not quit his strong holds without a desperate effort, and, consequently, "the prince of the powers of the air" summoned all his hosts, and exerted all his influence with wicked men, to defeat the designs of "the

Prince of Peace." But having been furnished with their weapons (not carnal, but spiritual) the apostles commenced their battle with the enemies of human happiness, and, under the banners of Jesus, marched forth conquering and to conquer. Their foes employed calumny, misrepresentation, sophistry, ridicule, oppression, imprisonment, wild beasts, gibbets, and fires: they, affectionate address, persuasive eloquence, patient endurance. Their lives were a defence of the truth. Their blood had a tongue that spoke at once to the heart, and from their ashes rose a thousand altars to the living God. "I heard a voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

'It is not merely the efforts of those single individuals that are sent, to which we look for success; otherwise we might despond; but there is reason to hope, that their word being made effectual to the conversion of the natives of heathen countries, these will themselves become preachers of righteousness. The power of God can make every persecuting Saul obedient to the faith and its zealous defender.'

In that part of the subject, which refers to the excellence of religion on the bed of death, Mr. C. introduces the description of the last moments of Newport and Voltaire.

As we think this pamphlet deserving of so much encouragement as will render a second edition probable, we suggest the propriety of correcting this passage, in which one of Mr. C.'s venial faults, an excess of metaphor, or of epithet, has produced an incongruity,—“The rolling years are bearing on their wings the golden age of the church.”

Art. XVI. *A Sermon on the Doctrines of final Perseverance and Assurance of Salvation*; preached at Leicester, June 6th, 1806, at the Visitation of the Right Rev the Lord Bishop of Lincoln. By the Hon. and Rev. H. Ryder, A. M. Rector of Lutterworth, pp. 35. price 1s. 6d. Payne. 1806.

THE design of this discourse is, not to warn the reverend auditory of the possibility of being themselves “cast away,” but, what doubtless is of greater moment, to prove that the Calvinistic doctrines, of assurance, and final perseverance of the saints, are inconsistent with the text, 1 Cor. ix. 27. *I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.* The most intelligent believer in the controverted doctrines would doubtless inquire, what more can be proved from the expressions of the apostle, than Beza, whom Mr. Ryder opposes, would readily admit?—that God accomplishes the purposes of his grace by producing suitable dispositions in the hearts of men? Hence Paul, conscious that his preaching to others was no evidence of his own salvation, and that no evidence can be a sufficient ground of hope, exclusive of the feelings and dispositions which God approves, declares his solicitude to become more than a mere way-mark to direct others to the celestial city, which he should never himself behold. A sufficient answer to the objection, that assurance of final salvation tends to licentiousness, would be furnished also, by a fair statement of the doctrine,

which is, That genuine Christians shall persevere in holiness to eternal life. Can Mr. R. shew how perseverance in holiness will lead to sin?

What would appear in Mr. Ryder's sermon to be gross misconception and perversion of this doctrine, if levelled at Calvinists, we are inclined to excuse, from supposing it to be directed against some who abuse the name and the tenet. But Mr. R. should have known better than to suppose that Calvinists in general maintain, that believers have a preternatural impulse, or conviction, on which they have a right to assume the 'absolute certainty' of their salvation. It is not easy to see whom the preacher opposes, when he remarks against them, that the reformers did *not* represent good works as *involuntary*; he should have named the sect which *did*. The drift of the following passage, however, is obvious enough; but it is quite unnecessary for us to comment on it.

'Let us consider also, that if they who are regenerate and in a state of grace, cannot finally fall away, it necessarily follows, that all who are baptized, all who are confirmed, must, according to our liturgy, be placed in that state of infallible perseverance, for of all such it is said in both offices, that they are regenerated by the Holy Spirit.'

We are particularly sorry, that we cannot compliment the preacher on his polemic abilities, because he has not aimed at displaying any other excellence; and our regret is the more poignant, when we reflect that he fills the pulpit of Wickliffe.

Art. XVII. *The End of the Upright, Peace.* A Sermon, occasioned by the Death of Mr. James Whatman Lobb, of Southampton, who departed this Life, Dec. 5th, 1806, aged 40 years. By David Bogue. pp. 40. price 1s. Williams, 1807.

THE death of an eminent Christian is an interesting subject for reflection; amidst the pleasure of sympathy with the departing saint, there is abundant occasion for regret and anxiety. "Help, Lord, for the righteous ceaseth," is a very natural ejaculation of the mind; and it should be the prevailing wish of the survivors, and the principal effort of funeral addresses, that when a victorious veteran is summoned to receive his crown, many a rebel may return to the allegiance of Christ, fill up the ranks which he has left, and emulate his honourable example. To this object, Mr. Bogue's sermon is piously adapted; the character he has drawn of Mr. Lobb is one, which any reasonable man would feel solicitous to imitate; and the exhortations with which his discourse concludes, are well calculated to enforce the principles which the sketch of that character exemplifies. The words selected are Ps. xxxvii. 37. *Mark the perfect man, and behold the upright: for the end of that man is peace.* The character is considered, the manner in which it is displayed, and the principles on which it is formed; the end of that character, peace or felicity in heaven, and at the hour of death; the exemplification of this portrait, "the upright man," in the life and character of Mr. Lobb; the improvement to be made, by 'marking' and 'beholding' the disciple of Christ in life and death. Several parts of this sensible discourse might be quoted with propriety; we prefer the following passages, extracted from a summary of the Christian's principles.

'That God is infinitely glorious and excellent, to be loved above all, and to be obeyed in every thing which he enjoins; and that man ought

entirely to be devoted to him, to have no will but God's, and to live in a state of subjection to him in thought, word, and deed.

' That Christ is an infinitely compassionate Saviour; and that his disciples having been redeemed by his blood, delivered by him from condemnation and wrath, and admitted into a state of reconciliation and friendship with God, and having received a title to eternal glory, they ought to deny themselves, to take up their cross and follow him, and to live no longer to themselves, but to him who died for them and rose again.

' That communion with God is the highest happiness of human life. To maintain habitual intercourse with him in the exercise of faith and love, to meditate on him in his various relations, to desire his favour, to delight in the view of his perfections and government, and to receive from him communications of light and life; these, in the eye of the Christian, constitute the most exalted felicity which an immortal creature can enjoy, and in respect to which all other things are to be regarded in a very subordinate degree.

' That all the dispensations of providence are designed by the great Governor of the universe for the spiritual benefit of man, and therefore ought to be carefully improved in order to the attainment of the exalted ends designed thereby. Not to banish sorrow, but to have sin banished from his heart, and to come out of the furnace, not with as little suffering as he can, but as much as possible purified and refined from the dross of corrupt affections, is his ardent wish.

That a disciple of Christ ought to live habitually in the lively hope of eternal blessedness: and as this exceeds in sweetness whatever the world can give of joy, that he should shun every thing which would impair or destroy it, and cultivate every disposition and affection which would cherish its growth or increase its exercise.

' And that it is incumbent on every Christian to make it his business to promote the highest happiness of his fellow creatures. As divine knowledge, the favour of Jehovah, holiness in heart and life, and the peace and comfort resulting from thence are the highest good of man, that they are to be pursued as an object in importance next to his own salvation; and eminently conducive to the glory of God, the honour of Christ, and the welfare of the universe.

' These are the principles which reign in the heart of the upright and perfect man: they are contained in the sacred scriptures, and being transplanted thence into the soul, and daily watered from above with the showers of heavenly grace, they form the character which has been described.'

Art. XVIII. *A Sermon preached in the Parish Church of St. Mary Magdalen, Bermondsey, on Sunday, Jan. 25, 1807, for the Benefit of The Refuge of the Destitute, Cuper's Bridge, Lambeth. By the Rev. E. W. Whitaker, Rector of St. Mildreds and All Saints, Canterbury.* 4to. pp. 14. Hatchard. Rivingtons. 1807.

MR. WHITAKER's text, we acknowledge, prejudiced us against his sermon; it is the admonition of St. James, v. 19. 20. *Brethren, if any of you do err from the truth, and one convert him: let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and cover a multitude of sins.* The preacher will pardon us, that we suspected him of an intention to set aside the atonement of Christ, to plead

for the doctrine of works of supererogation, and to bribe the charity of his audience by the promise of eternal life as its reward. If this suspicion be a fault, we intreat him to charge it upon the numerous sermons and comments on this passage, which his clerical brethren have framed to such a purpose, in the plenitude of their pagan liberality. We are happy to class Mr Whitaker among those who have not so learned Christ; and to find him affirming that "there is encouragement sufficient holden out to us to apply all our powers to the work which the apostle enjoins, without supposing that he had in contemplation any other sins, than those of the person who might be converted." He proceeds, throughout this address, to excite the commiseration, and to claim the assistance of the benevolent, on Christian principles; and we think that individual, who could withstand such an advocate in such a cause, as truly an object of pity and of serious apprehension, as the wretched vagabond whose distress he should refuse to alleviate. As this laudable institution has not been very long established, it might have been well to subjoin, as an appendix to this discourse, a specific account of its nature and its purposes. We take the opportunity of observing, that it is designed as an asylum for the most vile and the most wretched of both sexes; to relieve them from urgent want, and from the necessity of persisting in criminal habits; and to afford the means of moral improvement: no qualification is required but that of misery. Every person who is acquainted with this metropolis must be aware, that there are multitudes but too well qualified; without character, without friend, diseased, destitute, and starving. We wish this serious and respectable sermon may obtain more general attention to an Institution, which offers help to those whom even all other charities exclude, and supplies an important chasm in the plans of British beneficence.

ART. XIX. *A new and appropriate System of Education for the Labouring People*; elucidated and explained, according to the Plan which has been established for the religious and moral Instruction of Male and Female Children, admitted into the Free School, No. 19, Orchard Street, in the City of Westminster; containing an Exposition of the Nature and Importance of the Design, as it respects the general Interest of the Community: with Details, &c. &c. By P Colquhoun, LLD. 8vo. pp. 93. Price 2s. 6d. Hatchard, 1806.

HAVING been instructed by the labours of Mr. C., as a magistrate, we are happy to meet him in the character of a philanthropist. In both these departments we have reason to give him the praise of uprightness of intention, and ability in the execution of his designs. At present, however, he only claims the merit of carrying into effect those plans, of which the honour of invention is due to others. To Dr. Bell, the author of that method of instruction which Mr. C. has adopted in his institution, he has given just commendation; but we were struck with the little notice which he has taken of the praiseworthy and successful efforts of Joseph Lancaster, in the same line of active benevolence, although he has, we presume, carried them to a greater length than any individual had previously done.

That, through ignorance, the morals of the lower order of society, in the metropolis, are awfully depraved, is a truth which forces itself upon the notice of every reflecting person; and in the opinion of Mr. C. that

whom no one can have better means of information, their progress in this respect is still rapidly retrograde.

To counteract, as far as possible, this state of things, in the city of Westminster, where the numerous children of the soldiery add to the mass of infantine population, the author has instituted a free school in which he has availed himself of those improvements in teaching, which we have just referred to, and of which the detail is given in the pamphlet before us. The plan consists in dividing the scholars into several classes, and committing the instruction of these classes to *tutors*, selected from the scholars themselves, over whom another order of superintendants is placed, called *monitors*, who secure the diligence of both tutors and scholars. Thus the executive departments are filled by the best qualified from among the instructed, while the duty of the master or mistress is reduced to such an attention to the general movements of the machine, as will keep its parts in regular motion and order. Other improvements are introduced in the process of teaching, such as impressing the knowledge of the letters on the mind of the pupil, by his forming them on coarse slates, and thus combining his attainment of writing, with that of reading; and advancing also his proficiency in both. To these elementary parts of learning, is added a very becoming attention to instruct the scholars in the principles of religion and morality; on which subject, it only remains for us to hope, that due care is taken to point out the true nature and place of the duties inculcated upon them, in the divine economy of human salvation. Without caution, in this particular, they will be apt to be misled, when informed that an attention to the advice given them will "not only add to their comfort in this world, but insure their happiness" in that which is to come. This, it will be recollected, is not the doctrine of the church of England. We cannot, however, approve of that part of the plan, even as a temporary measure, which keeps the children from public worship on the Sabbath, for the benefit of private instruction.

Fully convinced, with the worthy magistrate, that "the prosperity of every state depends on the good habits, and the religious and moral instruction of the labouring people," we regard, with the greatest delight, both as Christians and as Patriots, the increase of such benevolent institutions; and it gratifies us exceedingly to see such a list of eminent names, given in the appendix, as its conductors.

We earnestly hope that these improvements in the art of instruction may be extensively adopted in our charity-schools; by which means, the benefits of those institutions may be vastly enlarged. By this system, Mr. C. asserts that 120,000 children may be educated at no greater expense, than the 6000 annually assembled at St. Paul's.

An advertisement, however, from Joseph Lancaster, states that, by his system, 1000 children may be taught, governed by one master only, for 5s. per ann. each child, and which expense is presumed to be capable of still further reduction.

Art. XX. *Essay on the Origin of what is called Methodism*, and its Moral and Political Advantages. Addressed to Men of Reason and Religion; in reply to a Sermon preached and published by a Clergyman of Liverpool. By J. Fennell, 12mo. pp. 36. Price 6d. Baynes.

MR. Fennell uses the term Methodism in the same general sense which obtains among profane scoffers at divine grace, both in and out of

the pulpit; but as his eyes do not seem too weak to behold its value, nor his heart too hard to feel its influence, we find him the advocate, instead of the enemy, of vital godliness.

He has given a summary of his essay, in the "*Argument*."

- The necessity of divine influences to produce supernatural effects, or moral rectitude.
- The loss of this influence the cause of the decay of churches and states.
- The revival of it the origin of Protestantism, Puritanism, Quakerism, and Methodism.
- Vital religion always persecuted, and why.
- The zeal of the sects a great means of preventing the total decline of religion in established churches.
- Morality the main pillar of the State; and Methodism the best means of producing it where it was not, and promoting it where it is.
- National churches most endangered by men taking holy orders for the sake of its emoluments, having neither the spirit of their office nor a corresponding conduct.

These positions are forcibly though not methodically supported; his views of religious parties are cordial and catholic; he evidently ascribes so much importance to the actual renovation of heart and life, which is common to all pious men, that he is in a great measure regardless of their few and inconsiderable differences in opinion. Hence he is not ashamed to extol a Whitfield in company with a Wesley; and in reference to the success of both these eminent saints and their successors, he exclaims,

'Ye thousands of colliers, miners, labourers, mechanics, and manufacturers, &c. how have your hearts rejoiced at the sound of the feet of a Methodist preacher, bringing the tidings of salvation to your heathenish neighbourhood! how beautiful on the mountains were those who told you, in your own tongue, *Christ came into the world to save sinners*. You felt his power to save—you shook off the galling fetters of sin and all kind of immorality—no longer slaves to drunkenness and debauchery, idleness and profanation. You became what nothing but the power of God could make you—the astonishment of your ungodly neighbours—sober, clean, and industrious; meek, affectionate, and godly; good husbands, sons, brothers, servants, and what not; and the most loyal and useful subjects in the British dominions, who were before not much better than incarnate fiends, or the pests of society—you, even you, became Christians!'

The sermon by the Rev. Mr. Gildart, which he reviews, appears from the extracts given to have been a very remarkable one: so remarkable indeed, that we excuse Mr. G. from all blame in preaching or printing it, and charge the infamy of the slander which it contains, to the father of lies, the impure spirit, by whom he was unquestionably possessed. One of his maniacal extravagancies is that of supposing that the piety and good morals of the Methodists tend, not only to promote insanity, but to subvert the ecclesiastical and political establishment. Mr. F. with great reason retorts the stupid charge.

'Oh ye, who have already so grievously and openly revolted from the pure principles of the established church—ye preachers of Epictetus instead of Jesus Christ—ye who, by your lukewarm or ungodly lives, have brought religion into so much contempt, and, like the clergy of France, have made more infidels than you have made Christians—'tis your conduct that has endangered the subversion of the monarchy, by hosts of sceptics and unbelievers, the very tools of anarchy; and I am

verily persuaded, that this country is much indebted to Methodism that we have not been in the situation of our French neighbours. Alas for them! the sects were not tolerated there; the established church had its own will and its own way, and at last produced a *nation of infidels*!

This Essay is printed in a very cheap style from the most commendable reasons; the ability which it discovers inclines us to augur favourably of the Essays which Mr. Fernell announced some time ago in our Literary Intelligence, but in which notice his name was inadvertently omitted.

A.R.T. XXI. *Two Tracts*; 1st. Thoughts concerning the Uses of Clay Marl, as Manure; 2nd. Thoughts or Queries concerning the Uses of Agricultural Salts—in the Manufacture of Manure; and also, concerning the proper Modes of *decomposing* (decomposing) Pit-Coal, Wood, Peat, Soda, and Weeds, &c. By the Hon. and Rev. James Cochrane. Mawman. 8vo. pp. 65. Price 2s.

IT appears, that the first of these tracts owed its rise to a denial by Mr. Luke, the author of the View of the Agriculture of the North riding of Yorkshire, of marl being either found or used in that riding; Mr. C. proves, that there is very good marl, in many parts of that riding, and likewise in the counties of Durham and Northumberland: the marl of some places in these counties even proves to be richer in calcareous matter than that of Lancashire. Marl is stated to be found in great abundance on each side of the river Coquet, between Warkworth and Rothbury, Northumberland. Cubic rods of 64 yards are mentioned p. 15; this we do not understand; a cubic rod is fixed by English Statute at 166 $\frac{1}{4}$ cubic yards. We agree with the remark, that marl may remain two or three years upon the land without discovering any improvement, if it is not intimately mixed with the soil. The course of crops recommended by Mr. Holt is very good; but he must be a poor farmer, who does not know how to vary his crops to the soil and circumstances; one fixed course may do for the closet, but will not do for the field. The practice of saturating marl with the drainings of a farm-yard, is, we trust, what would be followed by every good farmer within the reach of marl.

In the quotation at p. 9. from Dr. Home, respecting the distinguishing characteristic of clay marl, there is a mistake, either by our author or the Dr. in omitting to mention that marl and all argillaceous substances require to be *dried* to a certain point, before they will fall down into a powder on being wetted or put into water: this remark applies to fuller's-earth and several other substances, which are not sensibly affected by immersion for any length of time in water, if they are not previously dried, although this essential circumstance has been so generally omitted in describing their properties.

The chief object of the second essay before us, is to recommend the manufacture of *Agricultural Salts*, as the author denominates them, consisting of sea-water, salt-brine, or a solution of rock-salt, boiled up with fresh peat from a bog; by which process Mr. C. imagines, that the peat will be partly decomposed; and that when double-distilled volatile alkali of coal, wood or peat, or inspissated or condensed urine of men, horses, or cattle, are added thereto, together with common mould or clay-marl, a compost of extraordinary fertilizing qualities will be formed. At p. 45, the author remarks, that when pit-coal, wood, peat, or sod, is decomposed, in the

kind of kilns used by Lord Dundonald for extracting coal-tar, the carbonaceous principle, under the denomination of thick and essential oil, is made soluble as to vegetation, by the volatile alkaline solution formed in the refrigeratory and condenser, when mixed with mould or clay; and thus Mr. C. supposes, that he can accomplish the grand desideratum of chemistry as applied to agriculture, in rendering carbon soluble in water for the purposes of vegetation. On the propriety of mixing alkaline plants, salt, or its solution, with clay-marl, we are much inclined to doubt; and we are not altogether satisfied of the good to be expected, from mixing coal-tar or oils with dried clay-marl: these, in small quantities as a top-dressing, may perhaps prevent the ravages of insects on young turnips and other crops.

A further object of the tracts under our review is, to recommend the puncturing of wood-work, that is to be exposed to the weather, by means of a tool with a number of steel points in it (of which a drawing is given) and afterwards heating the wood to expel part of the air, from the punctures, before applying a coat of mineral or coal-tar: our author recommends this preservative for the timbers and planks of ships and barges, as also for wood-work in general, or, that the same should be boiled in coal-tar before it is used: in recommending the latter process for the posts and rails used in inclosures, we are apprehensive that he has never duly considered or calculated the great expence of *boiling* in this, and the processes which he recommends for the manufacture of agricultural salts, even in the most favourable situations: our author's remarks on the rotting of the sods or paring of coarse lands, instead of burning the same, are entitled to the attention of practical agriculturists; to these may be added his Directions for Marling upon Ley, rather than upon ploughed Ground. We wish also to express our hearty approbation of the proposal for feeding horses as much as possible upon cut-clover, in open sheds, during the summer, for the purpose of making manure, instead of suffering their dung to be dropped in the fields, where the grass is destroyed or rendered patchy, a great part of the manure is dissipated by evaporation, and the remainder engenders swarms of noxious flies and insects.

ART. XXII. *Hints on the Education of Children*. By John Fawcett, A. M. 12mo. pp. 46. Price 4d. Button and Son, Crosby and Co.

THIS is a serious exhortation to parents to be indefatigable in the performance of what is their highest duty, next to the care of their own eternal welfare. And the author expresses his just astonishment that many who profess a concern for the latter, should so miserably and criminally neglect the former. We think that no small degree of blame attaches to the great majority of Christian ministers, for omitting, as we fear, a very frequent inculcation of this duty in the *detail*. Slight occasional references to it in general terms are of little use, since they neither impress its importance, nor explain its method, nor even give any precise notion of the ends to be attained. An illustration of particulars is absolutely necessary, especially for the humbler classes, for whose use this tract was particularly intended, and is judiciously adapted. The sacred precept to train up a child in the way in which he should go, is enforced with relation to the following series of articles: the knowledge and service of God—justice and honesty toward fellow-creatures—kindness and compassion—speaking truth—

abhorrence of profane language—obedience to just authority—habits of industry—self-government—good manners—the influence of example.

A benevolent earnestness pervades the whole, the duty is delineated in a very plain and practicable form, and the tract indicates much experience and observation. We hope no parent can read it without being prompted to a more zealous application to his important task. The short additional piece addressed to "returning prodigals," in a letter actually sent to several reclaimed young persons of a particular neighbourhood, is in a very interesting strain of pious congratulation and persuasion.

ART. XXIII. *Authentic Narrative of the Death of Lord Nelson*: with the circumstances preceding, attending, and subsequent to that event; the professional report of his Lordship's wound; and several interesting Anecdotes. By William Beatty, M. D. Surgeon to the Victory, &c. 8vo. pp. 100. with two Plates. Price 4s. Cadell and Co. 1807.

WE are obliged to Dr. Beatty for this authentic account of perhaps the most interesting event of the present century, though it does not contain many particulars that had not been previously communicated to the public. One circumstance, however, in the narrative, is not generally known; it is an expression of this illustrious chief, which must be important to all who consider the hour which snatched him from the service and the gratitude of his country, as that in which he entered on a new and interminable state of existence, and appeared before a scrutiny which is liable to no prejudice or error. Almost the last words he used were, to Dr. Scott the chaplain, "Doctor, I have *not* been a *great* sinner;" this we suppose to have been uttered as an interrogation, but no answer is recorded. It agrees with very many of the expressions recorded of Lord Nelson, in rendering it probable, that with great ignorance of the nature of Christianity, there was combined in him a strong disposition to serious piety. His last expression, which he repeated frequently, till utterance failed him, was "*Thank God, I have done my duty.*" Dr. B. states that the body was in a very sound state when landed at Greenwich, and refutes an idea that Lord Nelson's constitution was previously impaired, by describing the healthy condition of the viscera.

The direction of the fatal bullet is accurately described; and an interesting representation is given of its present state, with the lace and pad of the epaulette firmly attached to it; it did *not* strike any of his Lordship's ornamental insignia, and his Lordship had *not* been requested to lay aside or conceal those dangerous distinctions. His general instructions previous to the battle, and extracts from his private journal, commencing with his departure from Portsmouth, are subjoined.

The book is handsomely printed, and ornamented with a fine likeness, engraved by Scriven, from a painting by Devis.

ART. XXIV. *The Poet's Day*, or Imagination's Ramble; a Poem, in four Books, with an Eulogy on Britain, its Religion, Laws, and Liberties. By E. Warren, 8vo. pp. 160. price 4s. Hatchard, 1804.

THE *Poet's Day* is a poem in blank verse, divided into four parts, which are distinguished by the titles Morning, or a Contemplative Survey
M m 2

of Nature; Noon, or Reflections on Real Life; Evening, or Meditation in Retirement; Midnight, or the Day of Judgment. Under each of these a variety of topics are introduced, and the descriptive sketches are sometimes enlivened by narrative, and sometimes improved to moral and religious reflections. The author is evidently a woman of sense, feelings, and piety; and cannot meet with rigorous critics among those who prefer the qualities of the heart to the powers of the fancy. There are many passages however in the volume, which would be worthy of considerable praise in respect even of their poetical merit, if they had received all the finishing of which they are susceptible. One extract will shew how Mrs. W. regards the casual incidents that occur in the course of the day, 'and will' perhaps, be a sufficient specimen of her abilities.

'But hark! that sound was Death! the levell'd tube
Has brought yon straggler from the covey down;
Prone to the earth the hapless wand'rer falls;
It flutters, gasps, expires: and is this sport?
Sure 'tis a proof of man's degen'rate state,
If such were needful to attest his fall,
That e'en his very pastimes constitute
Him executioner of that dread doom,
Which, by his first transgression, was entail'd
On all existence in whatever form,
That springs from dust to breathe the vital air.'

ART. XXV. *Elements of Useful Knowledge*, in Geography, History, and other Sciences; drawn up for the use of Schools, in questions and answers, by J. Allbut, Master of Bromsgrove Lickey School. Eighth edit. in 10 parts. Coloured paper, 12mo. pp. 120. Price 3s. 4d. Button, 1806.

"THE author of this little work, drew it up originally for the use of his own pupils; and was only induced by the solicitations of friends to permit a number of copies to be printed off. He is convinced by experience, that children might be taught much earlier than they usually are, the elementary principles of many sciences, if they were sufficiently simplified." The sale of seven large editions of this performance, is a strong testimony of its utility in practice; we must acknowledge, however, that we should not have predicted so much success. The other sciences noticed are astronomy, natural philosophy, chronology, grammar, and arithmetic. The work consists of definitions and explanations, which are tolerably correct, but very scanty. The extent of the plan, and we think too the price of the book, demanded a greater amount of information.

Art. XXVI. *Thoughts on the Marriages of the Labouring Poor*; containing instructions for their conduct before and after entering into that important state; with four authentic and moral stories, illustrating the subject, by Thomas Kelly, 12mo. pp. 90. Price 1s. 6d. Kearsley, 1807.

EVERY effort to ameliorate the condition of the middling and lower classes of society, deserves due encouragement; nor should the ob-

security of any projector for this benevolent purpose prevent a fair examination of his designs and endeavours. The author of this essay appears to be a sound patriot, and he is "poor and friendless, declining in years, and having a family to maintain by his daily labour." Mr. K. first directs his thoughts to the character of the husband. He very properly observes, "that the miseries endured by the labouring married men of the united kingdom, arise principally from their own thoughtlessness and imprudence." He then states what he conceives to be the *causes* of these miseries, under six heads, viz.—The want of due preparation for the important state of matrimony—the neglect of choosing a proper partner for life—want of economy after marriage—neglect of their children's education—the custom of suffering their families to be idle—the pernicious habit of drinking.

In the second article, on the character of the wife, the author states the causes of the failure of "young women's expectations of matrimonial happiness." These are—the neglect of serious consideration and due preparation for matrimony—want of caution in choosing a husband—inattention to the arduous duties of the wife and mother.

In the discussion of these topics, the author offers many salutary hints of caution and direction to the inexperienced of both sexes. He suggests also some good remarks on the education of youth, and strongly recommends parents to pay attention to the particular genius and taste of their children. He reprobates, with merited severity, the custom among tradesmen of employing men in the duties of the shop, and the employment of young women as porters. This practice arises from disgraceful feelings, and leads to the most deplorable consequences. The general interference of the *ladies*, might effect a complete reformation; but we cannot expect the removal of the grievance from the same principles which introduced it.

The moral stories have too much of the air of fiction in them to pass for authentic narratives, and can answer little good purpose. Mr K's morality is obviously defective, though his intentions are laudable, and the terms morality, religion, and going to church, often occur. We cannot tolerate his frequent irreverent exclamations; nor approve of Sunday visiting. Equally abhorrent from scriptural truth are the ideas, that a drunkard, and a libertine have "a native goodness of heart;" and that a dying highwayman should be made, in a tone of exultation, to pray, that his present sufferings may atone for his past crimes! Many persons, we fear, deceive themselves with these preposterous and presumptuous notions.

Art. XXVII. *Hints for Religious Conversation*, with the afflicted in mind, body or estate; and with such others as stand in need of spiritual assistance. By the Rev. Mr Richards, formerly of Trin. Col. Oxon. The sixth edition, with an Appendix, &c. pp 48. Price 1s. Williams and Co. 1807.

THIS pamphlet comprises several other tracts in the appendix, beside the excellent hints of Mr. Richards. These are, Directions for promoting religion in ourselves and others, by the same author—Bishop Wilson's materials for talking familiarly with children and ignorant persons—Sir J. Stonhouse's various means of doing good spiritually and bodily—Bishop

of Durham's means of facilitating the religious instruction of the poor. To these are added several suitable forms of prayer for visitation of the sick, some of them from the church service, and others from Sir. J. Stonhouse. The whole collection is evidently designed, and will prove very useful, as a companion and guide for the benevolent Christian. Recommendations of other tracts and larger works, suited to the circumstances of different persons, are properly supplied in various parts of the publication.

Art. XXVIII. *The Youth's Museum*; or Dialogues and Essays, for the amusement and instruction of the rising Generation. By Adam Taylor, 24mo. pp. 68. Price 6d. Longman and Co. 1806.

THE author of this little book first composed most of these papers for a periodical work; and at the request of several parents and tutors, he has collected them together, and added a few original pieces. There are eleven separate numbers, and among them will be found a true story, an enigma, a fable, and dialogues. We deem every thing of importance which affects the mind of an immortal being, at the most impressive period of its existence; and therefore notice this work, as harmless, and adapted to amuse and perhaps instruct the youthful reader. The wood cut should have been better executed, as the subject is interesting.

Art. XXIX. *Plan til Forbedring ved den offentlige Guds dyrkelse, &c.* A Plan of Improvement in the public Worship. An Essay, by P. O. Boisen, Bishop of Lolland and Falster. Copenhagen. 1806.

SINCE the year 1685, when a new church service was enacted by Christian V., and made universal throughout the Danish dominions, no material alteration has taken place in the public worship of that country, except that the exorcism formerly used in the ceremony of baptism has been abolished. The Danish clergy have long felt the necessity for a new ritual, which might be better suited to the greater refinement of religious views, as well as the progress of civilization among the inhabitants. The attempt was made several years ago in the dutchies of Sleswic and Holstein to accomplish this desirable end, and a new *Agend-Buck*, or ritual, was published and authorized for those states in the year 1796. It is now invariably used there, except in some districts, where, we understand, the peasantry and lower classes of the people resisted its introduction. The author of the present plan, has partly availed himself of this local ritual. Having completed his performance, he submitted it to the Danish government, requesting that, before any final resolution was formed on the subject, it might be printed, in order that intelligent divines in all parts of the country, might have an opportunity of expressing their opinion, and suggesting any corrections or improvements. To this modest and judicious proposition, the Danish government, with its usual eagerness to promote the moral advantages of the people, immediately assented. It instantly ordered that the bishop's plan should be printed; that N. E. Halle, D.D. and bishop of Zealand, F. Münter professor of divinity at the University of Copenhagen, and Mr. C. L. Lassen of the Royal Danish chancery, should be a committee for examining the plan, together with the observations which others might communicate, and judging how far it might be worthy of general adoption; that all observations whatever, must be

transmitted to that committee before the end of September, 1806; and that the result of this committee's discussion should be presented to his Majesty before the end of the year. Hence it is confidently expected that a new and improved liturgy for Denmark and Norway will be published in the course of the present year; and it is generally wished, we understand, that the greater part of Dr. Boisen's suggestions may be adopted.

In a short introduction, wherein the author makes some pertinent observations on the great importance of the public worship, he at length meets the objection of the impropriety of innovations in religion. "Let none," he says, "call such an alteration, an alteration in the faith. Let us make a distinction between the true Christian religion, and the public worship. The former is eternal and invariable; the latter can and may, and ought to be altered, it has often been altered, and is different from ours in many other countries, where the same God is adored. We should worship him in spirit and in truth. The heart with which he is worshipped should be pure, humble, and pious. But the manner in which the heart is to express its devotions externally may, and should be altered, as mental illumination advances, as language, manners, and customs are changed."

The principal features of the plan are briefly these:

The author proposes throughout, new prayers, which, upon the whole, must be considered incomparably preferable to the old ones; they all turn upon practical religion, without interfering with the peculiarities of theological systems.

Instead of prescribing certain fixed prayers for every Sunday, or day of worship, the author proposes a copious set of prayers treating of different subjects, and adapted to various occasions (for instance: the mercy of God; the justice of God; the providence of God; the atoning death of Christ; Christ the pattern of our imitation; we should do to others, as we wish they should do unto us; on new year's day; after harvest, &c.) out of which the clergyman is every time at liberty to choose such as he may think the most applicable to the day, and to the subject of his sermon. The author disapproves of the constant use of any certain prayer or prayers, on more than one account, especially because he supposes that an unvaried repetition of the same service lulls attention to sleep, and is injurious to rational devotion. He particularly wishes that the Lord's prayer should never be used more than once in one service; as he is of opinion that too frequent a repetition derogates from its dignity and impression.

The order of Baptism is materially altered. In conformity with his main principle of securing attention by variety, he proposes a set of different formulæ, which may be applied as circumstances direct. He differs widely from the framers of the old form, in his opinion of this rite; having objected to the mystical, and often grossly superstitious ideas that have been associated with it, he conceives that its true object and end is to act as "a strong motive to the child in future, to seek the knowledge of that religion, unto which it has been consecrated; as an impressive admonition to all present, that they do not set evil examples, or give scandal to the child, but contribute as much as lies in their power to its Christian improvement. It is a most solemn obligation on the parents to educate the child to become a good Christian, &c." p. 203. The author warmly recommends that parents should be sponsors themselves.

Confirmation is not in Denmark administered by the Bishops, but by the clergymen of each parish, once or twice a year. It is preceded by a regular course of instruction for six months or more, as circumstances may require; and this instruction is esteemed one of the most important duties of the clergy.

The Danish laws, as well as the Swedish*, direct that no person shall be admitted to the Lord's supper, nor allowed to take oath, to marry, or to fill any employment under government, who is not confirmed. In the order for this institution, the author has proposed but few alterations.

The Lord's supper. For the administration of this sacrament, the author has composed a set of forms, which differ materially from the ancient ritual. The striking distinction is, that instead of running upon the peculiar dogma of the Lutheran system, the *real presence*, the form proposed takes for its object the words of Christ: *do this in remembrance of me.* The *presentia realis* is not contradicted, but is passed over with silent neglect.

The form of *solemnization of Matrimony* has also undergone a great alteration, the nature of which may be conjectured from the foregoing remarks.

With respect to the *burial of the dead*, the author makes some just and ingenious observations on the propriety of maintaining certain solemnities on this occasion; and very seasonably exhorts his countrymen to keep their church-yards with more neatness and decency; for this point of decorum is notoriously neglected in Denmark. We are rather surprised that our reformer should have made no greater alteration in this service. The old form is very short, and very dry. When the coffin is deposited, before the grave is filled in, the minister throws a little earth on the coffin, and pronounces these words: "*out of earth thou art come; unto earth thou shalt return; from the earth thou shalt again arise.*" These are all the words used on the occasion. Instead of which the author only proposes to substitute the following sentence, as more consoling to the feelings of the spectators: "*Jesus Christ died; but he liveth; our brother also liveth.*" But is this all that may be said to the purpose on that solemn occasion? When should the hearts of men be more open to religious impressions, than when they accompany their departed friends to the grave, when they not only acknowledge and believe, but see and feel, the vanity of all that is earthly? Surely a short and suitable address of prayer, consolation, exhortation, and serious admonition, could never have a better chance, than at such a moment, of producing the most beneficial effects. This deficiency is the more remarkable as it is in opposition to the author's main principles; that of providing a variety in the service, and that of securing a suitable practical effect.

¶ For this article we are indebted to a highly respectable clergyman of the Lutheran church; we have not an opportunity of ascertaining exactly *how far* the Bishop's predilection for practical religion has superseded his direct reference to the doctrines of scripture, and whether superstition in the old ritual has in no instance been supplanted by indifference in the new.

* See Ecl. Rev. Vol. II. p. 1028.

ART. XXX. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

The Memoirs of John Lord de Joinville, Grand Seneschal of Champagne, written by himself, and translated by Thomas Johnes, of Hafod, Esq. M. P. are on the eve of publication. They contain a History of Part of the Life of Louis XI. King of France, surnamed St. Louis, whose contemporary and friend Joinville was, as well as his comrade in all his wars. An account of that King's Expedition to Egypt in the year 1249, is included in these volumes. They contain many historical facts not noticed by other Historians, and exhibit a picture of the times to which they refer. Mr. Johnes has added the notes and dissertations of M. Ducange, together with the dissertations of M. Le Baron de la Bastie on the Life of St. Louis, and of M. L'Evêque la Ravaliere, and M. Falconet, on the Assassins of Syria, from the "*Memoires de l'Academie de Belles Lettres et Inscriptions de France*." This is the second of the old French Historians which has been submitted to the Hafod press in an English translation.

The Chronicles of Monstrelet, who took up his history from the year 1400, where that of Froissart ended, and brought it down to 1467, will be the next work in the series edited by Mr. Johnes, and ranging after Froissart, forming a necessary continuation of those interesting and popular chronicles. Monstrelet gives a copious and authentic account of the Civil Wars between the Houses of Orleans and Burgundy, the occupation of Paris and Normandy by the English, the expulsion of the latter, and other memorable events both in France and other countries. We understand that the translation of the first volume is finished, and that by great good fortune it has escaped that calamity which happened at Hafod, on Friday the 13th of March.

Mr. Johnes, has also just finished The Travels of the Lord de la Brocquiere, Esquire, Carrier to Philippe le Bon, who returned from Jerusalem to France overland, about the year 1485, and reduced the account of his journey to writing, by command of the Duke his master. This author, little, if at all, known to the general

reader, treats his subject with that ~~simplicity~~ so characteristic of the period to which this indefatigable translator has devoted his labours.

Mr. George Bennet, who is recently returned from the continent, has in the press, and in a state of great forwardness for publication, a work to be entitled, "A view of the present state of Poland," which country he lately visited. It is to contain a description of the face of the country its villages, towns, &c. and a particular account of the peasantry, their persons, dress, and political condition; comprising also, some account of the customs and manners of the Poles, with a cursory view of the changes which have taken place consequent upon the dismemberment of their country.

Dr. Charles Fothergill is now engaged in preparing a work for the press, which can scarcely fail to excite very great interest. With a view of clearing up some doubtful points in the zoology of Great Britain, in the course of last spring he made a voyage to all the northern isles, comprehending the Orkades, Shetland, Fair Isle, and Fylde, and remained amongst them during the greatest part of the year, employed in the investigation of their natural history. antiquities, state of their agriculture and fisheries, political importance, manners, customs, condition, past and present state, &c. &c. a general and particular account of which will shortly be given to the public, accompanied by maps and numerous engravings; containing the fullest and most complete description that has yet been published of those remote and hitherto neglected regions.

Mr. Clapham has nearly ready for publication a Selection from Skeaton's Sermons.

Mr. Bicheno has in the press a second edition of his "Restoration of the Jews," to which he has prefixed a brief History of that singular People. He is also about to publish a Supplement to his "Signs of the Times," with an Answer to Mr. Faber's Objections in the second edition of his Dissertation on the Prophecies.

A third volume of the Evangelical Preacher is preparing for publication. The former two volumes of this work have been fa-

avourably received by the religious of all denominations. This volume, like the preceding, is collected from detached pamphlets, now rarely to be met with.

Proposals have been printed for publishing by subscription, Conciliatory Animadversions on the Controversies agitated in Britain, under the unhappy Names of Antinomians and Neanomians. By Herman Witsius, D. D. Price 4s. in boards, to be paid for on delivery. Faithfully translated from the Latin, and accompanied with notes, by Thomas Bell, late minister of the gospel in Glasgow. The translation and notes, have been revised by four eminent ministers in Scotland, who unite in cordially recommending it to the public, viz. Rev. Messrs. Brown of Whitburn, Brown of Gartmore, Dick of Glasgow, and Graham of Calton.

Next month will be published, in two editions, (fine and common) a new work, entitled, "Christian Classics," containing selections from the best moral and religious writers.

It is proposed to publish by subscription, a print, to be engraved by Anthony Cardon, Esq. from the original painting, by Richard Westall, Esq. R. A. representing the most affecting Farewell of Mrs. Shaw to her Husband, as described by that poet in his celebrated monody. The size of the print to be seventeen by twenty inches. The price, one guinea; proofs, and prints in colours, two guineas. Half to be paid at the time of subscribing, the remainder on the delivery of the Print, which will certainly take place, at Christmas, 1807.

It is also designed to publish, as a companion to the above, a print from the much admired character of *Fidelia*, as described in the 449th number of the *Spectator*. It will be engraved by Louis Schiavonetti, Esq. The same size (seventeen by twenty inches) as the drawing by Mr. Westall, and subject to the same conditions as the former print. Either print may be purchased separately.

A print from the beautiful cabinet picture of the Procession of Chaucer's Pilgrims to Canterbury, painted by Mr. Stothard, and lately exhibited, is to be engraved in the line manner by Mr. William Bromley.

Mess. Clementi propose to publish by subscription, the Canzonets and Madrigals of Thomas Morley, Mus. Bac. Oxon. 1588. The work to contain in one volume twenty Canzonets for three voices, and twenty Madrigals for four voices, carefully arranged from several manuscript

copies of established authority. A concise account of Morley's Life will be prefixed to the work.

Sig. Giuseppe Lanza, Sen. has issued proposals for printing by subscription, a Treatise on Singing, containing the necessary instructions for all descriptions of students, from children of five years old to the most advanced in the science. The price to subscribers, one guinea and a half; to non-subscribers, two guineas. The work will be published as soon as there are four hundred subscribers.

Mr. Bunting, of Belfast, has announced, that he will shortly publish the second part of the Collection of the Ancient Music of Ireland.

To be published by subscription, respectfully dedicated (by permission) to the Right Hon. Lady Frances Harpur, Dr. Watt's Divine and Moral Songs for Children, set to Music in a familiar style, as Solos, Duettos, and Trios, with an Accompaniment for the Piano-forte, by B. Jacobs, Organist of Surrey Chapel. This work will comprise thirty-six pieces, and be delivered to subscribers at ten shillings and sixpence; but no money will be received till the delivery of the book.

The Eloquence of the British Senate, or Select Specimens from the Speeches of the most distinguished Parliamentary Speakers, from the beginning of the reign of Charles I. to the present time, with biographical, critical, and explanatory notes, in two octavo volumes, will appear in a few days.

A very interesting work, by a member of the University of Oxford, will speedily appear in three volumes, under the title of "*Oxoniana*," consisting of anecdotes and facts relative to the colleges, libraries, and establishments of Oxford, with extracts from, and accounts of, the curious unpublished manuscripts with which that university abounds; accounts of celebrated members, professors, &c. so as to comprize a history of the rise and progress of that ancient seat of learning.

Mr. Southey is preparing for publication two volumes of Poems and Miscellaneous Essays, by the late H. K. White, of Cambridge; a most excellent and admirable man, whose genius bade fair to have placed him in the first rank of English Poets. The work will be accompanied with a Life of the Author, and will be embellished with his portrait and four other plates.

The Military Annals of Revolutionary France, from the beginning of the last War to the end of the present Year 1807.

will be published by subscription, in four large volumes, quarto, by the author of "The Revolutionary Plutarch," &c. &c. assisted by a general officer, and by other eminent military characters. Besides maps of the countries which have been the theatres of war, and plans of encampments, sieges, and battles, these volumes will be embellished with portraits of all the commanders-in-chief, and of every other general who during the above period has been admired for genius or talents, or reprobated for errors or incapacity. Subscription, twelve guineas.

Dr. H. Robinson, of Edinburgh, has nearly ready for publication, Discourses on the Nature of Inflammations, and the History, Theory, and Cause of the Venereal Disease; and he will also shortly publish a work on the Natural History of the Atmosphere.

Dr. Hamilton, of Bury St. Edmunds, will publish in the course of next month, Observations on the Utility and Administration of *Digitalis* in Hydrothorax and Consumption.

Mr. Malcolm has lately sent a new work to the press, under the title of "Historical Anecdotes, illustrative of the Charities, Manners and Customs, Eccentricities, Religious and Political Dissentions, Popular Tumults, Amusements, and Dress of the Inhabitants of London, during the Eighteenth Century, with a general Review of the Domestic and Ecclesiastical Architecture, Sculpture, &c. &c. now extant in the Metropolis of Great Britain." In order to render the work as intelligible and complete as possible, numerous prints are to be introduced in classes, particularly under the article of dress, which will be progressively delineated from 1700 to 1800. Domestic architecture, from the earliest date in London to the present time; sculpture, as exhibited in monuments for the dead, in the same manner with specimens of the fronts of churches, steeples, altars, pulpits, font, &c. and picturesque sketches, calculated to give the general character of streets and places in and round the metropolis.

The Oriental Library of the late Tippon Sultan, which on the capture of Seringapatam, was preserved entire, and consisted of 2,000 volumes of Arabic, Persian, and Hindostanee manuscripts, was shortly after that event conveyed to Calcutta, and deposited in the College of Fort William, where it much facilitated the labours and pursuits of the professors and students of those languages. This library was, in the year 1805, minutely examined by the Assistant

Persian Professor, Captain Charles Stewart, and a Descriptive Catalogue, explaining the subject of each volume, memoirs of the author, &c. formed of its contents. Since that gentleman's arrival in England, and appointment to the East India Company's college at Hertford, he has revised the work, and added an appendix, containing specimens in the Persian language (accompanied by a translation) from the principal authors quoted in the catalogue, rendering it not only a useful book to the oriental student, but desirable by every person wishing for information on such subjects, or curious of knowing the nature and extent of Mohammedan literature, which, it must be remembered, had arrived at a great degree of splendour when Europe was overcast with ignorance and barbarism. For the convenience of foreigners, to whom the English letters may not give the exact pronunciation of an original word, the titles of the books will be also printed in the Arabic character. The work is now in the press, and will consist of from 250 to 300 pages. As only a small number of copies will be printed, persons wishing for it are requested to make an early application to Messrs. Longman and Co. where a specimen of the book may be seen.

Mr. Thomas Hope has in the press a work entitled Household Furniture and Decorations, executed from designs by himself; it will consist of Perspective and Geometrical Views of apartments, with their Chairs, Tables, Sophas, Candelabras, Chandeliers, Tripods, &c. &c.

An octavo edition will soon be published of Mrs. Carter's Translation of Epictetus.

A new edition of the British Essayists, in forty-five volumes, is now in the press. This work, a very large impression of which was published so late as 1803, is nearly out of print. The editor has made considerable alterations and additions to the historical and biographical prefaces; and the *Looker-on* will be added to this new edition, by a different arrangement of the volumes, but without increasing their number.

In the press, and speedily will be published, in three volumes, 18mo. The World of Fashion; with illustrations, scandal, histories, and characters. Written by Alfred Allendale, Esq. M.P. F.R.S. F.S.A. LL. D. &c.

Mr. Olinthus Gregory, A. M. of the Royal Military Academy, has now in the press a Translation of the Abbé Haüy's valuable work, entitled, *Traité Élémentaire de Physique*, with notes, historical, illustrative, and critical. The translation which will

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make two handsome octavo volumes, will be published in a few weeks; and in conjunction with Mr. Gregory's Treatise on Astronomy, and his Treatise of Mechanics, (a new edition of which is just published) will constitute a complete course of Natural Philosophy, including every important discovery of modern times.

The new edition of the English Poets, which has been in the press for some time, is now in a considerable state of forwardness. This collection embraces, not only the series published by Dr. Johnson, but also as much of the ancient poets, from Chaucer to Cowley, as appear necessary to illustrate the rise and progress of English poetry. Dr. Johnson's series will also be brought down to the present time, by the addition of our most popular authors, from Lyttleton to Cowper. The lives of the poets not included in Dr. Johnson's collection, are written by Alexander Chalmers, Esq. F. S. A. The last volumes will contain the best English translations, by Pope, Dryden, &c. &c.

S. E. Bridges, Esq. has a small volume of Poems in the press, which will appear in the course of next month.

A short Latin Poem on the battle of Trafalgar, with an English prose translation, will be published early in this month.

In the press, *The Groans of the Talents, or Private Sentiments on Public Occurrences*; in a series of Poetical Epistles from *Ex-M-n-st-rs* to their Colleagues, most wonderfully intercepted: to which are added, Notes, critical, explanatory, and edifying.

The Rev. Thomas Kidd, of Trinity College, Cambridge, proposes to publish a new edition of the *Iliad* and *Odyssey*; of which, in the *Iliad*, the Townleian Codex, aided by the Marcian MSS. and a faithful collation of the Harleian copies, will form the groundwork. It is intended at present, to insert the Digamma in the text, on the authority of the great Bentley, whose unpublished papers on the *Iliad* and *Odyssey* will, through the kind permission of Trinity College Cambridge contribute to enhance the value of this edition. The body of variations from the Vienna, Breslaw, and Moscow MSS. published by professors Alter and Heyne, as well as those gleaned by a re-examination of the MSS. consulted by Barnes, will be classed according to their respective merits under the text, and incorporated with an accurate collation of the first, second Aldine, first Strasburgh, and Roman editions; the peculiarities also of the venerable document dispersed through H. Stephani *Thesaurus Ling. Gr.* will be specified in their proper places. The text of the *Iliad*, with the variations, will be given in two volumes, octavo. A supplement to the Villousian

Scholia, from the Townleian and Harleian transcripts, with short notes, will form the third volume; and a fourth volume will contain the text to the *Odyssey* with various lectures, to be introduced by fac-similes of the characters and descriptions of the respective MSS. engaged in the service of the text; to which will succeed a small volume of Scholia, chiefly from MSS. with short notes, a dissertation upon the genuineness of *Od. Ω*, a collation of the pp. of *Ed. Rom. Bas.* of Eustathius, with the omissions of the latter, and application of the Digamma to the remains of Hesiod.

The new edition of the Biographical Dictionary is in a considerable state of advancement, and will probably be extended to eighteen volumes. So copious are the additions and alterations, that this edition, in many respects, may be considered as a new work. Besides the addition of several thousand lives of persons of literary merit, of all nations, a regular series of references will be given throughout the whole; a labour which, although it has delayed the work for some time, will add greatly to its utility.

An octavo edition of Dr. Jortin's *Life of Erasmus*, under the superintendence of Drs. Raine and Henley, will be published shortly.

A life of George Morland, embellished with twelve elegant sketches, by Dan, will shortly appear.

An edition of the *Life of Dr. Beattie*, by the late Sir William Forbes, in octavo, will shortly be published.

The Rev. John Wool has nearly ready for publication, a second volume, in quarto, of *Biographical Memoirs of the late Rev. Dr. Joseph Warton*: with a selection from his Poetical Works, and a Literary Correspondence between Eminent Persons, left by him for publication.

Mr. Mackenzie, of Huntingdon, is preparing for the press, *Memoirs of the Life and Writings of Calvin*, accompanied with *Biographical Sketches of the Reformation*, comprized from the Narrative of Theodor Beza, and other Documents.

Lient. Collins will soon publish, in a duodecimo volume, *Voyages in Portugal, Spain, Italy, Asia Minor, Egypt, &c.* from 1796 to 1801.

Proposals are circulated for publishing by subscription, dedicated by permission to John Soane, Esq. R. A. an Architectural and Scientific Investigation of the Cathedral Church of St. Paul, London, illustrated by Plans, Elevations, Sections, and Parts at Large, from actual measurement; with an Essay on the Life, Writings, and Designs of Sir Christopher Wren, by James Elmes.

Architect. To collect, in one view, the most valuable parts of his greatest work, the Cathedral Church of St. Paul, London; to trace its history, and to supply what is wanting relative to the biography of this distinguished man, are the main objects of the present work. The introduction will contain various matters relative to the subject: as a brief account of the several edifices that have stood on the site of the present church; with their revolutions, destructions, and subsequent re-erectiōns: accounts of Sir Christopher Wren's works, architectural, mathematical, &c. with such notices of his public and private life as the author has been able to collect from the following sources: the Transactions of the Royal Society; the public libraries of Oxford and London: Records in the Board of Works; scarce and valuable publications, contemporary and later; and private information. An appendix will contain copies of such original documents as are cited in the body of the work.

Proposals for publishing by subscription, under the patronage of His Grace the Archbishop of Canterbury, a series of Twelve Perspective Views in Aquatinta, of the Interior and Exterior of the Cathedral Church of Canterbury, are circulated by Mr. Charles Wild. The plates, measuring 12 inches by 10, will be printed on the best atlas quarto paper, accompanied by two plans, of the structure at large, and of the undercroft, on a scale of one inch to 21 feet, and by a descriptive letter-press, printed in a suitable style of elegance. Subscriptions will be received, one half at the time of subscribing, and the other on the delivery of the work in the month of June next. Price in boards, three guineas; proof impressions, four guineas and a half; coloured impressions, five guineas. The order of subscription will invariably regulate the delivery of the impressions; and those in colours will be tinted with the closest possible adherence to general effect, from sketches made on the spot.

It may not be deemed irrelevant to intimate the author's intention of pursuing

throughout the whole of those magnificent structures, our national cathedrals, a corresponding mode of portraying their architectural beauties and peculiarities, with that adopted in the proposed publication of the Cathedral of Canterbury, should its plan and execution be found sufficiently deserving encouragement to promise support in so expensive and arduous an undertaking.

Mr. Bewick, of Newcastle upon Tyne, who has so highly gratified the public by his Graphic delineations of the Animated World, is at this time engaged on a series of Engravings of British Vegetables useful in diet, medicine, and the arts. The letter-press of the work to be written by that industrious and zealous botanist, Dr. R. J. Thornton. Two editions will appear, in royal and demy octavo, corresponding with the quadrupeds, birds and fishes of Mr. Bewick; and the typography will be executed in the best style, by one of the new Stanhope presses.

SPAIN.

A Voyage Pittoresque of Spain is announced in the gazette of that kingdom. It will consist of sixty or seventy numbers, each containing six plates, and the whole forming four very large folio volumes. The plates will be executed by the most skilful masters of Madrid and Paris. The Spanish text will be composed by Father Roxas, a religious Augustine: a corresponding French text will be prepared and edited by M. Alexander Laborde, who is associated with the Spanish editor, in this very extensive and magnificent undertaking. The price of each number will be 80 reals on good paper: 130 reals on fine vellum paper.

HUNGARY.

M. Kőrösi, a Wallachian by birth, has published an *Ortographia Latino-Wallachica*.

A literary Hungarian Gazette is lately undertaken at Pesth: it is intended for Hungary only.

Many other works on theology, morals, education, &c. have lately been published in this language, to which very great attention is now paid.

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

View of the Agriculture of Middlesex; with Observations on the means of its Improvement, and several Essays on Agriculture in general. Drawn up for the consideration of the Board of Agriculture and Internal

Improvement. By John Middleton, Esq. 2d Edition revised, 8vo. price 12s in boards.

BIOGRAPHY.

The Life and Writings of Mr. Tanners, of Exeter, by Dr. Hawker, D. D. with Mr. T.'s Portrait, 8vo. 3s.

Memoirs of the Life and Writings of the Hon. H. Home, of Kaimess, one of the Lords Commissioners of Justiciary in Scotland : containing Sketches of the Progress of Literature, and Improvement in Scotland, during the greater part of the 18th century. By A. F. Tytler, Lord Woodhouselee. 2 vols. 4to. 3l. 3s. ; royal, 5l. 5s.

EDUCATION.

Moral Tales for young people, by Mrs. Henry, late Miss Mitchell, author of *Moral Tales for young persons*, in 2 vols. &c.

The School Atlas ; or Key for Goldsmith's Geographical Copy-Books, royal 8vo. 5s. boards.

Les Voyages de Cyrus : par M. Ramsay 2de. edit. revüe et soignée par N. Wanostrucht. 12mo. 4s. bound.

An Introduction to Geography, intended chiefly for the use of schools : by Isaac Payne, 2s. 6d.

The Young Naval Hero ; or, Hints to Parents and Guardians, on educating young Gentlemen for the Navy, 2s. 6d.

Rays of Genius, collected to enlighten the Rising Generation. By T. Tomkins. 2 vols. 15s. fne. 1s.

FINE ARTS.

Lectures on the Art of Engraving, delivered at the Royal Institution of Great Britain, 8vo. price 10s. 6d. boards. by John Landseer, Engraver to the King and F. S. A.

Scottish Scenery—Twenty Views, engraved by W. Byrne, F. S. A. from pictures by E. Walker. F. A. S. E. with brief descriptions, oblong medium 4to. Common 1l. 11s. 6d. Large 2l. 11s. 6d.

HISTORY.

The Ancient and Modern History of Nice ; comprehending an account of the foundation of Marseilles, by J. B. Davis, M. D. 8vo. price 8s. boards.

Authentic Materials for a History of the Principality of Malta. By W. Eton, Esq. 8vo. 6s.

An History of Jamaica, with Observations on the Climate, Trade, Productions, Customs and Manners of the Inhabitants ; to which is added, an illustration of the advantages which are likely to result from the Abolition of the Slave Trade. By R. Renny, Esq. 4to. 1l. 7s.

LAW.

The Trial of Sir Home Popham, holden on board his Majesty's ship *Gladiator*, on Friday the 6th of March 1807 ; including a complete copy of his defence, taken from the original. 4s.

The Aliens or Foreigners Guide ; intended as a Key to the Regulations established under the Act of 43d Geo. III. with respect to Aliens. By W. H. Brooke, Esq. 2s. 6d.

The Trial of Sir J. Piers, for Crim. Cou. in the Court of King's Bench, Dublin, 12th of Feb. 1807. 2s.

The Trial of J. Holloway and Owen Haggerty, for the Murder of Mr. Steele 2s. 6d.

MEDICINE.

A Practical Synopsis of the Materia Alimentaria and Materia Medica. 2 vols. 13s.

Engravings of the Arteries, illustrating the 2d. Vol. of the *Anatomy of the Human Body*, by J. Bell, Surgeon ; and serving as an introduction to the *Surgery of the Arteries*, by Charles Bell, Surgeon ; 2nd edition, royal 8vo. price 1l. 1s. boards.

MISCELLANIES.

The Works of Samuel Johnson, LL. D. a new edition in twelve volumes, royal 18mo. with an Essay on his Life and Genius. By Arthur Murphy, Esq. Price 2l. 8s. boards.

Transactions of the Missionary Society, No. xvii. 1s.

Baptist Periodical Accounts, No. xvi. 8vo. 1s.

The Spirit of the Public Journals for 1806. 12mo. Price 6s. boards.

A Few Remarks on a Piece of Criticism in the last Number of the Edinburgh Review. By W. Hunter, Esq. 6d.

A List of Bankrupts for the last Twenty Years and Six Months. 8vo. 1l. 10s.

The Architect, a Farce, by the late Mr. Nicholas Gypsum, with Notes and Preface by the Editor. Dedicated to the Architects of the United Kingdom. 2s. 6d.

A Critical Catalogue of the Pictures now exhibiting at the Gallery of the British Institution, Pall-Mall. 3s. 6d.

Miseries of Human Life. By J. Beresford, A. M. Vol. II. 8s.

NATURAL HISTORY.

The History of British Birds, with 12 coloured Engravings of Birds, their Nests and Eggs. 5s.

PHILOLOGY.

A Dissertation on the Hebrew Roots, by Mr. Pirie, 12mo. 5s.

POETRY.

The Exodiad : Four First Books By R. Cumberland, Esq. 4to, 15s.

Ten Epistles of Ovid : Translated into English verse by the late Rev. William Windsor Fitzthomas ; with the Latin and Notes : to which are subjoined the Epistles of Hero to Leander, and Leander to Hero, by a different Hand ; that of Sappho to Phaon, by Pope ; and of Dido to Eneas, by Dryden. 7s. 6d.

POLITICS AND POLITICAL ECONOMY.

Substance of the Speech of the Right Hon. Lord Redcliffe, in the House of Lords, on the motion of Lord Greenville to

refer the Petition of the Roman Catholics of Ireland to a Committee. May, 1805. 1s. 6d.

A Letter to the Right Hon. Lord Howick, on the subject of the Catholic Bill. 1s.

Cursory Reflections on the Measures now in Agitation in Favour of the Roman Catholics. By a Loyal Irishman. 2s. 6d.

Suggestions for counteracting any injurious effects upon the Population of the British West India Colonies, from the Abolition of the Slave Trade. By Robert Townshend Farquhar, Esq.

Three Letters to the Planters and Slave Merchants, chiefly on the great Question of Compensation. By Thomas Clarkson, M.A. 9d.

The Dangers of the Country. By the Author of War in disguise.

A Collection of interesting and important Reports and Papers on the Navigation and Trade of Great Britain, Ireland, and the British Colonies in the West Indies and America, with Tables of Tonnage, and of Exports and Imports. 8vo. 14s.

A Short Inquiry into the Policy, Humanity and past Effects of the Poor Laws; and into Principals upon which any measures for their improvement should be conducted. By one of his Majesty's Justices of the peace for three inland Counties. 8vo. 8s.

A Treatise on Indigence, exhibiting a general view of the National Resources for productive Labor. With propositions for ameliorating the condition of the Poor. By P. Colquhoun, Esq LL. D. 8vo. 7s. 6d.

The Advantages of Russia in the present Contest with France, with a short description of the Cossacks, 2s. 6d.

A Letter to William Wilberforce, Esq. on the proposed Abolition of the Slave Trade. By William Smith, Esq. late Representative for the city of Norwich. 1s.

Admission of papists to hold certain commissions in the army, &c. the substance of Mr. Deputy Birch's Speech in Common Council, March 5, 1807. 1s.

The Substance of a Speech delivered by Mr. E. Quin, on the same day, in answer to the above, 1s.

Short Remarks upon recent Political Occurrences; and, particularly, on the New Plan of Finance. 2s.

Substance of a Speech on the Poor Laws, delivered in the House of Commons, Feb. 19, 1807, by Mr. Whitbread. 3s.

Substance of a Bill for promoting and encouraging of Industry among the Labouring Classes of the Community, and for the Relief and Regulation of the Necessitous and Criminal Poor. 1s.

THEOLOGY.

Luther's Commentary on St. Paul's Epistle to the Galatians, with Life by the Rev. Erasmus Middleton B. D. 8vo. 9s. boards.

The Importance of Domestic Discipline: and Youth admonished of the Evils of Bad Company *Two Sermons* preached at Newport, Isle of Wight, Dec. 1806, and Jan. 1807. By the Rev. Daniel Tyerman Dec. 1806. and Jan. 1807. 8vo. Price 1s. 6d.

Concilio apud Synodum Cantuariensem æde Paulina habita xvi Decembris M. DCCC.VI. A. Jo. nne Luxmoore, S. T. P. Decano Glocestrensi, jussu Reverendissimi. 18s. 6d.

Primitive Truth in a History of the internal State of the Reformation. expressed by the early Reformers in their writings: in which the Question concerning the Calvinism of the Church of England, is determined by positive Evidence. 8vo. 7s. 6d. boards.

Pleasure: its Tendency to deprave the Understanding, the Heart, and the religious Principles. A Fast Sermon, preached at St. James's Church, Bath, Feb. 25. 1807. By the Rev. R. Warner, 2s.

A Sermon preached at Durham, July 17, 1806, at the Visitation of the Honourable and Right Reverend Father in God, Shute, Lord Bishop of Durham. By Henry Phillpotts, M. A. Rector of Stainton-le-Street, Vicar of Bishop Middleham, in the County of Durham, and one of his Lordship's domestic Chaplains. 1s. 6d.

A Summary View, of the Evidence and Practical Importance of the Christian Religion. In a Series of Discourses addressed to Young Persons. By Thomas Belsham. 8vo. 4s.

The Evidences of the Christian Religion, by the Right Honourable Joseph Addison; with the Notes of the learned Gabriel Seigneux de Correvon, Counselor of Lausanne, &c. Now first translated into English. By the Rev. Richard Purdy, D. D. of Queen's College, Oxford, Vicar of Cricklade, Wilts, 8vo. 10s. 6d.

Horæ Psalmicæ, or a popular View of the Psalms of David, as Evidence for the Divine Origin of the Jewish and Christian Religions: to which are prefixed, Two Essays; 1st. on Religion; 2nd. on Libertinism, 18mo, 2s. 6d.

A Letter to Rev. Francis Stone, M. A. Rector of Cold Norton, Essex, in Reply to his Sermon preached at the Visitation at Danbury, on the 8th of July 1806. By the Rev. Edward Nares; M. A. Rector of Bidenden, Kent. 8vo. 1s. 6d.

Dissertations on the Existence, Attri-

butes, Providence, and Moral Government of God; and on the Duty, Character, Secularity, and final Happiness of his righteous Subjects. By the Rev. David Saville, A. M. Edinburgh. 8vo. 7s. 6d. boards.

A Sermon preached at Leicester, September, 19th, 1806, at the Annual Meeting of the Governors of the Leicester Infirmary, by the Hon. and Rev. Henry Ryder, M.A. Rector of Lutterworth. Published at the Request and sold for the Benefit the Infirmary. 1s.

A Second Address to the Members of Convocation at large, on the proposed New Statute respecting Public Examination, in the University of Oxford. By the Rector of Lincoln College, 1s.

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CORRESPONDENCE.

We have to thank Mr. Gregory of the R. M. Academy, Woolwich, for a very flattering letter concerning our review of the *Exposition des opérations faites en Laponie pour déterminer un arc du méridien*, &c. p. 370. That work, we believe, is not to be procured of the French booksellers. Our copy is such at Mr. Gregory's service, and will be left for him at our publishers; he will at the same time be furnished with a reference to our friend, who has a few copies in his possession.

A worthy friend who concludes with the words *Caveat et valeat* may be assured of our respectful attention to his note.

We had understood from the author of the Sermon to which a correspondent from George St. alludes, that it was out of print.

ERRATUM p. 396. l. 28 for 1102 read 1802.

THE ECLECTIC REVIEW,

For JUNE, 1807.

Art. I. *The Stranger in America*: containing Observations made during a long Residence in that Country, on the Genius, Manners, and Customs of the People of the United States; with Biographical Particulars of Public Characters; Hints and Facts relative to the Arts, Sciences, Commerce, Agriculture, Manufactures, Emigration, and the Slave Trade. By Charles William Janson, Esq. late of the State of Rhode Island, Counsellor at Law. Illustrated by Engravings. 4to. pp. 500. Price 2l. 2s. Cundee. 1807.

THE appellation of mother-country has been familiarly applied to England in relation to America, and there was a time when the title was very flattering to her vanity, and perhaps very gratifying to her parental affections. She fancied herself grown young again in the unfolding charms, the vigorous health, the rising stature, and the active spirit of her hopeful descendant, whose name she was continually repeating, whose lineaments of resemblance to herself she fondly traced, and whose honour she watchfully and even fiercely defended, against every suspicious or unfriendly demonstration. She looked round with no little exultation, mixed perhaps with no little contempt, on some of her neighbours, who could not shew so fair and virtuous an offspring.

For some time all went on very well. The matron, feeling no rivalry with the blooming minor, was liberal in her indulgences and moderate in her claims; while the daughter, conscious of the necessity of protection, revering a personage that every one else was seen to revere, and affected with the kindness of the parental caresses, was happy in the exercise of an almost uniform obedience. The time, however, inevitably arrived when she could no longer be treated as a child, and to the elder lady the wisdom was not given, to know how to behave to her as a person come to maturity. The matron began to feel a certain indefinable jealousy, which gradually displayed itself in a change of deportment from easy cordiality to manners of alternate formality and petulance, followed by a more

Vol. III.

O o

rigid exaction of the homage and the services which she had been accustomed to receive in the earliest years of her young relative. The daughter expressed her regret at this change, mingled with a degree of pride which ventured to intimate that the age for silent obedience and unconditional submission was past, and presumed to mention counter-claims, in the way of compromise. The senior dame, incensed to hear of conditions and stipulations from what had been so lately a helpless dependent brat, made short work, and reduced the question to the alternative of absolute submission, or the utmost vengeance of her power. The damsel was instantly fired with the spirit of an amazon, sought the acquaintance, and accepted the aid, of her mother's most inveterate rival, and finally declared she would establish herself in the world, separate and free. This determination she carried into effect, with a courage and address which triumphed over the greatest difficulties; and she has ever since maintained the behaviour of an equal, tolerably civil when she has experienced civility, and indifferent or contemptuous, when the old lady could not, in her manners, repress her spleen at recollecting, how lately she possessed an absolute authority over this arrogant virago.

Since that period. the maternal title has sounded but ungraciously in the ears of the personage, who has lost both the authority and the affection which render it flattering. In plain terms, the English nation, while contemplating the American States, is rather mortified than pleased, in recollecting whence they have derived their origin, and would perhaps regard them with somewhat more complacency, if they had been a people sprung from some distant and forgotten stock. It had been less grating to our pride, to have acknowledged an independence inherited from a horde of Esquimaux or Tatars, than an independence assumed in requital of our patronage, and in defiance of our power. We hear of their advancing population, agriculture, and commerce, not without some occasional feelings like those of a man who observes the flourishing condition and ample produce of an estate which he lately called his own, but which an expensive litigation, and an adjudgement of what he may deem very questionable equity, has transferred to another claimant. This feeling will be occasionally awakened, till the present generation shall be passed away, and succeeded by a race to whom the loss of America will be, not a matter of irksome remembrance, but merely a fact of history, like the loss of our ancient possessions in France.

Perhaps at length, when America shall have grown into a magnificent association of empires, the pride of having been their origin will be kindled afresh, and England, become, as

she may eventually become, one of the inferior states of Europe, will boast that it is in *America* that she appears in her glory, where her language, her literature, and the spirit of her polity and laws, are extended from the shores of the Atlantic, to those of the Pacific Ocean, and from Lake Superior to the Straits of Magellan.

We have said, that England may eventually become one of the inferior states of the old world. Indeed this seems inevitable, (supposing no unforeseen causes to intervene) if we have any right to believe that the other countries may at length attain the same proportionate population, and an equal eminence in knowledge and civilization. For whenever the nations shall become nearly equal in these grand attainments, the precedence in importance and influence will naturally fall to those of the number, that, possessing the widest extent of compact territory, have the greatest number of people at command. If therefore, in the progress of time, the greater and more southern part of the Russian empire, if Germany, consolidated, as it may very possibly be, into one mighty state, and if France, though reduced to narrower limits than those to which her arms have extended her authority, should rise to the same intellectual and moral level as England, each of them will then, according to the most obvious principles of proportion, hold an immense superiority over her, in the consideration, and in the power of influencing the condition, of the world: and we cannot see any insurmountable obstacles to the possibility of their ultimate attainment of this rival improvement of the mind.—As to the importance which England derives at present from her naval power, nothing can be more factitious and precarious. This cumbrous engine, which is gradually exhausting the national vigour which actuates it, will become useless, as the larger states continue to advance in that knowledge which organizes numbers and physical resources into national power. If she maintain amity with the greater nations, she will not need this naval force, and if hostility, she will lose it. For the skill derived from progressive arts and repeated trial, combined with ampler resources supplied by nature and numbers, will enable the superior states ultimately to destroy it. And when the fighting navy of England shall be finally humbled, the commercial navy must follow in a great measure its fate. But indeed, the nations of a wiser age will probably cease to think foreign commerce worth protecting or contesting, at the expense of naval armaments. They will find a much more useful employment of their industry in the endless improvement of internal economy, (at present so miserably neglected in our own country,) than in the manufacture of luxuries for foreign markets.

While thus anticipating the declining importance of England in the rank of nations, we may feel a stronger interest in looking forward to the future greatness of America, (as soon as we can surmount the mortification of having lost her as a dependency,) than we could feel in viewing the rising magnitude of states with which we never had any intimate connexion; because, as we have observed, it will seem to be England still, that is pre-eminent among the nations, when a vast continent is inhabited by people of English descent and names, when maxims first derived from England are the basis of their social system, and when English authors are the authors most familiarly read and admired, by perhaps, far more than a hundred millions of persons.

The character and circumstances of such a people are subjects of the highest curiosity, not from the present rank which this people holds in the civilized world, but as affording some prognostics of the future moral condition of a continent, which will probably soon become, in every part, finally independent of all the rest of the globe, and from the wide separation of all its habitable regions from the other continents, will become a world of its own. We look with great interest on the disclosure of the features and proportions of a form, which is growing fast toward a gigantic magnitude; and on the first symptoms of character, in a youth who is born to be a monarch.

Knowing what long periods of time are required, even in the happiest progress of states, to eradicate evils admitted into the first constitution of the society, and that, on the contrary, time often but operates to confirm them, we look forward with a degree of apprehensiveness to a period when national foibles, as an indulgent moralist may be willing at present to denominate them, will perhaps have become aggravated into most pernicious vices, infecting cities yet unbuilt, and the unnumbered cultivators of regions darkened as yet with ancient woods, where not one civilized man has ever wandered. If we should see the corruptions of civilization advancing far more rapidly than its refinements; if we should observe the faculties of a people matured to the perfection of cunning, while yet remaining stationary in the very rudiments of scientific speculation; if we should see a selfishness that for the most paltry advantages will slight even the plainest maxims of honesty, in a people surrounded by the inexhaustible resources and treasures which convey nature's own injunction to be liberal; we inquire anxiously after every probable counteracting cause, which may tend to interrupt the natural progress of depravity, from such beginnings in the small state, to a complete and systematical usurpation of the energy of the large one. We earnestly seek for any ground of hope, that the same general

contempt of all moral principles, and the same oppressions, rancours, and miseries, may not overspread the new continent, which have supplied the principal materials of the history of the old. With regard also to the government among such a people, it is a glorious privilege to have begun with an arrangement founded on the simplest and most comprehensive principles, an arrangement not so decidedly fixed in all its parts as to preclude many experiments and innovations, and not too authoritatively administered to allow a boundless liberty of discussion and animadversion; but we tremble lest rash exertions of popular freedom, combined with superficial notions of the theory of government, should throw the power into the hands of parties, that will leave it at last in the hands of individuals, who will sacrifice the people in their destructive contests with one another.

The double character of description and prophecy in which we receive the accounts of a people, with so vast a prospect before them, gives peculiar interest to the communications of every sensible observer of their manners. A wandering kind of residence, of many years, in America, has enabled Mr. Janson to survey all the forms of society, in almost all the United States, much more attentively and comprehensively than if he had been a mere tour-making traveller. In consequence of his long residence or sojourn, his book has the advantage over the customary travelling journals, of being less loaded with those tedious narratives of rainy days, dirty inns, bad breakfasts, and disasters to coats, hats, stockings, or boots, which have now, we believe, established their right to at least a fourth part of every volume of travels. Mr. Janson intermixes a portion of this kind of history, but it is given chiefly on occasions where it is as much a description of the manners and habits of the people, as a story of his personal adventures. His book contains, in a very immethodical form, a large share of curious and useful information; and we wish we were not compelled to perceive any of the usual symptoms of book-making, and that Mr. Janson had been induced to compress the two costly volumes (for he proposes a second) into one. There are many things inserted, which we think have no proper place in an account of the present state of America, especially some details relating purely to the war of independence, and which have been purchased and read before, or must be purchased and read again, in the regular histories of that war. As he deemed this a lawful expedient for giving the proper dimensions to the volume, we must commend his moderation, for he might easily have taken ten times as much from the same quarter. In these unnecessary details we include the biographical sketches of Gates, Putnam, Hamilton, Arnold, Pinckney, and several

other individuals. We are not convinced of the necessity of enlarging, at this time, on the machinations of the French minister Genet, and introducing his correspondence with members of the American government; of relating at length the quarrel and judicial proceedings about a ship of a Mr. Ogden, which was employed in General Miranda's expedition; or of occupying eight pages with a clumsy burlesque "from the pen of the Hon. H. H. Blackenridge," on the order of the Cincinnati, a subject, to be sure, on which better writing would have been thrown away. The tedious and vexatious protraction of proceedings in courts of law is not such a surprising novelty, as to require long extracts from term reports, to convince us of its possible existence in America; Mr. Janson's assertion would have been quite a sufficient authority. The ample history of two rival Anglo-American companies of players, is extremely well-judged and well-timed, if it is really intended as a bitter satire on our country, which, amidst the gloomy presages and astonishing events of the present crisis, is completely at leisure, as we have occasion to perceive, to be interested about such vicious trifles. Whimsical and pompous advertisements are a harmless amusement enough, but to us our indigenous produce would have seemed too plentiful to need any importation across the Atlantic. One or two of them, indeed, have a certain nationality in their extravagance which intitled them to be introduced. The mention of Mr. Emmett, now a distinguished pleader in the courts of New York, and formerly one of the United Irishmen, is accompanied by an account of the principal persons of that society, and of some of the proceedings which terminated in the melancholy events of 1798. Now we have heard of the additional virtues imparted to wines by being taken on a long voyage and brought back again, but we cannot conceive how the clearness or importance of a historical document can be improved by being thus made to traverse thousands of miles of sea. The story of the adventures and sufferings of Generals Whalley and Goffe, who had been among the judges that condemned Charles the First, and being proscribed at the Restoration, concealed themselves many years, till their death, in Connecticut, is an article foreign to what should be the purpose of the book, yet so interesting, that the reader cannot wish it to have been omitted. The numerous extracts from news-papers would seem to indicate, that political wisdom seldom finds a more dignified vehicle in the United States. And certainly there may easily be as much eloquence and sound reasoning in the comments of a news-paper, as in a speech of Mr. Randolph or Mr. Otis; but Mr. Janson would have been much more sparing of these extracts, if he had duly considered the difficulty of making them

look respectable, long after the occasions to which they refer, in another country which has news-papers and squabbles of its own, and in a volume which costs two guineas.

The omission of what we should deem injudiciously inserted, would deduct perhaps one third of the substance of the book. For the rest, though we may have our objections to the quality of particular parts, we think Mr. Janson has contributed very materially to extend our acquaintance with the people of America. Being disappointed in the projects with which he went to that country, suffering a very serious loss, in company with many other persons, through a disgraceful proceeding of the government of Georgia, and experiencing occasionally some marks of the aversion which he informs us is still entertained by a large proportion of the Americans against Englishmen, it was perhaps inevitable for him to contemplate the American character under the influence of feelings tending to aggravate its faults. But we think we perceive the general prevalence of an equitable judgment, and that he does not consciously allow himself in any misrepresentation. His attention has been directed in a certain degree to most of the subjects of an European's inquiries concerning the United States; the climate and face of the country, the manners, the population, the accommodations of abode and traveling, the extension of territory, the political contests, and the prospects of emigrants. We could have wished for more information respecting the state of knowledge in the several classes of people, and also some conjecture as to the proportions in which they are employed in the different branches of industry.

Mr. J. has been more attentive to separate facts, than to the connection of various facts with one another, or the general deductions from the whole. Even without such deductions, it had been better if the facts had been more classified. His moral map of America is dissected into such small pieces, and these pieces are so effectually displaced, that it is difficult to arrange into a tolerable order in our minds, the information which these dislocated particulars are really adapted to supply. As Mr. J. probably, from the first, recorded facts and observations without intending to assume the privileges of the narrative series of the traveller, it might have been the best method to have had a number of distinct heads, under each of which all the articles of the same nature should have been inserted.

His testimony confirms the allegations of Volney, and very many former deponents, against the climate of the United States, as being in a high degree oppressive and insalubrious. The severest extremes of heat and cold afflict them all, except the two or three most Southern States, the heat of

which therefore in summer, it may well be imagined, is intolerable to persons brought up in the temperature of such a country as England. And the inclemency of seasons consists not only in the regular extremes, in summer and winter, but also in sudden violent changes, which may take place indifferently at one season or another. To the sufferings and diseases caused by these extremes of weather, are to be added all the inconveniences contributed to the account by the exhalations of vast stagnant marshes, and by an infinity of reptiles and musquitoes. The following are some of the circumstances of a New England summer.

For several days together in the hottest weather there is not a breath of air; and the nights, with the additional annoyance of swarms of that aggravating and poisonous insect the musquitoe, upon which some observations have already been made, are nearly insupportable to an European. He will undergo a complete perforation of the skin, and every wound will poison to the diameter of half an inch, till his blood is reduced to the state of that of the natives, or the temper of the climate, when he may find respite from their nocturnal attacks. They make a buzzing noise nearly equal to that of the honey-bee, and yet, with this notice, you cannot guard against their assaults. The croaking of the toad, of which there are infinite varieties—the creaking of the locust—and the no less offensive chirping of the grasshopper, together with the noises of many other restless reptiles, join in dismal discord to deprive the way-worn traveller of his rest. With these his disturbed fancy may associate the birds and beasts of prey under his window. Custom will, however, reconcile man to all things. He will soon find that these inharmonious sounds will as effectually lull him to rest, as the most soft and soothing strains. In addition to all these inconveniences, he will be sure to find his bed overstocked with bugs and fleas, which will attack him in one quarter, while the musquitoes seize him in another. Curtains of thin gauze are some defence against the latter, but, from the harbour the former find in the coarse woollen bed-chamber furniture, they rove at large and uncontrouled.

To many days intense heat, a violent storm of wind and rain will perhaps succeed, attended with tremendous thunder and lightning; which often sweeps away whole fields of corn, and deluges the earth; then again will the heat break out with redoubled violence, causing fevers, dysenteries and agues, which of late years have proved a dreadful scourge in America.

The following observations on the atmosphere in New England will shew the heat of the summer of 1795. On the first of August, the thermometer, being placed in the north shade, was,

At 8 o'clock, A. M.	74.	At 3, P. M.	79.
2nd of August - - -	78.	- - - - -	88.
3rd - - - - -	72.	- - - - -	74.
4th - - - - -	73.	- - - - -	76.
5th - - - - -	72.	- - - - -	88.
6th - - - - -	85.	- - - - -	92½.

' On the last-mentioned day, when moved where the sun shone upon it, in a few moments the mercury rose to 124—and when moved back again, into the north shade, it fell to 92.

' When we consider that 98 is blood-heat, and 112 fever-heat ; we may conceive what effect such a climate would have upon an English constitution. The diurnal prints of New England about this time were full of accounts of people being suddenly killed by the *coup de soleil*, or stroke of the sun. Strangers would do well to provide themselves, during the hot weather, with white hats, the advantages of which are obvious.' pp. 57 — 59:

In traversing each part of the Union, Mr. J. was attentive to the natural produce, and to the state of the cultivation. He has given various particulars relative to the culture of indigo, cotton, rice, Indian corn, and tobacco.

Being advised to purchase a few hogsheads of the latter plant, as a convenient mode of remittance to England, and being at the time too much in haste to inspect the article himself, our author relied, as he informs us, on the integrity of the Quakers with whom he transacted, and learnt the propriety of cautioning those who may trade to Philadelphia for tobacco, not to trust to the weights marked on the hogsheads, but stipulate to have them re-weighed. In his three hogsheads, the weight as marked in a British custom-house was nearly 5 cwt. less than it had been marked in America. And this kind of deception, he says, is very usual.

The work is deficient in point of information, respecting the domestic character of the Americans, as displayed in their forms of politeness, the cast of conversation in the different ranks, (if we may employ that term) the treatment, estimate, accomplishments, and influence of the women, and the education of children. The author tells us he was not so happy as to become a lover in America ; but it was not therefore necessary that he should hardly seem to recognize the existence of the female sex on a great continent, the moral destiny of the inhabitants of which, as of every other civilized country, will depend so much on the education and character of that sex. Perhaps the interrogative impertinence of the Miss Archbolds, who harrassed him so cruelly on the day after his arrival, irritated him into a vow that he would never condescend to notice or mention their country-women as long as he should live. And, as if in desperate revenge, he fills page after page with the praises and adventures of a lady of *his own* country, the magnanimous wife of Major Acland, a British officer employed in the American war. Without making any pretensions to gallantry, we do think it is an unpardonable offence against the women of America, that their entire number, amounting possibly to fifteen hundred thousand, should not

be deemed to deserve as much space in his book, as one Englishwoman that happened to tread on their ground in the year 1775. But it is not on the score of *sentiment* that we remark on this subject ; it is on account of the absolute moral and political importance of the women, as constituting the one half of a nation, and most essentially influencing the whole, that we alledge, not a defect of feeling, but of observation and judgement, against a traveller, who, in surveying a foreign country, overlooks the character and situation of the female part of its inhabitants. Two or three circumstances, casually mentioned, respecting children, give us a very unfavourable surmise as to their education. Somewhat more is said about servants, and the following short passage may convey the essence of the information.

‘ The arrogance of domestics in this land of republican liberty and equality, is particularly calculated to excite the astonishment of strangers. To call persons of this description *servants*, or to speak of their *master* or *mistress*, is a grievous affront. Having called one day at the house of a gentleman of my acquaintance, on knocking at the door, it was opened by a servant-maid, whom I had never before seen, as she had not been long in his family. The following is the dialogue, word for word, which took place on this occasion :—“ Is your master at home ? ”—“ I have no master.”—“ Don’t you live here ? ”—“ I *stay* here.”—“ And who are you then ? ”—“ Why, I am Mr. —’s *help*. I’d have you to know, *man*, that I am no *servant* ; none but *negers* are *servants*. ’ pp. 87, 88.

With regard to the prominent and general qualities which constitute what may be called the national character, the reader of the work before us will be led to form a different estimate, from what his benevolence would have wished. The conviction will be forced upon him that, however melancholy may be the moral condition of Europe, it is not to America that he is to look at present for the reign of virtue, for liberal views, for the rapid progress of knowledge, or for amiable manners. He cannot avoid discerning that the predominant principle is an unremitting passion for gain ; the cultivation of taste, the studies of abstract truth, and even the splendid attraction of ambition, are regarded with indifference or contempt in this grand pursuit ; and we wish it could not be added that a scrupulous morality is seldom allowed to impede its success. The transaction of the Georgian government, related p. 263, is an indication that the moral character of the individual is also that of the state. All things are reduced to pecuniary calculation, nature and art, sea and land, the things on the earth, and the things under the earth. While a man of taste and reflection contemplated one of the vast rivers, as a noble spectacle in the natural world ; the American would be considering it merely as a channel of trade ; while the one

looked with a sentiment of almost superstitious awe into the gloom of an immeasurable forest, the venerable kingdom of silence and solitude, excepting as haunted by mysterious and invisible beings, with which his imagination would people the twilight of every grove, the other would be reckoning how many years and dollars would be required to burn and clear a space of it, from this river to yonder hill. We must acknowledge, however, that the passion for gain approaches nearer, than in any other of its forms, to something respectable and magnanimous, in this spirit of enterprise, which is continually invading and conquering the western wilderness with the implements and fires of cultivation.

Another conspicuous characteristic of the Americans is, an ostentation of their freedom. They feel it a sufficient licence to be rude, that they cannot be *compelled* to be otherwise. They are unable to comprehend, how manners softened into mildness and deference, can at all consist with a feeling of independence. They cannot verify it to their own satisfaction that they really are not slaves, but by continually reminding you that you are not their master; and this is done alternately by inattention and obtrusive familiarity.

We wish Mr. Janson had more clearly marked the difference between the manners of the town and the country. The following is a picture of the latter.

‘ Again mounted, I proceeded on my excursion till I came to a place where the road branched out in different directions; one of them was to be pursued, and confident that I could not miss the stage-road, I had made no minute enquiries, and not a soul appeared to direct me. After several minutes consideration, I chose the wrong branch, and thus did not get under shelter till between two and three, greatly fatigued by the heat, and the length I had contrived to make the stage. On asking for dinner, I was roughly answered by the landlord that they *had all dined long ago*; and was about to make him understand that I had not, but before I could do so, he espied some swine in his garden, which the window overlooked, and, upon this, ran roaring out the disaster, and left me to entertain myself as I pleased. In vain I might have waited his return, for I saw him very deliberately take a spade and begin to repair the disorder made among his cabbages. I now began to explore the house, but met not a single individual till I reached the kitchen, where a girl was clearing away the fragments of the family dinner. The inmates had dispersed, as usual in America, immediately after a meal has been hastily dispatched, in several directions, and to their different avocations. To this Maid of the Kitchen I made known my wants, and though greatly out of humour, I was aware if I betrayed myself, my situation would not be mended. Assuming, therefore, a pleasant air, through the medium of a little flattery, I succeeded so far as to hear her express concern that there was nothing for me to eat in the house.’ pp. 81, 82.

‘ Arrived at your inn, let me suppose, like myself, you had fallen in with a landlord, who at the moment would condescend to *take the trouble* to procure you refreshment after the family hour, and that no *pig*, or other trifling circumstance called off his attention, he will sit by your side, and enter in the most familiar manner into conversation; which is prefaced, of course, with a demand of your business, and so forth. He will then start a political question (for here every individual is a politician,) force your answer, contradict, deny, and finally, be ripe for a quarrel, should you not acquiesce in all his opinions. When the homely meal is served up, he will often place himself opposite to you at the table, at the same time declaring, that, “ though he thought he had eaten a hearty dinner, yet he will pick a bit with you.” Thus will he sit, drinking out of your glass, and of the liquor you are to pay for, belching in your face, and committing other excesses still more indelicate and disgusting. Perfectly inattentive to your accommodation, and regardless of your appetite, he will dart his fork into the best of the dish, and leave you to take the next cut. If you arrive at the dinner-house, you are seated with “ mine hostess” and her dirty children, with whom you have often to scramble for a plate, and even the servants of the inn; for liberty and equality level all ranks upon the road, from the host to the hostler. The children, imitative of their free and polite papa, will also seize your drink, slobber in it, and often snatch a dainty bit from your plate. This is esteemed wit, and consequently provokes a laugh, at the expence of those who are paying for the board. No check must be given to these demonstrations of unsophisticated nature; for the smallest rebuke will bring down a severe animadversion from the parent.” p. 85.

‘ An English farmer, in the north especially, when asked the price of his grain, will answer with modest diffidence: nay, will often be abashed at the attempt to undervalue the article. In America, the meanest planter must go through his routine of interrogatories, and perhaps mount his political hobby-horse, before you receive an answer to your question. Should you happen to observe that you can purchase for less than he demands, he will give you the lye, accompanied with a grin and an oath, and tell you to go where you can obtain it cheaper.” p. 86.

The excessive curiosity of the Americans, of which our author often complains, might be sometimes teasing and impertinent; but we think he was rather too irritable under his frequent examinations and cross-examinations. And we may be allowed to suggest, that his vanity would perhaps have been a little piqued, if the good people had not thought it worth while even to ask him a single question, about either himself or his country. The following dialogue might perhaps have become amusing, if his impatience had not so suddenly snapped it off.

‘ Seeing a pleasant little cottage on the river Connecticut, and understanding that it was to be let, I knocked at the door, which was opened by a woman, of whom I enquired the rent of the house—“ And where are you from?”—was the reply.—“ Pray madam,” I again asked, “ is this house to be let?”—“ Be you from New York or Boston?” said the in-

quisitive dame." The place was situated about half-way between those two towns. Impatient at this mode of reply—"I'll thank you, madam," I repeated, "to acquaint me with the price demanded for this little place?"—"Pray what may you be?" rejoined she, as if fully determined not to satisfy my enquiry till I had gratified her curiosity. I was not less resolute than herself, and turned my back in disgust.' p. 87.

The manners and customs are incomparably the worst in the most southern states; and the author is ingenuous enough to ascribe it to the total estrangement from all knowledge, and inattention to all institutions of religion. At Edenton, one of the principal towns of North Carolina, the only place of worship is now reduced to a shelter for cattle and hogs from the heat of the sun. A horrid kind of *amusement* is acknowledged by the American writers to prevail in these states: it is called *gouging*.

' Passing, in company with other travellers, through the state of Georgia, our attention was arrested by a gouging-match. We found the combatants, as Morse describes, fast clenched by the hair, and their thumbs endeavouring to force a passage into each other's eyes; while several of the bystanders were betting upon the first eye to be turned out of its socket. For some time the combatants avoided the *thumb stroke* with dexterity. At length they fell to the ground, and in an instant the uppermost sprung up with his antagonist's eye in his hand!!! The savage crowd applauded, while, sick with horror, we galloped away from the infernal scene. The name of the sufferer was John Butler, a Carolinian, who, it seems, had been dared to the combat by a Georgian; and the first eye was for the honor of the state to which they respectively belonged.

' The eye is not the only feature which suffers on these occasions. Like dogs and bears, they use their teeth * and feet, with the most savage ferocity, upon each other.

' A brute, in human form, named John Stanley, of Bertie county, North Carolina, sharpens his teeth with a file, and boasts of his dependence upon them in fight. This monster will also exult in relating the account of the noses and ears he has bitten off, and the cheeks he has torn.

' A man of the name of Thomas Penrise, then living in Edenton, in the same State, attempting at cards to cheat some half-drunken sailors, was detected. A scuffle ensued; Penrise knocked out the candle, then gouged out three eyes, bit off an ear, tore a few cheeks, and made good his retreat.

' Near the same place, a schoolmaster, named Jarvis Lucas, was beset by three men, one Horton, his son, and son-in-law. These ruffians beat the unfortunate man till his life was despaired of, having bitten, gouged, and kicked him unmercifully. On the trial of an indictment for this outrageous assault, a Carolina court of justice amerced them in a small fine only.' pp. 301, — 303.

* During the author's residence in North Carolina, Mr. Standen, the post-master, and a merchant of Edenton, had a part of his cheek bitten off in an affray with O'Mally, a tavern-keeper in that town.

With what contempt we may justly regard a government, that does not instantly put an end to such a practice by main force. It does not surprise us to find, after these statements, that duels are exceedingly frequent.

Another abomination of these southern states is the number, treatment, and continual importation of slaves. Mr. Janson, with deserved scorn, contrasts this practical enormity, with that bombast about freedom, which shame has not disabled the organs of the people of even these states to utter. He had an extensive view of the miserable condition of the slaves, and he describes with the energy of indignant but not extravagant feeling. His descriptions are much of the same colour with those which have so often represented to us the general oppression, and occasional excesses of barbarity, exercised on the same race in the West Indies; and on the persevering example of England, as exhibited in those islands, may doubtless be charged, in no small degree, the prevalence of the same execrable system in the American states. We could make large and most impressive extracts; but we exult that, as to England; the time is at last arrived, when it is no longer necessary to renew these odious representations in order to excite the nation to press the abolition of the traffic, which is the foundation of the evil, and we are confident they will never be necessary in order to preclude repentance of that decision, when it shall have been fully carried into effect. As to the United States, the cause must be left to providence and its avenging plagues.—But we are aware the federal government passed an act some years since, that the slave trade should cease in the year 1808, and we will endeavour to hope, notwithstanding what we can recollect to have been done in England, that this decree of long protracted justice may not prove nugatory when the term shall be completed.

As a very welcome relief and contrast to these views of the American civilization, we wish we had room for Mr. J.'s account of the general character and administration of the criminal laws, and his statements respecting the prisons, which seem well contrived for schools of industry and reformation.

Respectable efforts are making in Philadelphia in favour of science and literature; but we fear a long train of years must pass away, before these will become popular attainments over the wide extent of the States.

The information relative to religion, is nearly confined to an account of the *essential* fanaticism of the childish followers of one Ann Leese, and the *occasional and circumstantial* fanaticism of several wiser and better denominations. We are well aware that extravagances have been committed by the Methodists, and other classes of Christians; but we can easily perceive that

Mr. J. never thought it worth his while to inquire into the doctrines of any of them; as maintained by the more rational part of the respective societies, or to distinguish the transient or local excesses of these societies, from their more permanent character. He probably apprehended no danger of mistake in admitting the wildest aspect, which ignorance and weakness would give to a mode of religious profession, as its true and only character; and felt himself fortunate in the opportunity of being witty by means of the term "elect." Religion itself, in the abstract, is not very familiar we fear to our author's thoughts, nor were we apprised of his feeling any interest about the subject, till we found the rejection of Christianity alledged among the sins of Thomas Paine, in a needless, virulent, and low invective, which occupies an entire chapter towards the end of the volume. We must not however refuse the due applause to some of his observations on ecclesiastical concerns. There is a happy boldness of opinion, in his approbation of a bishop for raising money to build a church, by means of a lottery set on foot for the purpose. But by telling this in England, we *will* hope he cannot mean any malicious insinuation, that if here episcopalian churches, and all their appointments, were to cease to be raised and maintained by the absolute power of the state, the cordial attachment and voluntary liberality of the people, would ever abandon them to the necessity of supporting themselves by such ingenious expedients.

We are amused with several singular adventures, and especially, in an extreme degree, by a long and fierce nocturnal battle between an unarmed rustic and a bear, in a place named Dismal Swamp, in Virginia, in which battle the bear was vanquished and slain. The weight of the man was 191, that of the bear 305, pounds.

We are sorry to find Mr. J. deeming it worth his while to repeat the fable, as at present it appears to us, and apparently to him also, about the man that wandered in company with a small band of savages, up the Missouri, till they found a nation of Welch Indians, of whom it is pretended he gave a long account to a Mr. Childs, who gave it to a Mr. Toulmin, who has published it as a probable story. It was very needless to repeat it in England, after Mr. Janson and all of us know that Capt. Lewis's party advanced near the head of the Missouri, and that Mr. Mackenzie traversed the region of its sources, and never saw or heard the slightest trace or tradition of such a people, though they conversed with natives who were accustomed to rove hundreds of leagues over the vast wilderness.

The last subject we have to notice, is what relates to the prospects of settlement for strangers from Europe. This the

author professes to have in view as one of the chief objects of his book. And he appears to exult in having made out a strong case against emigration. But we are as sorry as he is pleased. For one of the great desiderata for those of the inhabitants of Europe, who cannot force themselves to become enamoured of eternal wars and increasing taxes, after doing their very utmost to convert their own unfashionable and perverse feelings, and who look forward with an almost hopeless anxiety to the establishment or rather ruin of their families, is some distant peaceful land, where the resources of nature are not scrambled for by an overgrown population, nor wasted by the corruption and extravagance of governments. Were there such a country, we should detest the officiousness of any man who should labour to excite the government of an old over populous state to prevent emigration to it. From the facts illustrated by Mr. Malthus, it appears very desirable that there could be some grand outlet, other than a field of battle, for a part of the population of a crowded country, unless it were possible the government of such a country should acquire the wisdom to open to the last acre, all its own resources of cultivation.

As to the clandestine emigration, under circumstances of the most revolting inconvenience, of numbers of the Irish peasantry, to which fact this author wishes to call the attention of the state, we think it proves one thing at least, that they are beyond all endurance wretched where they are; for we know it is a general law of human nature to desert with reluctance the native soil. Let Mr. Janson, and any other writer, do all that correct representations of the circumstances of a distant country will do, to confirm this natural partiality; but they would deserve the severest reprobation of every philanthropist, if they should endeavour, from the mere bigotry of patriotism, to raise the arm of power to intercept miserable beings in their escape to a place, where they may yet make one more trial, whether the possession of life is to be considered as a blessing or a curse.

We hope America may yet become a happy asylum for Europeans, when a much greater extent of the western country shall be cleared, and the climate improved by the cultivation, when good and direct roads shall have given a facility of reaching the interior of the Continent from the Atlantic coast, when there shall be a regular system for disposing of its produce to the greatest advantage, and when the population shall be numerous enough to create some of the conveniences and refinements of society, without being so numerous as to raise extremely high the price of land. For the present, America is a most excellent place for mechanics and hardy rural labourers, excepting what is to be apprehended from an unfriendly cli-

mate, and from destructive diseases, which are indefinitely aggravated by the gross mode of living, and the frightful consumption of raw spirits. But the persons who wish to establish themselves by the purchase of lands, will feel great hesitation after reading the statements of Mr. Janson, respecting the expense of supporting a family while a most tedious journey is made into the back settlements, merely, in the first place, to determine *where* to settle, the toil of clearing the land, the exorbitant price of labour, and the difficulty of finding a market for the produce, when it shall exceed the wants of the family. As to purchasing land, without personal inspection, of the commissioners appointed for selling it, in London, or any of the cities of the United States, we are confident no man will do it after reading some parts of this book, which describe the nefarious deceptions practised by those agents. We hold it our duty to present an extract relative to these subjects, and with this we conclude our review.

‘ To enumerate the different frauds, and to lay open the arts practised upon deluded Englishmen by these gangs of coalesced adventurers, would alone exceed the limits of these sheets. To such a pitch of bare-faced deceit did they arrive, that the American government was at length obliged to be its own land agent, and to open offices for retailing land to English settlers. To the disgraceful and villainous deeds of land-speculators, Dr. Priestley, and indeed most of the recent English settlers, could bear testimony. False titles, forged grants, fictitious patents, and deeds of bargain and sale of land in the clouds were daily imposed upon the unwary. Sometimes, indeed, the conspirators would discover a tract, which was under some indispensable necessity of being sold, of which they would make a *bonâ fide* purchase, and under this cloak have they conveyed it, again and again, perhaps a dozen times. In other instances, the land granted was described to begin at a *sycamore* tree on such a point; from thence running in a parallel line till it struck a *mulberry* tree; from thence running due south till intersected by an *oak*. In short, the described portion comprised the most valuable timber, and rich, clear land, and all for one dollar per acre. In these cases the purchaser would often find his land, and the remains of the trees described; but alas! instead of rich meads, fertile plains, valuable forests, and meandering rivers, he found a barren desert, not producing a single shrub. The trees had been planted for deception only, and the navigable rivers had found another course. Colonel Michael Payne, of North Carolina, marshal of the state, informed me that he was obliged to attend a sale of land in the interior part of the state, which had been levied upon under an execution issuing out of the Federal Court, and that upon his journey over one of the most barren and rocky countries he had ever travelled, he observed a party of men planting trees. So strange an employment in so dreary a spot induced the colonel to enquire of the laborers what benefit they expected to derive from their labor. He also observed two or three carts, loaded with young trees, and a man at a little distance, surveying the ground, who said, in answer to the colonel's questions, that the land was advertised for sale in London at half a guinea per

acre, and that they were "cooking it up a little." This cookery consisted in planting a few young trees, the choicest growth of a far distant forest as divisional lines and marks. The cook proved to be a confederate land-speculator, and a *ci-devant* congress-man. The colonel added, that from the nature of the soil, and unpropitious situation of the land, a colony of English farmers could not make it worth a shilling.

'The new state of Kentucky is more extravagantly described and extolled than any other part of the United States. From the accounts I have collected from such as have explored that country, the land is certainly of a superior quality to some of the states, and well watered by large rivers. It has increased much in population since the peace of 1783, but that it does not equally allure all who visit it to settle there, is certain. Many have returned, after struggling against the numerous difficulties of subsisting in a new country, one, two, and three years before they could make their daily bread. A new settler should have what is here termed "plenty of force;" that is, he should not attempt the planting and farming business without about a dozen laborers. This assistance, with two or three hundred pounds, may in a few years complete the clearing of a few hundred acres of land, the erecting of log-houses, and other necessary work. This land, thus cleared, will produce tobacco, hemp, wheat, barley, oats, clover, and most European fruits and vegetables. But, while we mention the quality of the land, another question naturally arises; namely, how is the superfluous produce to be carried to market? It is at present above a thousand miles to export produce from the extreme parts of Kentucky, Ohio, and Tennessee, by water to the commercial cities in the United States, and a great many hundred by land! We find none of these difficulties fairly demonstrated by the writers and compilers of American voyages, history, and travels. The corn of these states could not, without great loss, be sold in Philadelphia, at the rate of the grain grown in its vicinity.'

This last sentence, we are confident, is incorrect.

Mr. J.'s language is neat and perspicuous, the typography of the book is elegant, the pages have more than the very fashionable allowance of letter-press, and there are a number of delineations of interesting subjects, in *aquatinta*, several of which deserve great praise in the article of perspective.

Art. II. *Lectures on the whole Book of Ruth*: to which are added Discourses on the Condition and Duty of Unconverted Sinners, on the Sovereignty of Grace in the Conversion of Sinners, and on the Means to be used in the Conversion of our Neighbours. By the Rev. George Lawson, Minister of the Associate Congregation in Selkirk. 12mo. pp. 410. Price 4s. Ogle, Edin. Williams, London. 1805.

WE had occasion in our first volume (p. 684,) to introduce Mr. * Lawson to the acquaintance of our readers, and to bear testimony to his excellence, as an expositor of Scripture. It affords us much pleasure to find him again appearing in this capacity, and possessing an equal claim to our approbation. We considered the Book of Esther as a subject which did not

* Since, Dr. Lawson; this degree, conferred on a *Seceder* by the Marischal College, Aberdeen, is particularly honourable to both parties....*Rev.*

apparently furnish much scope for an expositor, but, on that very account, as affording a better opportunity for the display of Dr. Lawson's talents. The same remark will apply, perhaps with greater force, to the book of Ruth; it affords a less remarkable display of Divine Providence, than the other, contains less extraordinary events, and exhibits no such varieties of action and character. He who can make either of these portions of scripture more interesting by a commentary, to the generality of readers, without any flights of fancy, or particular beauties of composition, must be no ordinary man.

This volume presents the same marked peculiarities with the discourses on Esther, and confirms the author's title to the commendation we bestowed. So marked, indeed, and so equal is the author's manner, that, if no name had been prefixed to either volume, any attentive person might have known them both as the production of the same pen. A large fund of sentiment naturally drawn from the subject and happily applied, language perfectly unadorned, but sufficiently expressive, earnestness to produce the best impressions, and to turn every thing to practical use, appear in every page. Dr. L. enters fully into the spirit of the subjects which he discusses, and appears susceptible of all that tenderness and unaffected benevolence, which this beautiful portion of history so admirably describes. 'What distinguishes this book from other sacred books,' says the author in his introduction, 'is the charming picture it gives us of domestic felicity in the lowest rank of life, and in persons deprived of those friends to whom men or women use to look for felicity. Naomi was bereaved, by the *king of terrors*, of her husband and of all her children. Ruth was bereaved of the husband of her youth, and was left childless. They both felt their griefs like women of tender sensibility; yet they were neither discontented nor unhappy.' An expression here, which deviates from the Doctor's general simplicity, we notice by way of caution to him.

The little sneers of infidels, against this portion of the scriptures, are as inconsistent with good taste, as with piety. He who can read the book of Ruth, without being charmed with the delightful picture of virtue in distress, of genuine sensibility, and inviolable attachment, which it displays, must be as incapable of relishing the simplicity of nature, as of perceiving the majesty of revelation. 'The reading of the book is sufficient to convince us,' (says Dr. L. p. 1.) 'that it was written to furnish us with the most useful instructions in righteousness. It gives us a beautiful picture of female virtue, first shining in the midst of poverty, and then crowned with felicity. Let all women read this book, and learn those virtues which will adorn them with honour and beauty. Let

poor and afflicted women read this book, and learn to bear their troubles with a becoming sense of the Divine agency in their trials, with patience, with meekness, with all those gracious tempers which will endear them to their friends and furnish them with agreeable reflections at the end of their distresses. But why should we speak at present of all these precious advantages which may be gained from this book? Every part of it is rich in instruction, and the instruction is conveyed to us in a story, which never failed to interest any reader, who was not utterly destitute of human sensibilities.' We agree also in the assertion, that, 'If young and old, rich and poor, masters and servants, do not find useful instruction in this book, the fault is their own ;' especially, we would add, when they have the benefit of the author's illustrations.

We shall give an extract or two from this part of the work.

'When we consider how firmly Ruth had resolved to cleave to Naomi p. 50. and to the God of Israel, ought we not to consider, whether we, who enjoy so vastly superior advantages to Ruth, are determined with equal firmness to continue in the faith, in the profession, and in the practice of our religion? Ruth was instructed only by one, or a very few private Israelites, in the knowledge of religion. She never had enjoyed an opportunity of attending upon any of the public ministrations of the priests or Levites. If she had ever seen the Bible, and learned to read it, that Bible consisted only of seven at most of the many books of Scripture which are put into our hands ; yet she sacrifices all the pleasures, all the friendships of her youth, all the hopes of better days in her own country, to that holy religion which she professed. What may be expected of us who have so long enjoyed the benefit of the church administrations which Christ hath appointed for the conversion of sinners, and the establishment of saints, and who, from children, have been accustomed to read the Scriptures? We are under no necessity of leaving our native country and our friends, to enjoy the institutions of the gospel, or the fullest liberty of worshipping God in a manner agreeable to his own direction. If we are unsettled in our religious principles and practice, we cannot make the excuses that many might have made, who nevertheless were far from taking advantage of them, to excuse a conduct that would admit of no excuse ; for what excuse can be made for postponing the care of our souls to any thing in this world? If ten thousand deaths, or if circumstances of misery worse than any kind of death, were to be suffered by us for our religion, would it consist with true wisdom to purchase an exemption from such temporary sufferings, at the price of everlasting destruction from the presence of the Lord? Yet still more inexcusable are we, if, without the temptations of any extraordinary inconveniences in this world, we prove unfaithful to our religious profession.

'That we may cleave with purpose of heart to the Lord, it is necessary that our hearts be renewed by the grace of God ; for never *will* we be true followers of them who left all and followed Christ, unless we are delivered from the remaining power of that attachment to the things of the present world, which renders so many professors of religion unstable in all their ways. If God put his fear into our hearts, we *will* not depart from him,

Jer. xxxii. 40. If we are left to the natural impulse of our own hearts, however amiable our natural dispositions may be, we *will* follow the example, not of Ruth, but of Orpah, who kissed and left Naomi, Heb. xiii. 9.

‘ Perhaps some may alledge that Ruth, with all her firmness to her religious principles, forgot a part of that duty which the light of nature taught her. Why did she not shew some attachment to her own mother, as well as to her mother in law? Why did she leave her parents with an intention never to return, that she might go to a land which she knew not? The answer is easy. She saw that she could not return to her mother without exposing herself to very dangerous temptations. She could not, perhaps, have lived in her mother’s house, without seeing daily homage paid to false Gods, and meeting with daily solicitations, and more than solicitations, to join in the practice of abominable idolatries. She might soon have been given in marriage to a worshipper of Chemosh; and it may easily be judged how little such a convert as Ruth was prepared to encounter the temptations to which she might have been exposed in the house either of a mother or a husband. She therefore forgot her mother’s house and her own people. With a disinterested spirit, she embraced and held fast that religion which she had been taught, not only by her mother in law, but by the spirit of God. Unless she had been drawn by that Divine power, which alone can change the hearts of men, she would not have come to the Lord’s land, and to God himself as her exceeding joy. We are not called, in the literal sense of the words, to “forsake our father’s house and our own people;” yet, in the spiritual sense, it is absolutely necessary. We must be ready to part with every thing for Christ, if we desire to be Christ’s disciples; for if any man come to him, “and hate not father and mother, and brothers and sisters, yea, and his own life also, he cannot be one of his disciples.”

‘ Whilst we consider the steadfastness of Ruth’s religious principles, we cannot refrain from admiring, likewise, her fervent love to Naomi, and contemplating the happiness which both of them enjoyed in their mutual friendship. If earthly felicity seems a proper subject of envy, who would not envy this happy pair of friends, rather than Haman in all his grandeur, or Solomon in all his glory? And yet who were ever poorer than Naomi and Ruth?

‘ Live in love and peace with all men if you can, especially with all Christians, and with none more than with those of your own house. But if you desire to enjoy the sweets of such domestic friendship, imitate the piety, the modesty, the gentleness, the patience, the meekness of these good women. Be careful, especially, of your tempers in the time of affliction. There are some who seem at times to overflow with good will and kindness to their friends, but at other times, especially times of affliction, they are such sons or daughters of Belial, that it is almost impossible to live in friendship with them. Such was not Naomi. She was always disposed to take the heaviest share of her family afflictions, and to make them as light to her friends as possible. When her heart was wrung by sorrowful reflections, she spake kindly to them, and shewed a warm regard to their interest. The law of kindness was ever on her tongue; and the complaints that were extorted from her were not of that sullen kind which provoke indignation, but expressive of that resignation, and that tenderness of heart, which excite compassion mingled with esteem.’
pp. 50—51.

The following comments are judicious :—

‘ Why did not the good man rather make her a present at once out of his floor and wine press, than order handfuls of barley to be dropt for her gleanings. He delighted to behold her industry, and wished to encourage it. Charity wisely directed, will not tempt the poor to be idle. Habitual idleness is not consistent either with virtue or happiness.

‘ “ Leave handfuls on purpose for her.” The servants of Boaz could not have left handfuls to be gleaned by the poorest person in the country, without dishonesty, unless their master had commanded them. When they received commandment, it would have been dishonest not to have done it. The Lord, who hates robbery for burnt-offering, will not allow servants in great houses to give away what is not their's to the poor. They must have the permission of their masters or mistresses to do good to the poor, unless they do it at their own expence ; and, having received this permission, it would be injurious both to the poor and to their masters, to withhold what is allotted to those who need.

‘ “ And rebuke her not.” Boaz was very careful to prevent any insult from being offered to the virtuous stranger. He no doubt knew, that masters were in some degree accountable for the conduct of their servants, and that they shared in the guilt of those faults which they did not care to prevent or to correct.’ pp. 109, 110.

We regard the author's mode of expounding Scripture, as highly instructive, and, on those passages particularly which require little explication, as an excellent model. We are aware, however, that it is not a model which every one will be able to copy successfully. It will require no inconsiderable portion of ingenuity, guided by a sound judgement, to discover such a fund of valuable practical remarks, where so little, sometimes, is obviously presented. There is great danger of being too fanciful, or of fatiguing by continual sameness. Even Dr. Lawson's remarks occasionally discover too great an uniformity, which, indeed, nothing but the conciseness of his style, and the rapidity of succession in his sentiments, could preserve from forcing itself very disagreeably on the notice of the reader. But he is not one of those authors, who exact so much attention to a fine thought, when by good fortune they meet with one, that it becomes disgusting by familiarity.

The remainder of the volume consists of discourses on the condition and duty of unconverted sinners, on the sovereignty of grace in the conversion of sinners, and on the means to be used for the conversion of our neighbours. These subjects are evidently connected with each other, and were suggested, we believe, by a circumstance which happened some years ago. The author published a sermon, on the joy of parents in pious children, in which, as an encouragement to the religious education of youth, he represented those children to be in a more hopeful condition, who have been made early acquainted with the principles of religion, and accustomed to

attend upon its ordinances, than those who have received no religious culture. The sentiment, it seems, appeared full of heterodoxy to some northern critics, who attacked it violently, in a periodical work of that day. To that absurd and uncandid criticism, the Doctor seems to allude, when he says, p. 198, "I am sorry to find that some zealous contenders for this doctrine furnish too fair a pretence for such conclusions, by alledging that there is no more reason to hope for the salvation of those who are trained up to attend the means of grace, than of those who cast off equally the fear of God and of man." The first of the discourses before us, appears to have been intended to support the author's former sentiments, and the others to demonstrate the consistency of these sentiments with the sovereignty of grace, and the necessity of Divine agency in the conversion of sinners. In these discourses, the author very clearly proves, that, whatever appearances of religion may be found in natural men, there can be nothing of the reality but by a Divine influence, and that the operations of the Spirit of God depend not upon the actions of men. At the same time, he shews that there are means of salvation which every sinner is bound to use, and that, by the use of them, his salvation becomes the more probable; that men are likewise bound to exert themselves for the salvation of their neighbours, and are encouraged to hope for success.

But we must recommend it to our readers to peruse these discourses for themselves, being persuaded that every person will find in them some useful instruction. We cannot take our leave of this volume without noticing that the paper is very indifferent, and the printing still worse. It is vexatious to see so much good sense presented in such a form, as to intimate that it is intended only for the very lowest class of readers. Instruction ought doubtless to be rendered as cheap as possible, but we know that, in these times of elegance, a reader of taste would be ashamed to be caught reading a shabby duodecimo with coarse paper and a worn out type.

We owe an apology to the worthy author for neglecting this volume so long. The delay has been involuntary, and we shall endeavour to make amends, by noticing, as soon as possible, the lectures which he has recently published on the history of Joseph.

Art. III. *Browne's Travels in Africa, Egypt and Syria*, concluded from p. 373.

HAVING given a geographical sketch of Darfur from Mr. B.'s information, we shall follow him in his journey. He joined the caravan for Darfur, at Assiut, and accompanied it through *El-wah*, the greater Oasis, of which he gives scarcely

any account, except that *Charje*, its principal village, lies in $26^{\circ} 25'$ N. Lat. $29^{\circ} 40'$ E. Long. and *Mughess*, its southern extremity, in $25^{\circ} 18'$ N. Lat. $29^{\circ} 34'$ E. Long. The Beys of Southern Egypt have two officers residing in El-wah. *Selimé*, a small verdant (but uninhabited) spot, amidst the desert, is placed in $22^{\circ} 15'$ N. Lat. $30^{\circ} 15\frac{1}{4}'$ E. Long. The track thus far, is the same with that which the caravans between Cairo and Sennaar formerly passed to Moscho, Dongola, and Korti; of which a brief account was given by Poncet, at the close of the seventeenth century. Our traveller, proceeding over a vast remaining desert, reached Sweini in Darfur, 23d June 1793, just after the commencement of the periodical rains, and two months after his departure from Cairo. Here he received orders from Sultan Abd-el-rachman, to repair to Cobbé, and to remain there, till permission for his removal should be given.

This restraint greatly disappointed Mr. B.; and distressed him so much as to induce a month's illness. He expected, as a stranger, to have been immediately admitted to an audience with the Sultan, although unprovided with any other introduction than a present: and he attributed his retention at Cobbé, to the machinations of an Egyptian, whom he had hired to manage his barter for necessities in Darfur, there being no artificial medium of exchange. This man, behaving insolently on the road, had been menaced with death by our traveller; although unhappily dependent on so unworthy an agent. The late Sultan Teraub was said to have been attentive to foreigners in general, but Abd-el-rachman seemed to entertain as much contempt for a *Frank*, as might have been expected from any other Mahometan. In short, we see nothing wonderful in Mr. B.'s reception in Darfur, but that he should not have used stronger precautions against exposing himself to it. When recovered he repaired to *El Fasher*, which we supposed to have been a town, from his narrative; but as the Sultan is always said to be at El Fasher, and was seen by Mr. B. in three different parts of the country, we conclude this name to be that of his moveable court. At first, our author could only gain access to one of the Sultan's ministers; who seized what he chose of Mr. B.'s property, and returned for it what he thought proper, but incomparably less than the owner judged to be so. With this additional vexation, our traveller returned to Cobbé; where he passed the winter of 1793. Three months of the ensuing summer were spent by him in the vicinity of the court, without obtaining an audience of Abd-el-rachman: but having, by an indiscretion, exposed himself to the malice of his agent and others, he was at length called before that monarch; who shewed every disposition to render him justice, and afterwards made him some compensation for the pro-

perty of which he had been plundered. To receive a part of this, he repaired to Gidid, which was the farthest extent of his travels in Darfur.

Mr. B. laboured to obtain permission to go eastward to Sennaar, westward to Bergoo, or southward, with any party that was employed in procuring slaves: but each request was denied, and apparently on reasonable grounds. During two more years, he was chiefly occupied in medical attendance on persons belonging to the court; but still usually resided under the same roof with his treacherous agent, and even his food was prepared by slaves which the latter had acquired by robbing him. This appears more unaccountable, than that he narrowly escaped being destroyed by poison mixed with his victuals; the slave who brought it, betraying her master's villainy, at the hazard of her own life. At length, after renewing his application to the Sultan, for leave to pass through Kordofan to Sennaar, Mr. B. joined the first caravan which had set out for Egypt, from the time of his arrival in Darfur; although, two days before his departure, he was informed, that he might proceed to Sennaar. He suspected that mischief was couched under this unexpected permission: but without that discouragement to avail himself of it, it cannot be thought strange that he declined the journey; as it appears, that his whole exchangeable property, on quitting Darfur, amounted only to eight piastres.

Mr. B.'s disappointment of crossing Kordofan, seems to us less to be regretted, than that he should have had so little opportunity of exploring the country in which he so long resided. That he collected numerous particulars respecting it, is evinced by the abstract which we have given; and only such as are chiefly geographical, are included in our epitome: but so little does the southern part of Darfur seem to be known by him, that, although it is said to be much more fertile than the northern territory, every town that he has named, is situated in the latter. Could he have reached Sennaar or even Abyssinia, little addition would probably have been made to our information of that country, more than the changes which have occurred in them, since Bruce's departure thence in 1772. The intercourse of the latter with the rest of the Globe seems to have been almost totally suspended. The Coptic patriarch at Alexandria had not heard of his Abyssinian disciples since the year 1787; nor the Roman Propagandists much (if any) later, from a missionary of their society, who resided at Gondar as a physician. An Egyptian priest, of that communion, penetrated to Sennaar, during Mr. B.'s abode in Darfur; but is said to have been assassinated between that city and Teawa. An Englishman named Robarts, in 1788, attempted entering

Abyssinia by Massuah; and being disappointed, went from Mocha to Hindustan, whence he returned to Alexandria, and died in the Franciscan convent at that place.

The caravan with which Mr. B. returned, is stated to have been long detained by the Sultan, that he might dispose with greater profit, of articles which he had, in the mean time, dispatched to the market of Cairo, by two parties of his own servants. Our traveller left Cobbé, 3d March 1796; and after tedious delays in the outset, returned safely to Cairo, by the same route that he had travelled before. He finally left that city early in the following December; and passed from Damietta to Jaffa, whence he paid a visit to Jerusalem. A correction in his present edition, induces us to pause at this stage of his journey. He remarks, that

‘A very considerable part of the inhabitants is Christian, between whom and the Muslims there exists implacable hatred. Each party being firmly persuaded, that he is asserting the cause of the Deity, against his enemies; and that to obtain a victory so laudable, all means are allowable.” p. 415.

The following note is subjoined.

‘The author having understood, that this passage, as it was printed in the first edition, had been received as conveying more than a just censure on the blind zeal and want of charity, in the votaries of each religion, has made an alteration in the present. If moderate men were offended at the sentiment, they will allow for the feelings of the writer, operated on by witnessing the frantic malevolence of ignorant enthusiasts to each other. Many passages were taken from his journal in the same words in which they were written on the spot. And, in general, it was designed to transfuse into the narrative the feelings of the occasion to which he alludes.

‘Of bigoted persons he neither seeks the praise nor deprecates the censure. He disclaims the idea of attempting to wrest from a large portion of mankind, the columns which uphold their felicity and peace of mind. Nevertheless, it seems difficult to deny, that the confidence of being supported by divine authority, as such, has a tendency to produce acts of hostility toward those who are of a different persuasion.’ p. 415.

In his former edition, our author had spoken of ‘the infernal hatred which two divinely inspired religions could alone inspire.’ We could not have recalled this truly *infernal* insinuation, had he renounced the sentiment, instead of merely clothing it in a more specious garb. Much previous knowledge is requisite to enable travellers to form a right judgment of what they meet with in various parts of the world; and it is greatly to be regretted that Mr. B. had not acquired some knowledge of the evidences, and the contents of the New Testament, before he left his native country. In no instance does he sink lower, when compared with Bruce, than in his ignorance on these important subjects. Had he not been

grossly uninformed respecting Christianity, he would have known, that instead of a 'confidence of its divine authority having a tendency to produce acts of hostility toward those who are of a different persuasion,' such acts are utterly incompatible with the belief of what Jesus did and taught.

Mr. B. proceeded through Naples, and Nazareth, to Akka. Here he expected to have found his baggage, which had been intrusted to a boat at Jaffa; but he learned that this had been wrecked, on the passage, near Cæsarea: and on repairing to the spot, he could only collect such articles as the neighbouring Arabs had not deemed worth the removal. The obscure manner in which the author hints, in his preface, at repeated losses of valuable papers, leaves us uncertain, whether the casualty just mentioned involved this kind of damage. A vocabulary of the language of Darfur, compiled by Mr. B., is enumerated among the articles missing. This privation, surely, could not render it impossible for him to have given some account of a language in which he had conversed nearly three years: and it should rather have stimulated him to the exertion. Afterwards, our traveller visited Tyre and Sidon; Kesrawan and Mount Libanus; Berytus and Tripoli; Laodicea, Aleppo, Antioch, Seleucia, Damascus, and Balbec. He informs us, that Malula and Mara, small towns on the road between the two last mentioned, are the only places where the Syriac language is still spoken, having been preserved there without the use of books. Returning to Damascus and Aleppo, Mr. B. proceeded through Aintab, Angora, Kostabea, Yeywa, and Ismit (Nicomedia) to Scutari and Constantinople; where he arrived, 9th December, 1797, twelvemonths after his departure from Cairo. The close of his travels cannot be more concisely described, than by the last paragraph of his narrative.

'Proceeding through Wallachia to Vienna, Prague, Dresden, Leipsic, Potsdam, Berlin, and Hamburg, I arrived in London on 16th of September, 1798, after an absence of nearly seven years.' p. 508.

Beside the detail of his movements, and the description of Darfur, Mr. B.'s volume contains an abstract, of 26 pages, from Cardonne's *Histoire de l'Afrique sous la domination des Arabes*; a comparative View of Life and Happiness in the East and in Europe; and an Appendix, in nine articles, several of which are merely extracts. The more valuable are, his illustrations of two maps which accompany his work, one of Darfur, the other of routes which are commonly passed between that and the adjacent countries; numerous itineraries of these routes, including the bearings and days journeys, with a few descriptive remarks; and a meteorological table kept in Darfur.

Having already extended this article beyond the length that

might be deemed suitable to a subject which is not new to the public, we shall not enlarge it by extracts from our author's comparative view of life and manners. He seems to prefer Oriental to European fashions; which might be expected from his unfortunate prejudices against Christianity, and from that sensuality which is an usual appendage, if it be not rather an occasion, of infidelity. Too many fruits of these kindred evils appear in various parts of his work, to authorise our recommendation of it in a moral view: and an affectation of the style (connected with an adoption of the principles) of Gibbon, often involves his language in bombast or ambiguity. This volume, notwithstanding, with all its imperfections, and faults, is highly valuable for geographical purposes; and by persons whose religious and moral principles are fully established, may be perused with advantage, though not with satisfaction. Too much of it is borrowed; and some anomalous subjects are introduced: but the author cannot justly be accused of prolixity; as it would probably have been more easy for him to have expanded his work to several volumes, than to have completed it in one. It is more exposed to the charge of deficiency than of redundancy: and the author seems to be more prone to negligence, than to vanity. He does not appear to have written enough on the spot, or to have possessed a sufficiently distinct recollection of subjects which he trusted to memory. We apprehend him to have attempted what was beyond his powers, and therefore to have failed of its accomplishment: but with qualifications inferior to many of his predecessors, he is intitled to the praise of having penetrated to an unknown and barbarous country, and of having obliged the public with information by far more desirable than that which can usually be derived from modern voyages and travels.

Art. IV. *The leading Features of the Gospel delineated*, in an Attempt to expose some unscriptural Errors, particularly the absurd Tenet, that mistakes in Religion are of trifling Consequence. By the Rev. Nicholas Sloan, Minister of Dornock, Dumfriesshire, 8vo. pp 438. Price 7s.6d. boards. Law. 1806.

THE utility of systems of divinity, has been called in question by many persons who were well affected to the truths of Revelation. Aware of the injurious consequences which often result from a bigoted attachment to human creeds, they have been induced to view such effects as necessarily connected with the very nature, instead of flowing from the abuse, of certain forms of sound words.

From an early age of the Christian Church, it appears that the adoption of such formulæ was considered very beneficial. The Scriptures, no doubt, contain a perfect system; but, from

many causes, a simple declaration of adherence to the truths contained in the inspired volume has been thought not sufficiently explicit. Liable as such an avowal is to equivocation, it became necessary for Christians, before the bond of Union could be complete, to state what were the precise doctrines which they believed; or, in other words, had been able to derive from the only infallible standard of truth.

But that systems of divinity are on the whole extremely useful, cannot we think be disproved, and the Christian world is certainly under great obligations to those who have bestowed labour in reducing to a clear methodical order, the component parts of evangelical doctrine. Such systems, however, must invariably be considered in their true character, as the production of fallible men, and never allowed to arrogate the authority of divine revelation.

Mr. S. does not propose to give a full delineation of the gospel, but only to describe its leading features. To do this well, indeed, is a task of no inconsiderable difficulty. It requires a clear and accurate perception of the nature and connection of divine truths, a talent for arrangement, a happy share of discrimination, in order to determine the exact degree of attention which each demands, and a facility of expressing them in precise and appropriate language.

All the truths revealed in Scripture, not only deserve, but imperiously claim attention. Some parts of that revelation, however, may be fairly called principal truths; because they are essential to the being of the system, resembling the foundation of a building, without which that building could not exist.

Mr. Sloan, as his title intimates, is decidedly adverse to the notion which asserts, that erroneous opinions in religion are of trifling importance. We fully agree with him on this general principle, though we might be inclined to make several exceptions that he would dispute. A great part of the Scripture is composed of books which almost solely treat of what have been called speculative truths; and it is not to be supposed that so very considerable a part of revelation would have been occupied in unimportant discussion. Two observations should be added on this subject; one, that a great number of the persons who strenuously maintain the sentiment which Mr. S. explodes, are themselves remarkable for the bigotry of their attachment to their own peculiar tenets; the other is, that there is need to caution those who agree with our author, on the importance of doctrinal truth, against relying on the supposed accuracy of their religious *knowledge*, as if the advent of the Redeemer had no object but to teach a system of theology.

This book is divided into seventeen chapters. After a few preliminary observations, the author offers some forcible remarks on those whom he calls *Moralists*, and successfully shews that the gospel alone is suited to the condition of man as a sinner. In the second chapter he treats of the depravity and consequent imbecility of man; redemption by Christ is next considered, which introduces the proofs of his divinity. The fatal errors of those who deny original sin, are described. Objections against preaching the doctrines of free grace, &c. are answered. The error of inculcating Morality to the total exclusion of Faith and Gospel Holiness is exposed. The new Birth—The Personality and Divinity of the Spirit—The Assurance of Faith—Perseverance of the Saints—Election—are briefly defended. Mr. S. then treats of the second coming of Christ—of the Resurrection of the Body—of Heaven and Hell: and after giving a specimen of evangelical preaching, analysing this specimen, and remarking on the discourses of Jesus, recommends a diligent and impartial perusal of the Scriptures, which, combined with a desire after truth, and sincere prayer, he asserts to be an excellent antidote against error.

Mr. Sloan is warmly attached to the essential doctrines of the gospel; we approve the zeal which he has discovered in defending his views of evangelical truth, and think his work capable of instructing and benefiting the serious reader. But we particularly wish, that he had displayed some candour toward those who differ from him on particular tenets, and that he had abstained from the use of coarse and low invectives, which in several places disfigure his book. Perhaps we ought to impute some of his failings in this respect to ignorance, rather than bigotry; we will allow him to condemn the dangerous errors of Pelagian and Socinian heterodoxy; but he should not charge these on '*Arminians*.' If he knew the persons to whom this term properly belongs, he would blush at the thought of bringing railing accusations against them.

We would not recommend the dry scholastic method of treating theological topics, in preference to the engaging and illustrative style of lecturing, which has prevailed in recent times; but we must say that Mr. Sloan is very deficient in the article of arrangement. There is little connection of thought in the several chapters, and little connection of the chapters in the work. He should take more pains in digesting his plan, arranging his thoughts, and improving his style. He expresses himself with clearness; but abounds too much in epithets, and is defective in point and vigour.

He concludes all his chapters with some original verses of sacred poetry; of which the piety cannot be disputed.

The author has given us a specimen and analysis of a Missionary sermon composed on evangelical principles. This is rather a novelty in its way, for few authors venture publicly to criticise their own writings. He "purposely waves its defects and merits as far as these respect arrangement and composition." How then is it an analysis? and why *does* he nevertheless commend his own arrangement? The greater part of his analysis is a recapitulation and explanation of the arguments advanced in the sermon.

The following extract may be deemed a very fair specimen of the author's manner.

'The *first* argument of certain Moralists against justification by free grace, and the doctrine of sanctification through the divine Spirit is, that such views have a tendency greatly to *debase our natures*. This opposition to the work of the holy Spirit, the more strongly proves the doctrine of his gracious influences to be an *evangelical* truth. For it is the very design of the gospel, as hath been already shewn, to humble, what is fondly called, the dignity of human nature. As, in the method of justifying sinners, Christ will have *all* the praise; so, in cleansing them from all pollution, and giving them a meetness for glory, GOD the SPIRIT will admit no rival. Thus, Ezek. xxxvi. 25. *I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my SPIRIT within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* The words are not, "*you will do, and I will do.*"—No; *I and I alone* will bring about these necessary,—these saving changes, *I will, and I will*, run through the gracious promise, like the wool through the warp.

'Fain would man *work*. It suits his legal spirit. Instead of *working*, as the ground of our justification and consequent change, the gospel always recommends *believing*.—*Believe on the Lord Jesus Christ, and thou shalt be saved*, is the divine mandate. The apostle Paul, having placed before the eyes of the Corinthians a black catalogue of sins, of which they, in their *unrenewed* state, had been guilty, immediately subjoins, *Such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* What becomes of the *dignity of human nature*? What encomium is here pronounced on *human merit*? No honourable mention is made of *either*. The justification of the Corinthian brethren is said to be *in the name of the LORD JESUS*; that is, in virtue of his meritorious righteousness and obedience, and no less meritorious death. They are declared to be *sanctified by the SPIRIT of our God*; that is, by His illuminating, renewing, and strengthening energy.' pp. 228—230.

Art. V. *The Antiquarian Repertory*: or, Miscellaneous Assemblage of Topography, History, Biography, Customs, and Manners. Intended to illustrate and preserve several valuable remains of old times. Chiefly compiled by, or under the direction of Francis Grose, Esq. F. R. and A. S. Thomas Astle, Esq. F. R. and A. S.; and other eminent Antiquarians; adorned with numerous Views, Portraits, and Monuments. A new Edition, with a great many valuable Additions. In four volumes, 4to. Vol. 1. pp 414. Price 3l. 3s. — *L. A. 5l. 5s.* Jeffrey, Longman and Co. &c. 1807.

THE ingenious and facetious editor of this work (whom we well knew) introduced it to the public, more than thirty years ago, with a serio-comic vindication of its subject.

‘It has long been the fashion to laugh at the study of Antiquities, and to consider it as the idle amusement of a few humdrum, plodding fellows, who, wanting genius for nobler studies, busied themselves in heaping up illegible Manuscripts, mutilated Statues, obliterated Coins, and broken Pipkins! In this, the laughers may perhaps have been somewhat justified, from the absurd pursuits of a few Collectors: But at the same time, an argument deduced from the abuse or perversion of any study, is by no means conclusive against the study itself: and in this particular case, I trust I shall be able to prove, that, without a competent fund of Antiquarian learning, no one will ever make a respectable figure, either as a Divine, a Lawyer, Statesman, Soldier, or even a private Gentleman, and that it is the *sine quâ non* of several of the more liberal professions, as well as of many trades; and is, besides, a study to which all persons, in particular instances, have a kind of propensity; every man being, as Logicians express it, “*Quoad hoc*,” an Antiquarian.’ p. xii.

Captain Grose certainly made good his pretensions: but to accomplish this, he necessarily included every department of historical science, among the qualifications of an Antiquary. Those, however, who have made that title a butt of ridicule, (and few have done so more than himself) evidently separated the minutiae of the science from its grand principles: and we fear that this is too commonly exemplified by zealous and learned members of the profession. Almost every thing that is old, may, on some occasion or other, become useful to the illustrations of ancient history. Hence, no relic of past ages, however trifling, escapes the professed antiquary: and a mass of apparently insignificant materials is consequently collected and preserved, the utility of which can only become manifest, when they are skilfully applied to the elucidation of his inquiries by a discerning and indefatigable historian.

We are, however, inclined to extend antiquarian researches farther than Capt. Grose himself appears, from the following paragraph of his preface, to have thought them valuable.

‘In cultivating the study of Antiquities, care must be taken not to fall into an error, to which many have been seduced;—I mean that

of making collections of things which have no other merit than that of being old, or having belonged to some eminent person, and are not illustrative of any point of history. Such is the Skull of Oliver Cromwell, preserved in the Ashmolean Museum at Oxford; and pieces of the Royal Oak, hoarded by many loyal old ladies. That Oliver had a skull, and brains too, would have been allowed without this proof; and those who have considered the Royal Oak, do not, I believe, find it essentially different from the wood of a common kitchen-table! These may be rather styled Reliques than Pieces of Antiquity; and it is such trumpery that is gibed at by the ridiculers of Antiquity.' p. xvi.

Fragments of the Royal Oak, like those of Shakespeare's Mulberry Tree, or of Cowper's Judith, have indeed no more to do with the science of Antiquity, than supposed pieces of the Cross have to do with Religion: yet who would not place some stress on the possession of any of these? But as to the skull of Old Noll, we confess ourselves so far physiognomists, as to regard it in a very different light; and we should think it no small advantage to have an opportunity of comparing it with that of Bonaparte.

The re-printing of this extra-official repertory, after fifteen volumes of the *Archæologia* have been published by the Society of Antiquarians, augurs favourably of the progress of science in this department among us. The present Editors, however, have not rested their hopes of acceptance, for the new edition, merely on the merits of the former. The arrangement is much improved, by collecting together those treatises, of which the subjects are similar, from their dispersion through the four original volumes. The contents are also augmented by the insertion of several curious articles from MSS. or from tracts which had become extremely scarce. Some account of those which are inserted in the first volume (the only one of the new edition yet printed) may gratify our readers, and we presume will be all that they expect from us on a work, the substance of which has so long been made public.

The first of these articles (p. 12—21) has nothing to do with the science of Antiquities, but is inserted as a token of respect to the author, the late Capt. Grose. It consists of rules for drawing caricatures, and an Essay on Comic Painting, and is accompanied by four plates of illustration, and sixteen etchings, by the author, never before published. In these, as well as in the treatises, there is much of the *vis comica*, by which Capt. G. was distinguished; and in many instances it presses rather hard on his brother Antiquarians. He seems, however, to have handled either the pen or the pencil more expertly than the graver.

The next additional article, (p. 188—195) is re-printed from a very rare tract, published 1606, intitled, "The Arraignment Vol. III.

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and Execution of the late Traitors ; with a relation of the other Traitors which were executed at Worcester, the 27th of January last past." "It abounds," says the Editor, "with many curious particulars of the conduct of Digby, the two Winters, &c. concerned in the Gunpowder plot, which are no where else to be met with." It describes, notwithstanding, only their latter end ; and is little else than a rhapsody against popery.

The third (pp. 196--210) is a parallel of Robert Devereux, Earl of Essex, and George Villiers, Duke of Buckingham," and is followed by "The difference between the estates and conditions" of these two celebrated favourites, written by the first Earl of Clarendon, in his youth, after reading the parallel. These papers are illustrated by portraits of the Earl of Essex, the Duke of Buckingham, and the Earl of Southampton. The first of these is beautifully executed by Bartolozzi from a miniature by J. Oliver. The countenance is so prepossessing, that the attachment both of the sovereign and the people to Essex excites no surprise. His frankness of disposition, and disinterestedness of conduct, concurred, doubtless, to palliate, with both, the roughness of his manners, the violence of his passions, and the extreme imprudence of his proceedings. The parallel between him and the first Duke of Buckingham, is drawn by one who appears to have been personally acquainted with each of those unfortunate ministers, notwithstanding the distance of the times in which they flourished. It strongly discriminates their characters, yet not sufficiently, in the judgement of Lord Clarendon, who regards them as perfect contrasts. Of the former, however, he could only have traditional knowledge ; and for the latter he betrays a flagrant partiality. Who could imagine, that the multiplicity of preferments which Villiers held himself, and profusely distributed among his relations, would be recorded to his commendation ? Yet these, says the courtly historian, "certainly in the next age will be conceived marvellous strange objections !" p. 221. Equally unlucky is the writer's prediction, that the memories both of Essex and Buckingham, "shall have reverend favour with all posterity." p. 225. Pity, indeed, is mingled with our disapprobation of the former : but even the execrable murder of the latter has not exempted his memory from detestation. These papers, however, are highly valuable, as they throw light on important epochs of our history. Statesmen may learn from them, that a contempt of personal emolument, and a noble superiority to domestic interests, are the surest paths to public estimation. Even the atrocities of a Robespierre could not, for a long time, shake these pillars of his security.

A list of King James's army, as they lay encamped on

Hounslow Heath, 30th June, 1686, is here first published. The person who at that time sent it to a great man who died not long since, styled it "an invincible army, which all Holland and the protestant powers united could not overthrow." It consisted of more than ten thousand privates, beside officers of all descriptions. "It shews," as the gentleman who communicates it to the Repertory very properly remarks, "the wonderful hand of providence in defeating the boasted strength and grandeur of such an army," which was expected "to bring this obstinate nation in dutiful subjection to the See of Rome." p. 230.

The next two additional papers relate to the city of London. The first, Fitz-Stephen's description of its state in the twelfth century, is reprinted from a very scarce and very curious tract. There were then, "on the north of the suburbs, choice fountains of water, sweet, wholesome, and clear, streaming forth among the glistening pebble stones: and in this number, *Holywell*, *Clerkenwell*, and *Saint Clement's-well*, were of most note, and frequented above the rest, when scholars, and the youths of the city take the air abroad in the summer evenings." p. 243. "Very near lay a large forest, in which were woody groves of wild beasts. In the coverts thereof lurked bucks and does, wild boars and bulls." *ibid*. Smithfield (*quasi*, Smooth-field) then served the different purposes of a market and a *race-ground*. p. 245. Moor-fields, being covered with water, was the chief place for *skaiting*. p. 249. But the principal sports of the youth were military, both by land and water; and "the maidens had their exercise of dancing and tripping till moon light." *ib*. "Representations of those miracles which the holy confessors wrought, or of the sufferings, wherein the glorious constancy of martyrs did appear," were the only theatrical exhibitions. p. 247. Hence, perhaps, it may be accounted for, that "the matrons of the city could be paralleled with the Sabine women" for chastity. p. 244. In this *sine quâ non* of female excellence, we by no means would detract from the present superiority of our city ladies above their western neighbours. Good eating seems to have been always a favourite custom of our citizens: and at that time, "the *only* plagues of London were, immoderate drinking of idle fellows, and often fires." pp. 245, 247. Alas! that while these are continued, so many others should since have been added to them! The second paper, by Sir Thomas Chaloner, relates chiefly to the military state of the city in the reigns of Henry 8th, and Elizabeth. He extracts from Sir Thomas Moore's *Utopia*, a description of what he supposes London then to have been. It was what that ingenious writer judged it *ought* to be.

An article, which the present Editors seem to prize above every other, is an account of the expenses of Robert Sydney, Earl of Leicester, by his steward, now first printed, (pp. 274, 295.) It throws light on various circumstances of a polite mode of living in former times; and is, perhaps, the most complete specimen of the kind ever published. We cannot, however, appreciate papers of this description, of which multitudes have been printed, so highly as they are exalted in the preface. Without greater knowledge than is usually to be expected in readers, they are more likely to be surprised and mis-led, than instructed, by differences in the nominal value of money, at distant periods, which appear in lists of this nature.

The following paper, (pp. 296--341, also printed from MS.) details the ceremonies that were appointed to be observed at court, on a great variety of occasions, in the time of Henry 7th. It is certainly worthy of being preserved as illustrating the manners of the age; although otherwise of small utility, compared with the space which it occupies.

The next article, which is also added in the volume now before us, though unnoticed in the preface, is called, "An humorous characteristic story of Sir Thomas Erpingham," who lived in the reign of Henry 5th. Some circumstances of this tale, which has been versified by Colman, are so extremely improbable, that very strong vouchers of its truth would be requisite to our conviction. Dr. Birch's account of Carr, Earl of Somerset, is afterwards introduced to accompany a very good portrait of that infamous courtier. Most of the prints in this volume are executed in a style much beneath its dignity.

On the whole, the publisher certainly deserves our thanks, for re-printing the *Antiquarian Repertory*, and for several of the additions which he has made to it. We doubt, however, whether the obligation would not have been augmented, by a reduction of the original work into a smaller size. Many of the articles have little or no connection with British Antiquities, and others might easily have been spared. Among such as ought positively to have been excluded, we do not hesitate to reckon a flagrant instance of human depravity, which could only be repeated by one to whom the discovery was gratifying. Hoping that the succeeding volumes will be cleared of such articles as may do harm, or can do no good, we shall be glad to pay that attention to them, which is due to the greater part of the first, now re-printed.

Art. VI. *The Ancient and Modern History of Nice* ; comprehending an Account of the Foundation of Marseilles : to which are prefixed, Descriptive Observations on the Nature, Produce, and Climate, of the Territory of the former City, and its adjoining Towns ; with an Introduction, containing Hints of Advice to Invalids, &c. By J. B. Davis, M. D. one of the British Captives from Verdun, &c. &c. 8vo. pp. 348. Price 8s. Tipper and Richards. 1807.

THE celebrated shores of Italy have long attracted the visits of the traveller, whether to gratify his curiosity, and enlarge his information, or to restore his declining health. The general testimony of tourists to the beauty of the scenery of Nice, and the mild salubrity of its atmosphere, is fully confirmed by Dr. Davis, whose work is designed equally to amuse the inquisitive, and to recommend a salutary retreat for the valetudinarian.

His introduction contains some sensible and useful advice to the invalid, which however does not extend to any thing more, than good sense and general medical knowledge have usually recommended in pulmonary complaints. The principal topic introduced is, the propriety of changing residence, in order to arrest the progress of disease, and which should be done in the earliest stage of consumptive complaints. One of the most important admonitions is, that such a journey should never be attempted by those who suffer the more alarming symptoms of the disease ; as hectic fever, violent cough, and purulent expectoration ; another is, that a very rapid amendment should not be expected, nor a very short residence deemed sufficient. Several necessary precautions are suggested, which it is unnecessary for us to repeat, as every person who thinks of undertaking such an excursion, will doubtless become a purchaser of the book.

The History of Nice commences with a topographical description of the town, which is situated at the Western extremity of Italy, on the shore of the Mediterranean, and on the banks of the rapid Paglion, close to the foot of Montalban. It extends on the North to the Turin road, and on the East is barricadoed by an impregnable fortification of rocks. It is about a mile and a half in length, and one mile in breadth. The castle and all the fortifications are now in ruins, having shared in the general destruction produced by the convulsions of revolutionary France : the town itself suffered much in its appearance, and the inhabitants in their property, from its position in the route of the French troops ; scarcely a hotel or mansion of grandeur being left without marks of degradation. Nice has two fine squares, an university, a public library, a theatre, a hospital, and a botanical garden ; but the streets are narrow and dirty ; it has an inconsiderable port on the

site of ancient gardens, which have yielded to the encroachments of the sea, against which indeed the town is still but inadequately defended.

'Nice has been continually involved in a succession of misfortunes. In the year 1218, 1618, and 1644; but principally in July and August, 1564, the villages of St. Martin, Bolena, Belvidere, Venanson, &c. were nearly destroyed by an earthquake. It is said that the shock was so great, that it stopped the course of the Vesubia for some hours, that chasms opened large enough to receive intire mountains, and that others fell with a frightful crash. Since then the bottom of the port of Villefranche is observed to be lowered.' pp. 13, 14.

In 1799, the inhabitants suffered severely from an epidemic, imputed to the passage of troops.

The manners and character of the Nissards are described as mild, humane, peaceable, complaisant, and lively; they are hospitable, and commonly moral. Their language is the dialect of Provence, mixed with words of Italian derivation; but the French is likely to supplant it in time, as this is the language of the edicts, &c. All the religious ceremonies in use amongst Catholics, are scrupulously observed by the Nissards. Dancing, singing, and music, are their favourite amusements, and the general intercourse of society is similar to that in the neighbouring districts of France. The government is mentioned with praise, though the frequent changes of fortune, and the uncertain state of present affairs, preclude that public confidence which is necessary to general comfort and prosperity; the police is well regulated; a board of health is formed by the principal physicians and surgeons of the town, who frequently assemble to discharge the duties of their office. The commerce of Nice is trifling; but it possesses valuable manufactures of soap, paper, and leather. Provision is high, though the market is well supplied, and the dessert is at all times rich and abundant. House rent also is dear, and the apartments are not very comfortable. The view of Nice, its port, bridge, river, and suburbs, is delightful. The country on the opposite side of the Var, is the seat of picturesque beauty and fertility, though the sad traces of republican fury are distinguishable, in shattered villas and a scanty population. Indeed Nice and its territory contain scarcely two thirds of the number of inhabitants resident there previous to the war; so fatal has been the influence of conquest, disease, and emigration. The vicinity of Cimiez and the plain of Forchaud are particularly mentioned for striking scenery. Our readers shall now judge of Mr. D.'s descriptive powers.

'There are many agreeable *coup d'ails* from the banks of this river, (the Var) which are not a little heightened by the murmuring noise of the waves

so distinctly heard, owing to the silence of the vallies, through which several streams run to join their waters with those of the Var. In rainy weather, and during the melting of the snows, this river becomes equally rapid and dangerous.

‘On every side valleys and hills alternately charm the eye with the endless variations of their height, figure, position, and cultivation. Not a mountain can be ascended without producing the agreeable contrast of hill and vale, enriched with a profusion of sweet scented herbs, and diversified with flowers in all the various garbs and glowing hues of nature. In one part a sterile rock lifts its lofty head amidst luxuriant vegetation, and attaches us yet more fondly to the surrounding gaiety. In another, the industrious spirit of man has covered the base and summits of a lofty hill with the vine, the olive, or the fig tree. The valleys are enchanting, and produce every where oranges, grapes, and almonds.

‘There are several pleasant villages in the plain of Nice, none of which however comprise more than a few houses; one, amid its rural beauties, contains an excellent house, which commands a view of the sea, a good garden, reservoirs, and fountains. To this delightful residence a small chapel is annexed. It is situated in a valley, directly under the abrupt division of one of the hills, surrounded by olives, almonds, figs, and corn.

‘Not less eminent for its striking scenery is Chateau-neuf, the abode of the prefect of the Maritime Alps. What exquisite gardens, and how elegantly adorned with fountains, cypress trees, and all kinds of fruits and flowers! I do not in truth recollect a walk, whichever road you may choose, where there are not some interesting objects, now meeting, now retiring from the view, something romantic and picturesque, ever varying the interest of the scene. An endless variety leaves no satiety on the mind. There may be some spots, particularly at the foot of mountains, where the soil is not so productive; but I remember none where fruit trees, corn, and vines do not flourish in perfection.

‘The pasturage is plentiful, and kept in good order, though the roads are almost impassable in particular spots, which in some degree diminishes the pleasure that we might otherwise enjoy. One pathway leads to many others, and one fine scene discovers a thousand still more engaging. The freshness of an extended foliage on the summit of the hills tempers the burning rays of a meridian sun, and affords in the midst of summer a cool retreat. In winter a southern aspect receives those genial beams which are seldom felt in any other part of the world with equal delight and satisfaction. The same mountains which protect you from the heat at one season, and save you from the unwholesome vapours of damp and cold at another, are covered with a copious growth of shrubs, fruit, and herbs, which encourage exercise, and amuse the mind.’ pp. 47—51.

The olive, lemon, orange, palm, vine, and all the trees common to the climate, are found in the vicinity of Nice, as well as the pomegranate, pistachio, and jujube. The climate is temperate and healthy, though occasionally affected by the local winds of Provence, particularly the *Mistral*, which is cold and piercing; the *Sirocco* is felt, though very rarely. The winters are by no means severe. The opinion of Dr. Davis concerning the superiority of Nice, in this respect, to

other countries in the same latitude, is confirmed by apt quotations from letters of La Lande, Sulzer, and Thomas.

We copy his remarks :

‘ I have no doubt but that Pisa, Genoa, Hyères, and Montpellier, have all certain advantages for the residence of invalids ; but the exhalations from the plains of one, and exposure to the north wind of another, are inconveniences which do not accompany an abode at Nice. If you made choice of Pisa or Genoa to reside at, you could remain there during the depth of winter only, as the excessive heat of the sun would oblige you to decamp to the northward at the commencement of spring, whereas you may with pleasure remain at Nice till the month of May. You would, at least, be glad to quit Genoa long ere this ; and, as far as regards a comparison of climate with Montpellier and Nice, I do not hesitate to say the latter has an infinite superiority.

‘ The country, for an extensive tract around Montpellier, is very level, and consequently exposed to the influence of winds coming from every point of the horizon. The air there is commonly too sharp for consumptive persons, and the extreme damp that prevails during the winter months would be found highly detrimental to many constitutions. Where the atmosphere is loaded with vapour, as in the neighbourhood of Montpellier, and exceedingly cold at the same time, we must allow that a residence in it is not likely to favour the removal of a pulmonary complaint.

‘ Those who quit Nice to pass a short time at Montpellier, always express the sense of cold they experience by the transition.

‘ If, for the sake of discussion, we were to place the two spots in the same geographical position, one open on all sides, as Montpellier, the other closely encircled by mountains, as Nice, we should have no difficulty in declaring in favour of the latter country for the abode of the valetudinarian.’ pp. 108—109.

A copious meteorological table is given from March 1802 to January 1803 inclusive.

Dr. D. proceeds to describe the adjacent country and the surrounding towns, and mentions incidentally the celebrated names of Paul Lascaris, Cassini, and the two Maraldis, Theophilus Rainaud the Jesuit, the two Vanloos, Alberti the lexicographer, and others, who were natives of different parts of this vicinage.

The latter part of the volume, to the extent of about 150 pages, is occupied with a History of Nice, including the foundation of the mother colony of Marseilles by the Phœceans. It was built B. C. 340 by the Marseillois, who had been struck with the beauty of the situation, in the course of the incursive warfare which they had maintained with the Ligurians for more than two hundred years. Its name is supposed to be derived from *νικη*, in allusion to the triumph of the Greek settlers over the barbarians. In 48 B. C. the Marseillois and Nissards were obliged to yield to the Roman arms. After this period, Nice insensibly decreased in consideration,

while Cimiez was studiously encouraged by the Romans, who peopled it in the first century of the Christian æra. This latter city is situated on an eminence opposite Montalban.

Few places perhaps have witnessed a greater variety of revolutions and of masters, than the city of Nice, from the commencement of the irruptions of the Gothic tribes, to its last subjection by the French republicans. These vicissitudes render it a more interesting subject for history, than might be expected from its actual insignificance. Dr. D. has evidently bestowed some pains on this part of his book, and deserves praise, in many respects, for the manner in which it is executed.

Our good author's constitution may have improved by his residence at Nice, but his style is not sound; we mention two or three complaints which he may find it not impossible to cure before our next interview. Sometimes it has a sort of unnatural, dropsical swelling at the lower extremities; at other times it alarmed us by hysterical *ohs* and apostrophes, and when we were told how the mind "revolves" at the "sublime cogitations" of Zimmerman, we supposed it a little delirious. Exercise, good society, caution, and tranquil reflection, are the best remedies we can prescribe. Yet, on the whole, we have read Dr. Davis's work with pleasure; and must admit that he has displayed industry in the collection of materials, taste in the perception of beauties, and benevolence in earnestly recommending a salutary residence to the numerous sufferers from pulmonary diseases.

A view of Nice in *aqua tinta* is prefixed, of which the execution is much inferior to the design.

Art. VII. *The Beneficial Effects of Christianity on the temporal Concerns of Mankind, proved from History and from Facts.* By the Right Rev. Beilby Porteus, D.D. Lord Bishop of London. Second edition. pp. 90. Price 5s Cadell. 1806.

Art. VIII. *Tracts on Various Subjects*: all of which have been published separately before; and are now first collected into one Volume. By the Right Rev. Beilby Porteus, D.D. Bishop of London. 8vo. pp. 590. Price 9s. Cadell. 1807.

THE second of these publications came upon us like a reproach for having neglected the first, which it includes, with several other pieces by the venerable Bishop of London. We shall endeavour to offer a sketch and estimate of the separate work, subjoining a cursory description of the other contents of the collection.

This essay is adapted to display the beneficial effects of Christianity on the temporal welfare of *man*, generally; not on that of *Christians*, specifically. This circumstance we state

with a feeling of its importance, and with the greater anxiety, because we have not perceived any express intimation of it in this sensible and useful tract. Christianity is considered here in its mediate influence on human concerns; in its operation on man's condition through the institutions of society, as a moral system, not through the means of religious instruction, as a spiritual agent; as improving national manners and conduct, not individual character. In this view, it appears, not like a specific remedy for an epidemic disorder, to be applied to the patient, but like an improved and extended system of cultivation in a country, which has rendered this disorder less prevalent, and its fatal potency less obvious. Such a view of the subject is highly interesting, and on the candid observer must produce the most desirable effects; but he should remember that it is incomplete, lest the other department of the examination be wholly overlooked, or confounded with it as identical. An instance occurs very early in the discussion, where some attention to this distinction would have been peculiarly appropriate, and would also have given much greater strength to the argument advanced. The worthy prelate deems it worth his while to answer the foolish calumny, that Christianity has increased the sum of human misery, by introducing a spirit of cruelty and intolerance, which has desolated the world with numberless wars, massacres, and persecutions. If he could have relied on the impartial good sense of all his readers, he would certainly have left this absurdity to their contempt, instead of claiming their censure against it by one single effort at refutation. He would have been contented with the insertion of his note,* as a full answer from the infidel king, to all the objections of subsequent unbelievers. But in pursuance of his judicious plan, to support what he advances, by argument and fact, he repeats the usual rejoinder in the following terms.

‘Whatever mischief persecution has done in the world, (and it has *God knows* done full enough) it was not Christ, but some mistaken followers of Christ, that brought this sword upon earth; and it would be as injurious to ascribe to Christianity, the false opinions and wrong practices of its disciples, however pernicious, as to impute to the physician, the fatal mistakes of those who administered his medicines.’

Now if all or even any communities, or governments, had been truly the disciples of Christ, this argument would have been at least *necessary* to redeem Christianity from the hostile imputation. But we have a right to take much higher ground;

* ‘To impute *crimes* to Christianity, says the celebrated king of Prussia, (in his Posthumous Works) is the act of a *Novice*. His word may fairly be taken for the assertion.’

if Christianity had been embraced by the *many*, who nominally professed it, with the just views and holy cordiality of the *few*, who have in all ages been its genuine votaries and exemplars, there would have been *no wars, no massacres, no persecutions*. The authors of wars and persecutions, the ministers of tyranny and fanatical superstition, have rarely been Christians; they have been only the representatives of corrupt human nature, the determination of whose depravity has been fixed by their situation, and its flagrancy by their power. De-luded, themselves, with the name of Christianity, but ignorant of its nature, and averse from its spirit, they have been generally the slaves of self, and the worshippers, as it might happen, of Lucifer or of Belial, of Moloch or of Mammon. At the same time, we do not deny the occasional lapses and imperfections of the sincerest Christians.

We must relinquish this subject, to attend our excellent author through his examination of the effects of Christianity on national happiness; and although its benefits have been incomparably smaller, than they must have been in societies truly Christian, in communities like the apostolical churches, yet the comparison is glorious to its actual worth, and we think demonstrates its divine original. It has been variously useful, in every nation where it is known, to a far wider extent than it has been truly embraced. As a moral code only, it is so superior to every other system, that mankind have adopted much of its spirit from the mere instinct of present expediency; and, in most nations, its genuine influence has been so far manifested in persons of authority and power, that its maxims have speedily destroyed several sources of evil; it has been established as the system to which it was fashionable and politic to conform, and its awful sanctions have been realized, as a partial restraint, on many who were but nominal converts to its principles. The arms of political power, by means of laws and of education, have extended its beneficent efficacy to manners and opinions, where they could not extend its spiritual essence to the heart. Thus the character of multitudes has become moral, without being pious; and their condition has acquired advantage for the present life, without security for the future.

The advantages derived from the prevalence of Christianity are here considered, as private and public; the former are exemplified in the melioration of the conjugal, filial, and servile relations: the latter, 1, in the improvement of political administration, the extension of personal liberty and security, the superior purity of legal codes, and of judicial decisions; 2, in the adoption of far juster and more benevolent principles, between belligerent nations; 3, in the entire abolition of human sacrifices: in the third section it is proved, that these benefits did

not result from the progress of human knowledge, that Christianity was adapted to produce them, and, by historical facts, that it has produced them.

“The two great banes of connubial happiness,” says our author, “among the ancient Pagans, were polygamy and divorce.” To all the cruelties which these occasioned,

‘Christianity (wherever it is received and professed with any degree of purity) has put an effectual stop. It has entirely cut off that grand source of domestic wretchedness, polygamy; and has confined the dangerous liberty of divorce to one only cause (the only cause that can justify the dissolution of so strict and sacred a bond) viz. an absolute violation of the first and fundamental condition of the marriage contract, fidelity to the marriage-bed*. It has provided no less for the security and comfort of the weaker part, than for the sovereignty of the stronger. It has established just so much command on one side, and just so much subjection on the other, as is necessary to prevent those everlasting contests which perfect equality must unavoidably produce. It lays, at the same time, a foundation for encreasing harmony and tenderness by mutual obligations, and reciprocal concessions; and gives to each more frequent opportunities of displaying their affection, by ruling with mildness, and submitting with cheerfulness.’

This we think a very good statement, and would only add, that, in this, as in all other cases, *cæteris paribus*, the happiness of the condition is best secured, where genuine Christianity is most revered in the family and in the state.

The barbarities to children and servants, tolerated under the much flattered institutions of antiquity, are well described, though much less at length than might have been deemed expedient. The abolition of slavery is mentioned under this latter division, and the total recovery of the Christian name from this horrible dishonour, is humanely anticipated. As one of the sections is devoted to the subject of *human sacrifices*, we

* ‘The historian of *The Decline and Fall of the Roman Empire*, has been pleased to observe, (vol. iv. p. 380.) that “the ambiguous word which contains the precept of Christ respecting divorce is flexible to any interpretation that the wisdom of a legislator can demand, and that the proper meaning of the original word *πορνεια*, cannot be strictly applied to matrimonial sin.” But if that author would have given himself the trouble to look at 1 Cor. v. 1. he would have perceived that the word *πορνεια*, not only *may* be applied to matrimonial sin, but is actually so applied sometimes by the sacred writers; and in the place just cited can scarcely admit of any other sense. In this sense it is also used by our Saviour, Matth. v. 32. xix. 9. And this being incontrovertible, it is, I confess, past my understanding to comprehend, how this precept of Christ can be *flexible* to any other meaning than that plain and obvious one which it bears upon the very face of it, and in which it has been hitherto constantly understood; namely, that the only legitimate ground of divorce is adultery.’

think that was the proper place for noticing the slave trade; for what less is that traffic?—that compound of relentless cruelty, and shameless idolatry, that greatest crime against social rights, and against divine authority! Most fervently do we hope and trust that the triumph of virtue over this abomination is not premature, and that the soil of Britain does not sustain that traitor to his country, to the human race, and to the Supreme Lord, who would infect the royal counsels with one whisper in its favour.

The next division of the subject is of very useful tendency, and is sensibly treated; the true state of the people at large, under the best ancient governments, has rarely been well understood; but miserable as it commonly was, we wish there were no instances yet existing in Europe, which even a candid reader would consider as parallels rather than contrasts.

It would be well if the frequency and injustice of wars, had been as materially altered by a public profession of Christianity, as the ferociousness. The following description of ancient warfare is certainly not exaggerated; and if the Asiatic contentions and conquests were introduced, it must be a still more frightful picture.

‘Perpetual slavery, or an ignominious death (sometimes torture) by the hand of the executioner, were their certain destiny; and even among nations the most polished, and the most celebrated for their private and their public virtue, (such were the *pagan* notions of virtue) we are continually shocked with the desolation of whole countries, with the entire destruction of flourishing and opulent cities, and with the indiscriminate massacre and utter extermination, not only of those able to bear arms, but of the most helpless and unoffending part of the inhabitants, of every age, sex, and condition.

‘If we go back to the earliest ages of Greece, Homer very honestly and very concisely tells us, what the general practice in his time was in one of the principal operations of war. “These,” says he, “are the evils which follow the capture of a town. The men are killed, the city is burnt to the ground, and the women and children are doomed to slavery*.”

‘The descendants of Homer’s heroes, in subsequent ages, did not in this respect degenerate from their ferocious ancestors. On the contrary, they kept constantly improving on those models of barbarity. After the taking of a town, and sometimes after the most solemn promises and oaths that they would spare the lives of the besieged, they murdered every human creature in the place, not excepting even the women and children. Instances of this sort occur perpetually in the Peloponnesian war, as well as almost every other.’

In this part of the subject, the aggravated instances of cruelty and injustice, which have been introduced into recent warfare, are noticed, as a proof that the same calamities must revive at the abolition of the Christian Religion, in any community, as formerly ceased at its establishment.

* Il. ix. v. 590.

Concerning the prevalence of human sacrifices in all parts of the world*, it is well observed, that great advancement in civilization was not sufficient to supersede them. The Greeks and Romans, to a late period, were not wholly free from this general taint; and in the polished and luxurious empire of Mexico, 20,000 human victims were annually offered to the sun, during the reign of Montezuma.

In a comparison of public manners, in ancient and modern times, we are surprised that the numberless philanthropic institutions, for the relief of the poor and the wretched, should have escaped the attention of our author. To forego a sensual luxury for the sake of benevolence, was a self denial wholly unknown to the people of antiquity, and the history of their greatest characters affords scarcely an example of such a sacrifice.

The charges against the boasted philosophers of early times, are thus exhibited.

‘ Yet not one of those great, and wise, and enlightened men of antiquity seems to have had any apprehension, that there was the least cruelty in a husband repudiating an irreproachable and affectionate wife from mere humour or caprice; in a father destroying his new-born infant, or putting his adult son to death; in a master torturing or murdering his servant for a trivial offence, or for none at all; in wretches being trained up to kill each other for the amusement of the spectators; in a victorious prince oppressing and enslaving a whole country from mere avarice or ambition; in putting a great part of his prisoners to the sword, and enslaving all the rest; nor, lastly, when the magnitude of the occasion seemed to require it, in offering up human sacrifices to the gods. So far from expressing (as far as I am able to recollect) a just detestation of these horrid practices, there were several of the most eminent philosophers, that expressly approved and recommended some of the worst of them. Aristotle particularly, and Plato, both gave a decided opinion in favour of destroying deformed or sickly infants†. We have already seen, that this execrable practice was even enjoined by Lycurgus, yet the humane Plutarch sees nothing unjust in *any* of his laws, and considers him as a completely perfect character. Thucydides relates the massacre of two thousand Helots by the Lacedæmonians in cold blood, and a multitude of other shocking barbarities, committed during the Peloponnesian war, without one word of censure or disapprobation; and Livy describes innumerable scenes of a similar nature, with the most perfect indifference and unconcern. Homer goes still further. He expressly approves and applauds the deliberate murder of all captives without distinction, even infants at the breast, and pronounces it to be *perfectly right and just*.‡ And even Virgil, the tender, the elegant, and pathetic Virgil; he who, on other occasions, shews such exquisite

* This fact has been questioned, but on very insufficient grounds. See *Hist. de l' Acad. des Inscr. &c.* Vol. I. p. 47. *Rev.*

† ‘ Aristotle Pol. I. vii. c. 16. Plato de Rep. I. v. Plut. in Lyc.

‡ Il. I. vi. v. 62. αἰσιμα παρρητων. The poet seems even to have thought it an act of duty and of piety; for so the word αἰσιμος sometimes imports. See Scapula, Hesychius, Stephens, &c.’

feeling and sensibility, represents his hero as offering human sacrifices, without the smallest mark of horror or disgust;* and has not only selected the shocking punishment of the Alban dictator, as a proper and graceful ornament of the shield of Æneas, but has dwelt on the dreadful circumstances of it with an appearance of complacency and satisfaction, and seems even to exult in it, as a just retribution for the crime of the wretched sufferer.' pp. 400—402.

After reciting a few of the clear and recorded effects of Christianity in the suppression of sanguinary customs, and repeating the testimonies of Gibbon, Bolingbroke, and Rousseau† to the unrivalled excellence of the Christian Religion in its actual tendency, the Bishop observes,

' We have seen that the predominant feature of paganism, or what is now called philosophy, (which is nothing more than paganism without idolatry) is CRUELTY in the extreme. All its steps are marked with blood. We have traced its ferocious temper in the civil policy, the laws, the domestic institutions, the wars, and even in the most solemn religious rites of the ancient heathen world.' p. 413.

In another place, philosophy is described to be the "wild pernicious doctrines" of Voltaire and his coadjutors: and the French Revolution is frequently referred to, as a specimen of its influence. We apprehend some inaccuracy in the manner of mentioning philosophy. The definition given in the sentence just quoted, is evidently exceptionable; paganism without idolatry, (which includes perhaps mythology and a future state) must be simply the pagan system of morals; now it is well known, and it is here admitted, that the "natural religion" of the infidel philosophers is far superior to the heathen, inasmuch as it is indebted to the Christian system; this is the code which many of them speculatively maintain, and by which they claim to be appreciated; the predominant feature of which, is certainly not cruelty. Voltaire and others unquestionably acted on a very different code themselves, a code of the most sensual and selfish order; and they insinuated its principles with the utmost art and assiduity; but it no where appears in a distinct and tangible form. They did not avow any direct hostility to morality; but professing a zeal for its honour, disrobed it of the sacred sanctions by which it was protected, and ensured its destruction under the pretence of displaying its charms. It was the denial of Christian truth, rather than the invention and assertion of erroneous sentiment, that constituted the crime of these philo-

* Æn. x. 518. xi. 81.

† It is admirably well said by this writer,—*La Philosophie ne peut faire aucun bien, que la Religion ne le fasse encore mieux; et la Religion en fait beaucoup que la philosophie ne sauroit faire.* Emile, T. iii. l. 4.

sophers; and their system should be termed infidelity, from what it rejected, rather than philosophy, from what it maintained.

The corrupt principles of human nature need no stimulus from a new code of pernicious principles; they only ask freedom from restraint. Thus disenthralled, they are fully competent to the production of whatever was nefarious and horrible, in the revolutionary annals of France. It is not surprising, therefore, if these abominations surpassed any example of the heathen world; because infidelity breaks away *every* species of moral habit, and *every* impediment to the wildest abuse of the faculties. It is not paganism, for its theory is fairer, and its operation considerably worse.

We have not room to add any other remark on this subject, than that infidelity was far from being the *only* cause of the revolution in France; many other circumstances operated to produce this amazing convulsion; at the same time, we believe that *this* occasioned it to exceed, in its ruinous influence, any similar catastrophe. The state of manners and principles in England, in the seventeenth century, was exceedingly different; and so was the progress of its political commotions. The disturbances of England were an earthquake of small extent and force, which threw some parts into a better position, prepared others for improvement, and established the whole on a safer basis; that of France was the overthrow of a mountain of accumulated grievances and oppressions, whose resistance produced the more aggravated ruin, and from whose centre burst forth a torrent of furious and infernal principles, assailing the heavens in defiance, and spreading the earth with devastation.

On quitting this separate tract, we feel pleasure in expressing our warm approbation of its plan, and of its general execution; while it must gratify every sensible reader, its brevity and simplicity adapt it for the perusal of youth, especially of those who are inclined to abandon revelation and experience, for sophistry and scepticism. The appendix contains a number of pertinent and pleasing illustrations.

The first tract in the Collection, is the Memoir of Archbishop Secker, (1770)—one of the most instructive pieces of biography that we know, and worthy of particular attention from every member of the Established Church, from the cure to the primacy.

2. An earnest exhortation to the religious observance of Good Friday, addressed to the inhabitants of Lambeth: (1776)

3. A letter to the inhabitants of Manchester, on occasion of the earthquake, (1777). A seasonable and serious exhortation; the following sentence it may be lawful to use, but considering

its liability to abuse, we doubt its expediency. "Your first business is to render yourselves worthy (by a holy life and reliance on the merits of your Redeemer) of the Divine protection."

4. An Essay towards a plan for the more effectual civilization and conversion of the Negroe Slaves on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in foreign parts. (1784) The ill success of the previous system is mentioned, and the probable impediments enumerated; we should think a reference to the successful progress of the Moravians in the Danish Islands, would suggest other causes of failure, and more effectual measures for the future. Whether any improvement has appeared, since the composition of this memoir, we are not informed.

5. A primary charge to the Clergy of the Diocese of London (1790) recommending Sunday Schools, provision for curates, and residence.

6. A charge to the Clergy of the same Diocese (1794). Guarding them against the infidel philosophy.

7. A Letter to the Clergy of the same Diocese, on the profanation of the Lord's day. (1797)

8. A charge to the Clergy of the same Diocese (1803). Cautioning them against itinerants, (whose preferring deserted or neglected parishes, as the scene of their labours, is not imputed to any other motive, than the chance of gaining a footing;) and congratulating them on the advantages of an establishment. In the Appendix to this charge, the Calvinistic tenets are classed among the erroneous doctrines of self-appointed teachers, and are said to have been attended with fatal consequences. It is said also, that they are clearly proved to be neither consonant to Scripture, nor to the genuine doctrines of the Church of England. If this be exactly right, the late learned Bishop of St. Asaph was certainly wrong. See E. R. Vol. III. p. 258.

9. A Letter to the Clergy of the same Diocese, on the neglect of kneeling at Church, when the liturgy requires it. (1804)

10. Beneficial Effects of Christianity. (See above.)

11. A Summary of the principal evidences for the truth and Divine origin of the Christian Revelation. This argumentative and perspicuous tract is, we doubt not, well known to our readers; it has deservedly attained great popularity, as well on the Continent, as in the British dominions.

The reader will now form his estimate of this volume, and decide whether to procure its particular contents in their separate form, or to complete his set of the venerable author's writings, by purchasing this uniform collection.

VOL. III.

R r

Art. IX. *The Satires of Aulus Persius Flaccus, translated into English Verse*; with the Latin Text and Notes. 8vo. pp. 232. Price 7s. 6d. boards—*l. p.* 10s. 6d. boards. Johnson, London. 1806.

IT is extremely irregular, as our readers well know, for a translator to begin his preface by vilifying his author; it is contrary to the most respected examples, and indicates a cold calculating judgement that will not be warped by the friendly influence of consuetude. But such a writer is the gentleman before us, whose name he has not put it in our power to mention, and who, slighting such models and sentiments, has treated his original with very little deference. We copy a few of the boldest strokes in this extravagant caricature of Persius.

‘His anxious compression tires and disgusts.—His phrases are cropped and intricate, confused in grammatical construction, and inartificial in verbal arrangement. The transitions are broken and unconnected. Their abruptness weakens and obscures the force of his reasonings, and at times makes them utterly incomprehensible. Persius too nearly resembles his own *trama figure*. The outline of the figures upon his canvass is too prominent. We behold a coarse, bold, and powerful sketch, without the necessary filling up, and softening of contour. The robust bones and sinews of the skeleton are indeed abundantly visible; but no brilliancy of colouring conceals their unseemly nakedness from the eye, and makes them pleasurable to the imagination!’ Pref. p. xi.

This is certainly too high colouring, to give any semblance of the original. Persius is in verse, we say it with little qualification, what Tacitus is in prose. They have both their acknowledged peculiarities, and perhaps their faults. The poet in one, and the historian in the other, are often lost in the philosopher. Their studied brevity and abruptness of style too frequently occasion perplexity; at the same time that every period teems with thought, and frequently astonishes by its simplicity and magnificence. The ear, indeed, is commonly denied its entertainment; but the mind, though sometimes bewildered in the ruins of time and the blunders of commentators, finds a continual variety of employment, and enjoys the unostentatious and unexpected profusion of images and sentiments.

A comparison between Tacitus and Persius, by no means disadvantageous to the latter, might be carried much farther; yet no one has ever ventured to bestow such ungente epithets on the Prince of Roman historians. Our author, however, in the character he has given of his original, has certainly shewn the necessity of a translation: and if he can also shew that his surpasses preceding versions, he may have gained his principal object. His criticism and quotations are those of a scholar, generally apposite, and not unfrequently judicious. The parallel which he institutes between Persius, Horace, and Juve-

nal, is a farther proof that his acquisitions as a critic and a man of taste, are far from inconsiderable.

This long preface is followed by a short life of Persius. The life of this amiable Heathen was itself short. He did not see the conclusion of his twenty-eighth year.

We now proceed to the translation; which, as the best way of estimating its merits, we shall give the reader an opportunity of comparing with the similar attempts of other writers.

In order to avoid inconvenient prolixity, we shall confine ourselves to the fifth Satire, which has been justly termed the master-piece of Persius. Of the first extract we shall subjoin Dryden's version, and of the second, that of Howes*.

PERSIUS.

' ————Heu! steriles vere, quibus una Quiritem
Vertigo facit! Hic Dama est, non tressis agaso,
Vappa et lippus, et in tenui farragine mendax.
Verterit hunc dominus, momento turbinis exit
Marcus Dama.—Papæ! ¶ Marco spondente, recusas
Credere tu nummos? Marco sub iudice palles?
Marcus dixit, ita est: assigna, Marce, tabellas.
¶ Hæc mera libertas: hanc nobis pilea donant. Sat. V. 75—82.

DRYDEN.

' That false enfranchisement with ease is found:
Slaves are made citizens by turning round.
How! replies one, can any be more free?
Here's Dama, once a groom of low degree,
Not worth a farthing, and a sot beside,
So great a rogue, for lying's sake he ly'd.
But with a turn a freeman he became;
Now *Marcus* Dama is his worship's name.
Good gods! who would refuse to lend a sum,
If wealthy *Marcus* surety would become?
Marcus is made a judge, and for a proof
Of certain truth, *he said it*, is enough.
A will is to be proved, put in your claim,
'Tis clear, if *Marcus* has subscrib'd his name.
This is true liberty, as I believe,
What farther can we from our caps receive,
Than as we please without controul to live.' }

The present translator thus renders the passage.

Persius loquitur.

' Ye senseless dolts, in whom these fancies grow,
That one turn round true freedom can bestow.

* Vide Ecl. Rev. Vol. II. p. 912.

See Dama therel a low-bred, drunken slave,
 A liar, blear-ey'd, and a paltry knave:
 Let but his master turn him round, and straight
 He's *Marcus* Dama made, a man of weight.
 Absurd!

Objector.

————— Would you yourself refuse to lend,
 If *Marcus* sign as surety for his friend?
 See *Marcus* judge! his justice do you fear?
 A witness too, his deposition's clear.
 The will to finish we subscription need,
 Then prithee, *Marcus*, ratify the deed.

Persius.

And this is freedom, unrestrain'd and pure:
 What noble blessings do our caps procure!" p. 174.

From a comparison of the two translations, we do not, in this instance, hesitate to give preference to the latter. Dryden is much more paraphrastic, and not more redolent of the spirit of his original. Here, as in all his larger productions, he betrays that slovenly haste, which is a constant dishonour to his genius, and a hindrance to his reputation. He has often mistaken, and still oftener weakened, the meaning of *Persius*. And, notwithstanding the liberty of his periphrases, there is neither point nor elegance to palliate such a liberty. The eighth line in Dryden is happily touched; and the "*In tenui farragine mendax*," is forcibly represented. But the present translator's "low-bred, drunken slave," and his making "*Marcus* sign as surety for his friend," are closer, and better translated, than the corresponding lines in Dryden.

Just before this passage, the comparison of an idler, always behind hand with his good resolutions, is very inadequately rendered;

'Nam, quamvis prope te, quamvis temone sub uno
 Vertentem sese, frustra sectabere canthum,
 Quum rota posterior curras, et in axe secundo.
 'For like the wheel the hindmost from the pole,
 You still pursue, without o'ertaking roll.'

The first line is absolute nonsense, and the second is weak and awkward.

We shall now produce a few lines from Mr. Howes, that the reader may more conveniently estimate the merits of our anonymous bard.

PERSIUS. (Luxuria loquitur.)

————— Quo deinde, insane, ruis? quo?
 Quid tibi vis? calido sub pectore macula billæ
 Intumuit, quam non extinxerit urna cicutæ.

Tua' mare transilias? tibi torta cannabe fulto,
 Coena sit in transtro? Veientanumque rubellum
 Exhalet, vapida læsum pice, sessilis obba?
 Quid petis? ut nummi, quos heic quincunce modesto
 Nutrieras, pergant avidos sudare deunces?
 Indulge genio, carpamus dulcia: nostrum est,
 Quod vivis; cinis et manes et fabula fies.'

HOWES.

'What are you seeking, madman? do you know?
 Why all this hurrying? whither would you go?
 What frantic fires within your bosom rage,
 That loads of hemlock never can assuage?
You tempt the ocean? *you* the ocean brave?
You court the hardship of the wind and wave?
You get your dinner, perch'd upon a cable,
 The deck your parlour, and a plank your table?
You suck from the broad can, besmear'd with tar,
 The musty lees of Veian vinegar?
 And all for what? why truly not content
 To nurse at home a modest five per cent,
 You must, the faster to increase your store,
 From every hundred pounds thresh out five more.
 Indulge your genius, drive dull care away,
 And seize the pleasures of the present day.
 To mirth and joy the passing moment give,
 For not to live with me, is — not to live.
 Think, timely think, how soon that mortal frame
 Shall sink in dust, a phantom and a name.'

THE PRESENT TRANSLATOR.

'What means the madman? whither would he go?
 What mighty blessings will this whim bestow?
 Such raging heats your bilious bosom swell,
 Not urns of hemlock would the fever quell.
 Will *you*, forsooth, sea-meals contented eat,
 A bench your table, and coil'd ropes your seat?
 Will *you* the sailor's vapid beverage drink,
 From squabby cans inhale a pitchy stink?
 What object tempts you? wherefore thus obtain,
 With increas'd danger an immoderate gain?
 Your monies here fair interest will bestow,
 Why should the five a toilsome dozen grow?
 In pleasure revel, cull life's sweetest flowers,
 Her joys are many, and the gift is ours.
 Nought will remain, arriv'd at life's last goal,
 But sordid ashes, and a fabled soul.'

p. 190.

In noticing Mr. Howes's specimen of his promised translation of Persius, we expressed our wish to see his plan completed; and that wish is but little abated by the appearance of

this publication. We would not prematurely give an absolute decision from a single page or two, chosen as to the subject, and no doubt polished at leisure with the utmost assiduity; yet, *si sic omnia*, we should boldly pronounce Mr. H.'s translation of Persius, the best that has appeared in the English language. Almost every line in the above specimens, we think, will justify this preference.

The present translation, nevertheless, has considerable merit; it would indeed have deserved great commendation, if the numerous faulty passages had been improved with sufficient care, and the whole rendered similar to the most free and spirited parts that are occasionally interspersed. We are surprised that the admirable line which follows our extract, and which our readers ought to associate with every object and occurrence of life, should be so diffusely, yet so imperfectly translated.

'Vive memor leti! fugit hora; hoc, quod loquor, inde est.'

Sat. V. 153.

The more important hemistich is wholly omitted, in the following feeble amplification.

'Our time hastes onward, nor can endless last;
Observe the instant, while I speak, 'tis past.'

Another, among many inadvertencies, is the 147th line of the sixth satire, which has only eight syllables.—The rhymes are not generally so incorrect, as might have been expected from the occurrence of such as *Greek* and *treat*, *big* and *rib*.

The translator, however, has evidently studied and understood his original; and his version, for the most part, expresses it intelligibly. He has judiciously marked out the interlocutors in the abrupt and confused dialogue of Persius, by paragraph marks in the original, and by inserting the names of the *Dramatis personæ* in his translation. This is an essential aid toward understanding one of the most difficult of Latin poets.

Art. X. *A Treatise on Forming, Improving, and Managing Country Residences*; on the choice of situations appropriate to every class of purchasers, &c. with an Appendix, containing an Enquiry into the Utility and merits of Mr. Repton's mode of shewing Effects by Slides; and Strictures on his Opinions, &c. By John Loudon, Esq. F.L.S. 2 vols. 4to. pp. 750. Price 3l. 3s. Longman and Co. London. 1806.

THE ideas of *taste* and *fashion* have often been confounded, although they are essentially distinct: the one is founded on nature; the other on caprice. The principles of taste are permanent; fashion is too fleeting to think of principles. The

proper office of taste is the advantageous decoration of nature; but, the whimsies of fashion too often set nature at defiance, and delight in combinations, to which however the eye may be reconciled by custom, the judgement can never be persuaded to consent. Fashion delights in expense, adds decoration to decoration without reserve, and often without meaning: substitutes riches for beauty, misapplies vast powers, and after immense toil, changes the whole of her operations for something that is new, more expensive, and totally contrary in design, disposition, and effect.

The *simplex munditiis* of Horace is a phrase difficult to translate, and the principle which it recommends is still more difficult to exemplify; but it is of supreme importance in the decoration of nature. When art proposes her plans of improvement and ornament, the difficulty is to restrain her interference within proper limits. Elated with her own creative powers, she too often employs them incautiously; and the danger of injury from excess is far greater than that from deficiency. That elegant and chaste simplicity to which all competent judges pay willing homage, like the magic termination of the rainbow, eludes our grasp; it is at once real, yet illusory; all feel its influence, but none can describe or explain it.

But in this pursuit, as in all others, it is important to generalize; we should investigate the principles on which we have been pleased with certain objects, that we may produce in other cases, the same capacity of pleasing, without a servile imitation of the same objects. Instead of stealing the coin, we should dig for the ore.

The necessity of skill and science in the laudable attempt to embellish the appearance of nature, must be obvious; without it, much will be done, that will need to be undone, and great disappointment, expense, and disgrace must be the issue. Opinions, however, entirely different, and even contradictory, have been held among us, as to the most effectual means of embellishing the landscape of our country. Stiff formal lines, and artificial figures, were formerly the height of the fashion; but these, having no originals in nature, were at length expelled, for more congenial beauties. The accidental advantages of the ground were sought and improved, and a scenery arose worthy of the Nymphs and Dryads of ancient fable. Further refinement insists, that this also was imperfect; and we are now directed to dismiss the belts, the clumps, the dotted trees, and the *feeble* rivulet of former artists, and to adopt groups, woods, and open grounds. Each style has its excellences; the error consists in forcing nature, and the excellence consists, in adapting the exertions of art, so coin-

cidentally with the natural character of a place, that the result of all the parts shall be elegant, harmonious, yet diversified beauty. This is the endeavour of taste, whatever may be the dictate of fashion.

We are led then to consider order, appropriation, and association, as indispensable principles in the art of decoration; and works, like that before us, which profess to explain these principles, and to direct their application, are intitled to our favour, by their very nature and intention.

Mr. Loudon is well known as a scientific man, who has had great practice in laying out grounds, and improving the ornamental appearance of estates, in different parts of the island. Accustomed, from his infancy, to the extensive and majestic mountain views of Scotland, to the foaming cascade, and to the frowning precipice, he regards the milder features of southern landscape as tame, and unimpressive; and boldly denies the claim of those artists, who have principally or solely studied the richer scenes, to the superior honours of their profession.

We could wish indeed, that he had less indulged himself in acrimonious censure, especially of Mr. Repton's valuable treatise; as the only one published on the Science of Landscape Gardening, it certainly should have met with more candid treatment from a brother artist. That gentleman has too much good sense to assert that his book is *perfect*; but it would have been much handsomer in Mr. L. to praise its commendable qualities, than to cavil at some parts, whose merit is dubious, and to derive a gratification from stigmatizing others as absurd. It is seldom that the *principles* of art are perfected at once; the *practice* of art never is: slow in its progress it improves by degrees, and cannot reach any permanent honour, but at the expense of many trials and various errors. As we are influenced by this consideration, we shall not deny that Mr. L. has promoted the advancement of the art by illustrating some of its principles; nevertheless, we frankly acknowledge, that the merit of his book, is not, in our opinion, equal to the rank which it holds in the Author's estimation; and that, while many of his maxims and observations deserve commendation, there are some which partake more of vanity than of wisdom.

We commend the extensive view which Mr. L. has taken of his subject. His introduction states the pleasures, and the advantages of a country residence, comprising also a slight history, mingled with some ill-nature, of the art of laying out grounds, as lately practised among us. He bestows a whole book on taste, some parts of which had better have been omitted; but he discovers a laudable anxiety that the principles of landscape painting should be vested with due autho-

riety, when the improvement of grounds is under consideration. He also offers his sentiments on architecture, and its different styles, Gothic and Grecian. He discusses public and private buildings, cottages, houses, palaces, and their construction. He next adverts to agriculture, to horticulture, to the cultivation of exotics, and to the requisite buildings for that purpose. He enlarges on picturesque improvement of estates, considers ground, rocks, stones, wood, plants, water, buildings : in short, all the ingredients of landscape scenery, not forgetting animals *wild* and tame. This occupies his second volume, which affords many good remarks, on ornament, utility, profit, the kinds of trees, and timber, their arrangement, management, &c. &c. The different styles of country residences, their situations, and accommodations, have occupied much of Mr. L.'s attention. He concludes his work with an Appendix, which is a direct attack on Mr. Repton. Our readers will perceive that the contents of these volumes are extremely multifarious ; and that to analyse them attentively, would be unreasonably tedious.

We have read with attention the principles of taste proposed by Mr. L. ; but cannot boast of perfectly understanding them. We conjecture, that this is partly occasioned by his using terms in a mode of application, which is not customary, at least on this side of the Tweed. A few instances may at once explain, and justify our remark.

We have never before heard of "*moral evil*" connected with forms and other qualities of surface, such as, "*gentle undulations, and insensible transitions*:" p. 38. and our author must excuse us, if we deny, that "*picturesque beauty is characterized by roughness, abruptness, and irregularity*." p. 40.

We deny too that "*elegance changes its meaning with the fashions*," p. 42. and we think that what the author intends, is very ill expressed, when he "*notices the formation of the sense of taste, by the union of the five elementary senses*." p. 44.

We readily admit, that "*the limited sphere of life of some individuals*," may not have permitted them to acquire a "*knowledge of objects of taste*;" but, how this should "*vitiolate their natural faculties*," we cannot discover. p. 48.

We have always supposed that "*aërial perspective*," was of great use in "*keeping*:" but, by what means "*keeping produces aërial perspective*," exceeds our comprehension. p. 56.

In p. 646. Mr. L. speaks of preserving "*a space along the margin and rivulet as pleasure ground, in which exotic shrubs and flowers are to be distributed in natural like groups and thickets*. All the rest of the grounds are *fed with* deer, horses, cattle, sheep, &c."

- We must be permitted also to dissent from every proposal for bending and warping trees of any kind, from their natural course of growth. p. 447. If nature directs one kind of tree to shoot upright, art is misapplied in forcibly forming it into curves; if curves are wanted, seek trees of other kinds. We know that this practice has been suggested by a purveyor of ship timber, (though we believe it has not been found profitable); but how an improver of grounds and professed follower of nature could be induced to recommend it, and to lay down directions for curving of trees, which are naturally straight, firs and pines for instance, it might have been charitable in Mr. L. to inform us.

We doubt also the propriety of building churches always in the same form.

'The general masses of this form, says Mr. L. should *in no situation* be altered, though their magnitude may differ;—the reason for preserving the form *always the same*, is chiefly, that in *some cases*, where the sublime cannot be produced by magnitude, from the limited extent of the building, the form, though of less size, may from association of ideas, produce this effect.'

In other words, structures capable of the greatest beauty and magnificence, are not to derive advantage from this circumstance, but must conform to "churches dwindled into mere barns, as is the case with a number of the 'country churches in Scotland and Wales."

A ramble in Lincolnshire would answer all our author's remarks upon spires.

But, though we think Mr. L. has, in these, and other instances, expressed himself awkwardly, yet we give him due credit for many correct and just ideas. We approve highly of his intention in combining the boundaries of a park with the surrounding country, when the prospect is interesting: his observations on preparing ground for planting, trimming trees, when rising into woods: his recommendation never, or very rarely, to plant *single* trees for ornament in grounds, but at least two together; his advice in favour of the planting of trees in hedge rows, in which all who have seen some parts of Essex and Hertfordshire will coincide, and which converts a country into a park; his partiality for the oak, and many other particulars, have our entire approbation. It will give us pleasure to transcribe some of his observations, for the use and the amusement of our readers.

The best part of Mr. L.'s work, in our opinion, is that which relates to the management of plantations. In this he speaks like a man of observation, good sense, and experience, and we believe that many of his hints are worthy of adoption. He does not even forget the minor articles of plantation improvement.

' Every HEDGE (he justly remarks). should be well cleaned and defended for five or six years after it is planted ; and in the mean time, its sides should be trained in a tapering form with the hedge knife. The great art of preserving hedges fencible, after they are raised, consists in keeping them three or four times broader at the bottom than at the top. By this means, every part has the full advantage of the sun, air, and rain ; it grows equally thick throughout, and particularly below, where it is most necessary.—In pruning a hedge, the bill or knife should be used, as being preferable to the shears. The latter *bruise off*, rather than *cut over* the twigs ; but the knife cuts off the twigs clean and smooth. By this means, they throw out fewer shoots, but those are of greater strength ; and the hedge is equally thick in every part without being crowded.' p. 542.

The proper thinning of plantations, is an article of great consequence ; but, says Mr. L.

' This operation has been so generally neglected in Great Britain, that few plantations contain one half, and many not one fifth, of the timber they would have contained, had they been properly thinned. Artificial thinning is only assisting nature ; hence leaving natural woods to be thinned by time, would not be economical ; and those who argue from the effects produced by time in natural forests against thinning artificial plantations, do not consider the difference between them, and forget that counteracting or forcing nature is very different from gently assisting her in her operations. Let me remark to such, that in artificial plantations, the soil is equally cultivated, and the plants are put in the ground much about the same size, and at the same time. Hence, they rush up together all of the same height, producing neither beauty nor timber, and none being found so strong as to take the lead and destroy the rest, they grow in this manner until they are so crowded as to exclude air and moisture. Then, unless previous aid has been given, the whole plantation dies together. Instances to corroborate this will be seen in several parts of Perthshire and Yorkshire, and near the road between Glasgow and Hamilton. In most plantations the fir tribe has been introduced either for ornament or shelter. Where thinning is practised, too large a proportion of these firs are left. Hence, from their comparatively quick growth, such plantations have a disagreeable sameness throughout ; and as most of them are made in the same manner, this appearance extends over the whole island. The plantations where thinning is principally requisite are those intended for groves. In woods and copses, none require to be taken out but the nurse plants, where any have been planted. Plantations of the fir tribe should be gradually thinned, beginning after they have been five or six years planted, and continuing for ten or twelve years ; after that time thinning becomes pernicious. The trees thinned out should always be grubbed up by the roots : for when these are allowed to remain, they check the progress of the remaining trees. Plantations of firs are sometimes, and very properly, left without thinning, and cut wholly down as a crop when fifteen or twenty years old. This is generally the most profitable mode of planting on thin, bare soils in the neighbourhood of mines. Groves of deciduous trees should be thinned out after the same manner ; only, the operation may go on till the trees have arrived at nearly their full size. Woods require no thinning—Copsewoods require less thinning—Wherever ornament is in any degree

considered, the trees or coppes left, should not be equidistant from one another, but, in groups of irregular thickness.'

Mr. L. affirms that "the damage which many plantations suffer for want of *draining*, particularly all the Royal forests, is incalculable. Many thousands of acres would, by this operation alone, be rendered of *twenty times their present value*." We recommend this hint to those whom it concerns; the inducement to pay it suitable attention, is surely of no trifling magnitude.

Ship timber for the Royal Navy is scarce, and is likely to continue so, while the most profitable time to fell oaks, is at fifty or sixty years growth, instead of eighty or a hundred. It seems that the slowness of its growth in the latter stages, does not compensate by the increase of timber, for the loss in interest of money. Beside the extent, or situation of woods and coppices, Mr. L. attends to various other matters conducive to general improvement. In particular, he describes the formation and courses of roads, which he divides into several kinds. A description of one or two of them, is both amusing and interesting.

'The *APPROACH* to the Mansion is a variety of *ROAD*, peculiar to a house in the country. In direction it should on the one hand, neither be affectedly graceful or waving and studiously intercepted by trees; nor, on the other, vulgarly rectilineal, direct, or abrupt. There is a dignity, propriety, and ingenuity, requisite in an approach, analogous to that of addressing a great man to whom we are unknown. In given circumstances it easily presents itself to the mind; and from the simplicity of the whole operations, both of conceiving and designing an approach, it is easily marked out on the ground—easily improved upon—and the execution is mere road making. Avenues have been reckoned the only proper approaches to castles; but there seems no reason in nature for such a rule; and the arguments from antiquity are certainly insufficient to justify their constant re-introduction in such cases. Wherever they exist with good effect, as at Taymouth, they ought to be carefully preserved; and even, in some situations, avenues to mansions, as at Fonthill, or straight private roads through monotonous cultivated countries, as near Wimpole and Wilton, or public ones passing along eminences, as at Callender, may be created with great advantage. The new approach which I designed for North Berwick will pass through a straight level avenue one mile in length, already formed, and containing as its termination North Berwick Law*. At the end of this avenue the road enters a winding valley, with the law or mountain close on the right, shewing a towering cone of wood, rock, and pasture; and on the left the irregular boundary of a plantation in the forest style. It winds in this valley sometimes under perpendicular rocks at the base of the law; at other times through a smooth surface of verdure; sometimes the wood descends to the road,

* *Laws* in Scotland are sharply rising hills, insulated, and visible from considerable distances. *Rev.*

and appears to stretch across the valley ; and at other times it retires into dark recesses : every where it is broken by thickets of thorns and hollies, mingled with forest trees ; which, with the rocks and cattle, form new combinations on every movement of the spectator. This style will continue another mile, until entering a thick wood, and crossing a brook, it will ascend to the intended mansion. The west and north approaches are shorter, and widely different, but equally interesting. One of these passes along high grounds, and exhibits extensive prospects of the sea, Edinburgh, the noble view of Dirleton Castle, and the opposite coast of the Forth. Another passes through the marine village of North Berwick, and ascends into the park near the ruins of a fine old abbey. And the last proceeds from the shore, through a hollow wooded dell, which bursts into a level valley at the rocky base of the steepest side of the mountain. Nothing can convey an adequate idea of these approaches but a model of the whole residence ; a mode which I took advantage of on this occasion, in order to communicate my ideas with the requisite clearness.

‘ The **DRIVE** is another variety of road ; the intention of which being to shew the beauties of an extensive residence, or of the surrounding country, nothing can be easier than to contrive it. The chief art is, to shew only one species of rural character at a time. The drive designed for North Berwick, first shews a magnificent forest-like park ; then enters a dell, and suddenly bursts out of it to a naked, rocky, abrupt sea shore ; along this it proceeds some miles, without shewing any thing except the sea ; it then turns into a fertile corn country, next enters the woods of Leughie, whence carriages may either return by the approach above described, or proceed to make a more extensive tour of the country.’ p. 592.

Mr. L. makes great use of models : and has published five different kinds of models in wood, of his principal improvements. They are sold at a cabinet maker's in London ; and convey to workmen very distinct ideas of what they are required to execute. But this is a kind of publication not at present under our cognizance. However, we decidedly commend this idea ; because we well know, that many after-thoughts, and variations, of the most important description, are suggested by models ; and that they afford opportunities for corrections and improvements, not otherwise to be obtained. Mr. L. has also a curious composition, which may be used without any previous preparation, and by which any gentleman may try upon the model, the effect of any proposed alteration or improvement : a small wire *net*, serves as a scale of measurement.

We feel a pleasure in remarking, that Mr. L. does not forget the moral character of man ; and though we cannot but observe some defects in his inferences, and a narrowness in his views, yet we readily grant that familiarity with the striking productions and embellished scenery of nature, has a favourable influence on the mind. We know that retirement from “ the crowded mart” to “ the cultivated plain,” from the contending

interests and passions of men to the serenity of a country residence, were it only a temporary retreat from the temptations of a city, is no despicable assistant to virtue.

Wisdom's self

Ofte seeks to sweet retired solitude,
Where with her best nurse Contemplation
She plumes her feathers, and lets grow her wings,
That in the various bustle of resort
Were all too ruffled, and sometimes impair'd.

“ *The effects of the objects of taste upon the human mind,*” says Mr. L.,

‘ Are extensive, and are calculated greatly to enlarge the sphere of enjoyment, and to increase real happiness. The most exalted pleasure consists in the exercise of the social affections and of the imagination. These a taste for rural scenery has a direct tendency to produce. The influence of rural improvement on our families is so great, and the effects which would result from it are so extensive, that, *were this alone attended to, it would in thirty years effect a revolution in the manners of the higher classes* :—a revolution highly advantageous to the state, honourable to the subjects of it, and conducive to the immediate happiness of parents, no less than to the future welfare of their children.’

We must pardon, in a professor, a little enthusiasm for his art : could we attribute to scientific plantations only half of what Mr. L. foresees, it would give us sincere pleasure ; and heartily should we recommend to the landed interest, to improve, without delay, the present state of their grounds, in order to improve the minds and the morals of succeeding generations. If this object, however, is particularly dear to any of them, there are plans enough provided for them to encourage, of less questionable and precarious utility.

We shall not enter into Mr. L.'s appendix of censures against Mr. Repton ; we have already protested against such asperities, and now repeat our protest. It is of no moment to the public, who first invented or adopted *slides* for shewing proposed improvements. And we can assure Mr. L. and all who are interested in the important inquiry, that long before Mr. Repton's time, they were used without hesitation or compunction. The most extensive as well as mysterious use of slides that we recollect, is in the London 4to. edition of Jacob Behmen's works ; the subject of which is the mystical Anatomy of Man ; lifting up one slide, which covers his superficies, we have his moral musculage ; lifting up a second, we have his bowels ; lifting up a third, we see his heart, which is *black* enough in all conscience.

We ought to add a few words on the subject of the plates which embellish Mr. L.'s work ; they are mostly well executed, and creditable to the artists employed. As designs, we should

not bestow our praises indiscriminately. Mr. L. should have studied his Gothic with more attention from *English* subjects; many of his designs in this style are neither sanctioned by good precedent, nor by cultivated taste. His forming a plan of an estate distributed according to the principles of Brown and his disciples, is ill-judged and ungenerous. If Mr. L. had taken an important design of Brown, actually executed, and pointed out in a candid manner those improvements which the advanced state of the art enables modern professors to make in the works of former masters, we might have applauded both the design and the designer.

On the whole, Mr. Loudon discovers considerable experience in his profession, and good sense in many of his principles; his book contains an extensive variety of useful observations on the different branches of landscape gardening, and may be consulted with advantage by the judicious surveyor and opulent proprietary. But we cannot suppress our wish that it had been submitted to some true friend and real critic; from such a precaution, we are confident, both his reputation, and the art he professes, would have derived considerable advantage.

Art. XI. *A Dissertation on the Hebrew Roots*, intended to point out their extensive influence on all known languages. By the late Rev. Alex. Pirie of Newburgh. 12mo. pp. 186. Price 5s. bds. Williams and Smith, 1807.

THE extreme diversity of language which at present is known to prevail throughout the habitable globe, cannot be rationally accounted for otherwise than by a supernatural confusion of tongues, as is recorded in our sacred scriptures. So far as the history of languages can be traced, the changes which have occurred in them have been produced by mixture with other languages. Where this cause has not operated, the variations of dialect are trifling between tribes of the same nation, however long, or remotely, separated from each other. So, the same language is spoken in New Zealand, in the Sandwich Islands, and in Easter Island, as at Otaheite, with little more difference than a few peculiarities of pronunciation; although the original language of these Islanders has been so much changed by intermixture with other languages, on the Asiatic continent, whence they were dispersed over the Pacific Ocean, that it can now scarcely be identified.

Three nations, which are still distinguished by radical differences of speech, have chiefly contributed to the population of Europe; the Iberian, which has commonly, but very absurdly, been called Celtic; the Teutonic, or real Celtic; and the Sarmatian, which, according to Herodotus, was a branch

of the ancient Scythian. These nations, however, not only have so much intermixed one with another in Europe, but appear also to have mingled previously so much with other nations, during their passage from various parts of Asia, that their respective origins cannot now be ascertained by the remains of their primitive speech. The Greek, from which the Latin, and thence the Southern languages of modern Europe, have been chiefly formed, is itself evidently compounded of several. The Hebrew tongue, though it is, (as the editor of the work before us justly regrets) much neglected, is yet more frequently studied in Europe, than any other Asiatic language. It has many terms in common with all the tongues that we have mentioned: and of these, this small volume presents a more copious collection than we recollect to have seen. It may therefore be of considerable use to the glossologists, whether they do, or do not, agree with the author, in regarding the Hebrew as the source of *all known languages*; of which, indeed, the present work affords very partial evidence, as its citations rarely extend beyond the various dialects, or compounds, of the languages of Europe. It is rather a collection of similar terms, than a *dissertation*; and, by the abruptness of its commencement, it appears to have formed part of a larger treatise.

In a short introduction, the Editor ascribes to the Hebrew language, a "divine origin;" and says that "Heaven was its author and teacher;" that, "through the peculiar superintending care of Heaven all the words in it are unalterably preserved;" and, that, "the originality of the Hebrew language being incontrovertible, nothing can be more natural, than that all other languages should in some respects be derivatives; or at least, to a certain extent, partake in its influence." pp. ix, x.

To such a hypothesis, the author seems to have adapted this numerous collection of terms that have some resemblance either of *sound*, or of *orthography*. It is, therefore, not surprising, that he has zealously laboured to establish between them some resemblance, or at least some remote connexion, of *sense*. In this pursuit, he has demonstrated the luxuriance of his imagination, and the fertility of his invention, much more than the solidity of his judgement, or the accuracy of his discrimination. We regret that his zeal has even involved him in a frequent indelicacy of interpretation, which is seldom, if ever, compensated by adequate illustration.

Etymology is a labyrinth, in which every one is liable to be bewildered, who is not provided with the clue of historical evidence. Any attentive reader of the Bible may be aware, that the foregoing assertions of the editor rest on a very slight foundation. Whether Adam was miraculously in-

spired, like the Apostles, with the gift of language, or the attainment of it was left to the exertion of his rational faculties and animal powers, appears to us to be matter of conjecture, not of revelation: and we do not think that the interests of religion are generally promoted, by ascribing to miraculous interposition, that which might be produced by the natural course of events.

Nec deus intersit, nisi dignus vindice nodus!

The Hebrew language has indisputable claims to our peculiar attention and veneration, for its remote antiquity, and for its application to the purposes of divine revelation; whether it was the source of all other languages, or only, (in common with the Syriac, the Chaldee, the Phenician, and the Arabic) a dialect of the original language of one or another family of the posterity of Noah, after the confusion of tongues. The latter seems to us the more probable: because it is certain that the Phenicians, and (after them) the Carthaginians, used a kindred dialect; and they were not, like Abraham, descended from Shem, but from Ham: and, because a great diversity of language between the families of Abraham and of Nahor is indicated by the totally different names which Laban and Jacob assigned to the "Heap of witness." It must, we apprehend, be conceded, either that the Canaanites adopted the language of Abraham's family, or Abraham's family that of the Canaanites: and the latter conclusion appears to us so much the more natural, and more reconcileable with other facts, as hardly to admit of controversy. The "unalterable preservation" of "all the words" of the Hebrew language, if a fact, would have been a standing miracle: but it admits of confutation by a critical comparison of the books of Moses with the prophetic writings, as well as by the obvious change which the Babylonish captivity produced in the Jewish speech. The Editor accounts for other languages partaking of the Hebrew, in a manner, which, so far as it is intelligible and applicable to the subject, supersedes the hypothesis of its primitive originality.

The following disquisition on terms in several languages denoting *man*, will afford a specimen of the author's manner.

'It is remarkable, that the idea conveyed by the first name, which God gave to man, has been retained in the names which denote man in almost all languages. In Gen. i. 28. we are told that God called the progenitor of the human race Adam, אָדָם, and the reason of it, or the idea it conveys, because he was made כְּדָמוֹת *kedamuth*, according to the divine *likeness*. The root of this word is דָּמָה *dame*, *likeness*, or the *image* of any thing; and אָדָם, with an א of the future, means I will make my image or resemblance. The ground of which he was made is called אִמָּה in the feminine gender, as the mother of Adam. As the

image of God must mean the most beautiful figure, in a secondary sense, the word came to denote beauty. In this sense it is used in the Ethiopic tongue; and as red is the most brilliant colour, it chiefly denoted *red*. Hence דם *dam*, blood.

The Greeks retained this root in their *δύμας*, the body, *δύω* to build; from whence the Latin *domus* and our *dome*. As the chief part of the image of God in man consisted in having dominion over the creatures, (Gen. i. 28.) the same word in Hebrew signified superiority, or a power to cut off, reduce to subjection, or destroy. In this sense it gave birth to the Greek *δύω*, to subdue, the Latin *domo*, *domino*, and our *dominion*, *domination*, &c. with our verbs to *doom*, *dam*, *damn*, *condemn*, and to *tame*, the *d* being changed for *t* after the Saxon manner. Hence, too, to *deem*, or to determine, and *dame*, a mistress.

The Hebrew *אִמּוֹ* *om* or *hom* signifies to be associated with our equals, or with those who resemble us in birth or qualities. Hence the Greek *ὅμοι*, *simul*, and *ὅμοιος*, *like*, from whence the Latin *homo* and French *homme*, a man, *q. d.* made like God. מִצַּח *omith*, a companion; one like another, is the mother of the Scots *mish*, *i. e.* a resemblance or figure of any thing. *Mate* is of the same origin.

The Greek word denoting man is *ανδρῶς*, compounded of *ανδρῶς* of a florid complexion, and *ὤψ*, the countenance; derived from *σῆρ*, clear or bright, and *εἶς* *osb*, image, *q. d.* the most beautiful image or resemblance of God.

The Hebrew *מוֹנִין* *mun*, a similitude or likeness, became the Saxon and Scots name for man. It was also the origin of the Gothic *manna*, from whence our English *man*. As the moon has the similitude of a disk on her disc, she was called *מָנָה*, Gr., *menis*; Sæd., and Pal., *menis*, Goth. and *moon* in English; and the space of time measured by her revolutions, was called *monath* in the Saxon, and now *month* in the English. As time was measured by the moon, from *מָנָה* *manah*, to adjust or number, a derivative of the above root, came the Latin *mensis*, *mensis*, *mensura*; and our *menstruation*. Hence, too, the Greek *μηνω* to indicate, tell, &c. from whence *μῆναι* and *mens* the mind.' pp. 16—18.

To a performance of this kind, alphabetical indexes ought by all means to have been annexed; for its principal utility must be that of reference for particular terms. In this view, notwithstanding the wide scope which the author has given to his fancy, and the mistake which we think attaches to his very design, his work may be applied to valuable purposes; as it may prove of considerable assistance in tracing original or incidental resemblances of the European, and some oriental languages, among themselves, and with the Hebrew tongue.

Art. XII. *Demonstration of the Existence of God, from the wonderful Works of Nature*; translated from the French of François Auguste Chateaubriand; and dedicated by permission to the Lord Bishop of Landaff. 12mo. pp. 102. Price 3s 6d. Phillips. 1806.

THIS fanciful but pleasing little tract constitutes, in the original work of Mr. Chateaubriand, the 5th book of the first part, and is divided into 14 chapters, of which the 5th,

being introductory, is omitted by the translator. Of that work, *Le Genie du Christianisme*, we have already given a cursory opinion in reviewing the state of recent literature in France, Vol. II.; but it is liable to so many exceptions, that we think it much safer to commend the author than the book. M. Chateaubriand excels in the description of external nature; he is an enthusiast in the contemplative enjoyments of the eye and the ear, and the fire which is kindled in his bosom by phenomena simply physical, often reaches the heights of moral sublimity, and points to the Author of Nature, as the object of worship. He is an exaggerated likeness of St. Pierre, possessing even more impassioned tenderness of feeling, and an imagination still more rapid and brilliant, but, with far less strength of understanding and extent of scientific erudition. His natural peculiarities of disposition led him to the savage tribes and majestic wildernesses of North America, and were doubtless augmented by the expedition. Many of his observations on the manners, and some incomparably beautiful descriptions of the scenery, which he then witnessed, are presented in his publication. This is done, however, with a very ill grace, by the introduction of a tale, intitled *Atala, ou les amours de deux sauvages dans le desert*—a warm and vivid representation of conflicting passions, which can serve no other purpose, in a moral view, than to inflame them. Before we quit this subject, which indeed has little connection with the present work, we must notice a curious instance of mercenary falsehood in the French bookseller, which is almost too absurd to admit of censure. Having gravely stated that this excrescent romance “had given rise to a controversy which has divided Europe,” he proceeds boldly to assure the *Badauds* (Cockneys) of Paris, that, in England, “*Atala* had actually given name to a party, the advocates of which were termed *Atalists*;” furthermore, “that at the moment, when hostilities between England and France were about to re-commence, the English were eagerly expecting a translation of the *Genie du Christianisme*, from *two professors of the University of Cambridge*!”—Can it be possible that this audacious bookseller formed a true estimate of the ignorance and credulity of Parisians? It is certain, however, that the work was exceedingly popular in France, seven editions being sold in the space of two years. We are glad of this success, which appears to have scandalized the philosophists not a little; though we cannot but attribute some of the popularity to the insertion of the amatory tale.

We return to the part of this work which Mr. S. has translated; a task which we think is executed with considerable ability. It is the plan of the author, as appears by his introductory chapter, to avoid all abstract ideas on the doctrine

here maintained, confining himself to "poetical and moral proofs," or the wonders of nature and some phænomena of the human mind; in short, the proofs of design. The reader of Paley will come very ill prepared to admire this production; but he must not expect any thing like method or sober proof; the whole book is rhapsodical, and its principal excellence in our esteem, is the picturesque and animated reality of its descriptions. It opens with a passage, which intimates both the style and the plan.

'There is a God: the humble plants of the valley and the cedars of the mountain bless him; the insect hums his praise; the elephant salutes him with the rising day; the bird chants him among the foliage; the lightning proclaims his power, and the ocean declares his immensity. Man alone has said: "There is no God." p. 1.

It is a favourite principle of M. C., that a glowing imagination and cherished sensibility are utterly averse from scepticism. In another part of his work he says, "L'athéisme ruine autant les beautés du génie que celles du sentiment; il est la source du mauvais gout et du crime, qui marchent presque toujours ensemble." The remark itself has been made before; and M. C. has not the kind of talent requisite for explaining and elucidating his principles. In the same spirit, he affirms that,

'A man cannot return an infidel from the regions of solitude; if he arrived there a believer of nothing, he departs a believer in every thing. Woe to the traveller, who, after making the circuit of the globe, returns an atheist beneath the roof of his fathers!

We can assure M. C. that he will never be a Newton or a Locke; indeed the metaphysical proofs of theism which are subjoined in the original work, demonstrate his incompetency to accurate ratiocination. *Non omnia possumus omnes*. We defy the said Newton or Locke to have written the following description of an ocean scene, which we insert, almost against our will, without curtailment.

'The vessel in which we embarked for America, having passed the bearing of any land, the space was soon occupied only by the two-fold azure of the sea and of the sky, extended like a canvas to receive the future creation of some great painter. The color of the waters resembled that of liquid glass. A vast swell advanced from the west, though the wind blew from the east; enormous undulations extended from one horizon to the other, and opened in their vallies long vistas through the deserts of the deep. The fleeting landscapes changed with every minute: sometimes a multitude of verdant hillocks represented graves separated by furrows in an immense cemetery; sometimes the curling summits of the surges resembled white flocks scattered over a heath: now the space appeared small for want of an object of comparison, but if a billow reared its mountain crest, if a wave curved like a remote coast, or a squadron of sea-dogs passed by

in the distance, the space suddenly opened before us. We were most powerfully impressed with an idea of magnitude, when a light fog, creeping along the surface of the deep, seemed to increase immensity itself. O! how grand, how melancholy is, at such times, the aspect of the ocean! Into what reveries it plunges you, either if imagination transports you to the seas of the north, into the midst of frosts and tempests, or lands you in southern seas, on islands blest with happiness and peace!

‘ We often rose at midnight and sat down upon deck, where we found only the officer of the watch and a few sailors smoking their pipes in profound silence. No noise was heard save the dashing of the prow through the billows, while sparks of fire ran with a white foam along the sides of the vessel. God of Christians! it is on the waters of the abyss, and on the expanded sky, that thou hast particularly engraven the tokens of thine Omnipotence! Millions of stars sparkling in the sombre azure of the dome of heaven; the moon in the midst of the firmament; a sea unbounded by any shore; infinity in the skies and on the waves! Never didst thou move me more powerfully with thy greatness, than in those nights, when, suspended between the stars and the ocean, I had immensity over my head, and immensity beneath my feet!

‘ I am nothing; I am only a simple, solitary wanderer: oft have I heard men of science disputing on the subject of a Supreme Being, and I have not understood them; but I have invariably remarked, that it is in the spectacle of the grand scenes of Nature, that this unknown being manifests himself to the human heart. One evening (it was a profound calm) we were in the delicious seas which bathe the shores of Virginia; every sail was furled; I was engaged upon the deck, when I heard the bell that summoned the crew to prayers; I hastened to mingle my supplications with those of the companions of my voyage. The officers, with the passengers, were on the quarter; the chaplain, with a book in his hand, stood at a little distance before them; the seamen were scattered at random over the poop; we were all standing, our faces toward the prow of the ship, which was turned to the west.

‘ The globe of the sun, whose lustre even then our eyes could scarcely endure, ready to plunge beneath the waves, was discovered through the rigging in the midst of boundless space. From the motion of the stern, it appeared as if the radiant orb every moment changed its horizon. A few clouds wandered confusedly in the east, where the moon was slowly rising; the rest of the sky was serene; and towards the north a water-spout, forming a glorious triangle with the luminaries of day and of night, glistening with all the colors of the prism, rose out of the sea, like a column of crystal supporting the vault of heaven.

‘ He who had not recognized in this spectacle the beauty of the Deity, had been greatly to be pitied. Religious tears involuntarily flowed from my eyes when my intrepid companions, taking off their tarred hats, began, in a hoarse voice, to chant their simple song to that God who is also the protector of mariners. How affecting were the prayers of these men, who, from a frail plank in the midst of the ocean, contemplated a sun setting in the waves! How the invocation of the poor sailor to the father of the distressed went to the heart! The consciousness of our insignificance, excited by the spectacle of infinity; our songs, resounding to a distance over the silent waves; the night, approaching with its dangers;

our vessel, itself a wonder, among so many wonders; a religious crew, penetrated with admiration and with awe; a priest, august in supplication; the Almighty God, inclined over the abyss, with one hand staying the sun at the portals of the west, with the other raising the moon in the eastern hemisphere, and lending, through immensity, an attentive ear to the feeble voice of his creature; this is a picture which baffles description, and which the whole heart of man is scarcely sufficient to embrace!! pp. 76—81.

We must be permitted to add another short extract, in which a most enchanting and enviable scene is depicted with uncommon felicity. It was in a vast forest near the cataract of Niagara.

‘An hour after sun-set, the moon appeared above the trees in the opposite horizon. A balmy breeze, which the queen of night brought with her from the east, seemed to precede her in the forests, like her perfumed breath. The lonely luminary slowly ascended in the heavens, now peacefully pursuing her azure course, now reposing on groups of clouds which resembled the summits of lofty, snow-covered mountains. These clouds, folding or expanding their veils, rolled themselves out into transparent zones of white satin, dispersed into light flakes of foam, or formed in the heavens bright beds of down so lovely to the eye, that you would have imagined you felt their softness and their elasticity.

‘The scenery on the earth was not less enchanting; the soft and bluish beams of the moon darted through the intervals between the trees, and threw streams of light into the obscurity of the most profound darkness. The river that glided at my feet was now lost in the wood, and now reappeared glistening with the constellations of night, which were repeated in its bosom. In a vast plain beyond this stream, the radiance of the moon reposed without motion on the verdure. Birch-trees, scattered here and there in the savanna, and agitated by the breeze, formed islands of floating shadows on a motionless sea of light. Near to me all was silence and repose, save the fall of some leaf, the transient rustling of a sudden breeze, or the rare and interrupted hootings of the owl; but, at a distance was heard, at intervals, the solemn roaring of the cataract of Niagara, which, amid the calm of night, was prolonged from desert to desert, and died away among the solitary forests.’ pp. 81—88.

Such is the temple where a pure spirit might worship his Maker, where the offerings should be simply the emotions of admiration and gratitude, where the will should be captivated, and the mind entranced, and the affections alone should sacrifice to the Author of all things. Such was the worship of man in Eden, and such it will be in paradise. Yet the reflection, bitter and unwelcome as it is, must be forced on the considerate mind, that from a being who is not only frail but guilty, such devotion is intrusive and presumptuous. No services can be acceptable to the Most High which are not preceded by penitence, and offered at the altar of mercy; no unclean or rebellious votary can be admitted to his presence.

It is the glory of Christianity that it promises to reconcile the offended, and to purify the vile ; that it renders the throne of God accessible to the creature, and the homage of the creature honourable to God.

Art. XIII. *Twenty Short Discourses*, adapted to Village Worship, or the Devotions of the Family. Vol. II. Published from the MSS. of the late Rev. B. Beddome, A. M. 8vo. pp. 187. Price 2s.—fine 3s. Burditt, &c. 1807.

WE are pleased to meet with a second volume of these excellent discourses, as it intimates that the first has been received with approbation, by the religious public ; and the extensive circulation of such writings is a general benefit, which demands our congratulations. Our notice of the first volume (*Ecl. Rev.* vol. i. p. 948.) was, from circumstances, brief and cursory ; though it was the result of an attentive perusal. Our opinion of both the volumes, therefore, is nearly the same ; but a just sense of our duty, requires of us, in the present instance, a little more detail in the expression of it.

In these synopses of the sermons which the author delivered in the course of his ministerial services, there are abundant evidences of a rich and vigorous mind, intimate acquaintance with human nature, and perfect familiarity with the sacred Scriptures. His sentiments unquestionably indicate the sacred source from whence they were derived, and the extensive observation and experience, by which they have been applied, explained, confirmed, and exemplified. His style, likewise, is deeply tinged with scriptural phraseology ; it abounds with quotations, illustrations, allusions, and metaphors, from the inspired writers ; yet at the same time, it often rises to a freedom, an elegance, and a dignity, of which contemporary productions do not afford many parallels. His *plans* are often elegant, and his manner unites, in some measure, the solidity of the old school, with the charms of the modern. The author's talents as a writer, we are confident, would have appeared to much advantage in regular and elaborate composition : his ear seems to have been very susceptible of rhythmical harmony, and his best devotional hymns, now dispersed among different collections, may be ranked with those of Addison, Watts, Merrick, Doddridge, and Cowper. In theology he was of the Calvinistic school, approaching, perhaps, even to hyper-calvinism ; but he often loses sight of any rigour that might be imputed to his system, in the energy of exhortation and pious intreaty, and affords ample proof, by numberless passages, of his utter aversion from antinomian principles. A reverence for the memory of a good and great man, is our reason, not our apology, for add-

ing, that he presided nearly sixty years over a Baptist congregation at Bourton in the Water, Gloucestershire; where he died in his 78th year, Sept. 3, 1795. Some of our readers, probably, could give their testimony to the excellence of his pastoral character, and to the ingenuity, the fervour, and the pathos, of his oral addresses.

These discourses are, in some degree, *sui generis*. They are far from being finished sermons, and perhaps as far from naked skeletons. We should rather compare them to concentrated essences, which the reader, and especially the preacher, might use at his discretion, diluted into a more acceptable and serviceable form. Hence, though their length would render them very suitable for family worship, they may prove too solid and strong for feeble intellects. As a foundation for serious reflection, and for discourses from the pulpit, they are excellent. To young ministers, especially, they must be a real treasure; not merely as a help in official services, but as a copious fund of religious instruction.

It is unnecessary to enumerate the titles of these sermons. We shall give an extract or two, though we are aware of the disadvantage under which incomplete specimens appear.

The fifth and sixth sermons, on Rev. iii. 20. *Behold I stand at the door and knock*, &c. are in our esteem, among the best in this volume; they are indeed the most amplified. In *explaining the words*, the author observes,—

‘Christ desires to have the soul, with all its powers and faculties, delivered up to him, that he may take possession of it, and fix his residence there for ever: and herein he is influenced by a regard to our interest, as well as his own glory. Our peace and safety in this world, as well as our happiness in the next, depend upon a compliance with his solicitation. If the heart be opened to Christ, heaven will be opened to us: but if the heart be shut against him, heaven will be shut against us.

‘Christ’s manner of knocking is various. Sometimes he does it more faintly, at others more strongly; sometimes more silently, at others more loudly; sometimes with a longer intermission, and at others with a constant succession, one application after another. If one sermon will not do, another shall; if one conviction be stifled, another shall arise.—And as the manner, so the means are various. Sometimes he knocks by the law: *The commandment came*, says the apostle. *Is not my word*, saith the Lord, *like a fire, and like a hammer, which breaketh the rock in pieces?*—Sometimes by alarms of conscience, which says, as Nathan to David, *Thou art the man!* When conscience speaks by commission from God, it will make the deaf to hear. Those who will not hearken to the voice of parents, ministers, law or gospel, shall be made to hear the voice of conscience; and in the great day it will speak so loud that both heaven and earth shall hear.—Sometimes Christ calls by his providences, especially those of an afflictive nature. Of this we have the remarkable instance of Manasseh, under the old testament, and of the Prodigal Son under the new.—Ministers also are instruments in the hand of Christ, to alarm and

awaken sinners, as well as to comfort and establish saints. Knowing the terrors of the Lord, they persuade men, and use every means to fix conviction upon their hearts; urging every motive, and addressing every passion of the human mind, to bring them to serious reflection and concern about their eternal interests.' pp. 37, 38.

'It is indeed a wonderful patience that can bear with such repeated slights, so many repulses and provocations, and not so resent them as to give us up entirely to our own depraved hearts, and suffer us to reap the fruit of our doings! Such wonderful forbearance is not owing to the want of power to execute his anger, but to a power over his anger. His arm is not so short that it cannot reach us, nor his hand so feeble that it cannot strike us.' p. 39.

'All this must be considered as the fruit of free and unmerited grace. Here we have a remarkable and undeniable instance that God's thoughts are not as our thoughts, nor his ways as our ways. When injured and offended, we find it difficult to pass by the affront: when overtures of reconciliation are rejected, we are seldom disposed to renew them, especially if the opposite party were most or altogether to blame. But it is otherwise with the great God! We are for war, but he is for peace: we begin the quarrel, but he puts an end to it. He seeks us before we seek him, and continues to seek, notwithstanding the slights we put upon him. Well may the word "behold" be prefixed to our text. It is as if he had said, 'Wonder, oh heavens, and be astonished, oh earth! Let it be considered as a singular instance of my grace and love; let it be remembered in time and to all eternity; I, the justly incensed God, the affronted and abused Saviour, whose laws they have broken, whose mercy they have despised, whose blood they have trampled upon, and whose wrath they have deserved—yet *I stand at the door and knock!* I have often done it before, and now do it again: I do it this day—this hour—in this sermon! I am now calling to you by my word, and knocking at the door of your hearts. Notwithstanding all your ignorance, obstinacy and unbelief, I still persist in my gracious design, and would fain win those to a compliance, from whom I have met with so many neglects and denials.' p. 41.

We shall only refer to another sermon, on the *encouragement to hope*, which likewise we select for its comparative freedom and copiousness. Joel ii. 14. *Who knoweth but he will return and repent, and leave a blessing behind him?* The kind of hope here implied,

'Is indeed far from being what is called the full assurance of hope, or a confident persuasion that the blessing hoped for shall certainly be received; for it rises no higher than a peradventure. A peradventure, lest they should sink into despondency; and a peradventure only, lest they should give way to presumption and carnal security. Their hope must be mixed with fear, and their joy with trembling. There are other instances in which the hopes of the godly are thus expressed, and thus supported; such as the following. '*It may be that the Lord will work for us; for there is no restraint to the Lord, to save by many or by few—It may be that the Lord God of hosts will be gracious unto the remnant of Joseph—Who can tell if God will turn and repent, and turn away from*

his fierce anger, that we perish not?—Seek ye the Lord, seek righteousness, seek meekness: *it may be ye shall be hid in the day of the Lord's anger!*" 1 Sam. xiv. 6. Amos v. 15. Jonah iii. 9. Zeph. ii. 3.

"A possibility, and much more, a probability of obtaining mercy at the hand of God, is a sufficient encouragement to a poor perishing sinner to seek, to trust in, and wait for him. Self-destroyed and self-condemned, destitute of all help in himself, and despairing of all help from creatures—Who knows! This is his last refuge, and perhaps for a time his only one! A possible hope in such a situation as this, affords a motive to activity, and a strong inducement to apply for mercy. *If, said the starving lepers at the gate of Samaria, we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die.* The most profligate of characters, whose former lives have been one continued scene of wickedness and rebellion, when they come to be seriously concerned about their souls, may reason like these lepers. 'Our present condition is desperate; if we continue in it we must unavoidably perish. There is a possibility that God will save us; for he is able.' And the first attribute upon which such generally fasten is, the divine power: *Lord, if thou wilt, thou canst make me clean!* This is also represented to sinners as a ground of hope: *Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength.* And as God's power creates a possibility, so his mercy creates a probability, especially that mercy which is manifested in the gift of his Son. *There is forgiveness with thee,* says the humble penitent, prostrate before the divine throne. I have no merit: thou requirest none. I can do nothing: thou art able to do all. Others have found favour in thy sight: why may I not hope for it? To thee then will I come: at thy feet will I bow; and if I perish, I perish!" pp. 82, 84.

The conclusion of this sermon is striking.

"Does any one obstinately persist in an evil course, to gratify his lusts at all adventures, on the presumption that he may find mercy at last? Let him remember what is written: *If it come to pass, when any one heareth the words of this curse, that he bless himself in his heart, saying I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst, the Lord will not spare him. But when the anger of the Lord, and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven!* (Deut. xxix. 19, 20.) If any should say, who knows, according to the text which I have heard to-day, but God will return to me, though I do not return to him; who knows but he may pardon my sins, though I do not repent of them; may accept me through Christ, though I do not believe in him; may grant me repentance and faith, as he did the dying thief, when I am on the verge of an eternal world . . . ! Who knows, do you say? Why, I know. And tenderness, as well as faithfulness to thy soul, constrains me, to let thee know, that this can only be the language of a resolute and obdurate sinner whom God will not spare, but will pour out upon him the vials of his wrath and indignation. Oh sinner! If

thou goest hardened through the world, thou art likely to go hardened out of it, and wilt be miserable for ever. *God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.* pp. 90, 91.

The wish we formerly expressed, that the sermons might be longer in the present volume, is partly gratified; it is consequently the better suited of the two, without any amplification from the reader, for the purposes specified in the title. We cannot close this critique, without adding our approbation of the cheap and disinterested manner of publishing the work; a little *management*, justifiable by modern usage, might easily have doubled the cost. A new edition of both volumes, is, we find, in contemplation; and we hope the treasury of MSS. is not yet exhausted.

Art. XIV. *A Musical Grammar*; in Four Parts: 1. Notation. 2. Melody. 3. Harmony. 4. Rhythm. By Dr. Callcott, Organist of Covent Garden Church. 12mo. pp. 306. Price 8s. Birchall, 1806.

DR. Callcott's rank in the musical world, will be a strong recommendation to this work: and we are of opinion that the expectations of the public, which it must excite, will not be disappointed. The author evinces a thorough knowledge of the science of music, and has certainly taken great pains to give correct and satisfactory information on the subjects which he discusses. The extent of his research is not less worthy of praise, than the ability with which he has condensed and methodised the principles thus collected. He has quoted no less than seventy authors or works in various languages, and illustrated the rules and definitions, throughout this performance, with numerous explanatory examples from the best composers. We have scarcely ever seen the principles of musical science treated with so much perspicuity; and we know of no publication in which they are so commodiously displayed. The work will prove a valuable acquisition to the student, and even to the proficient, in this interesting branch of human knowledge.

In addition to its merits as a compilation, Dr. C.'s Grammar embraces several subjects not usually found in similar treatises. We refer particularly to Part IV., which is very ingeniously and judiciously managed. The original notes, also, occasionally inserted at the foot of the page, manifest peculiar nicety of discrimination, and accuracy of definition.

We find some difficulty in giving any particular part of the work as a specimen; the frequent occasion for applying the following remarks, however, intitles them to the preference.

Article 151 describes Melody to be a particular succession of single sounds; and it is followed, as an example, by the first

strain of *God save the King*; but the author observes, in his marginal notes, that,

‘ This simple and popular definition of Melody, only presents an outline of the true idea annexed to the term. In a more extensive sense, Melody implies not only the progression of one single part. but also that general result of the various parts in Harmony which produces the effect of Melody by the proper distribution of their sounds. Prinz seems to have been the first who distinguished between the *Monodic* style, in which the Melody is confined to one single part, and the *Polyodic* style, in which the Theme and its dependent subjects are distributed among the different parts of the composition.

‘ These two epithets, Prinz appears to have taken from Kircher; and this profound and original view of Melody has been very ably developed by Nichelman of Berlin, who clearly proves, that those pieces which are produced by the *Monodic* design of the composer, are far inferior to the *Polyodic* arrangement of the same ideas. In this last class we may place the Motetts of Palestrina, the Chorusses of Handel, and the Symphonies of Haydn. See Prinz (Satyrical Composer, Part III. chap. ii. p. 97. Chap. xviii. p. 131) 1696. Kircher (Musurgia) I. p. 531. Nichelman (Melodie) 1755.’

We think, nevertheless, that the term Melody may, for general purposes, be restricted to what Dr. C. means by *Monodic* Melody.

Notwithstanding our general approbation of this work, we must say that we are dissatisfied with the frequent references to other works for necessary information; as to *Koch's Lexicon*, art. *Abkürzung*, &c. &c. This is the more censurable, where the information referred to might have been transcribed with so little trouble, as in a note to Article 85. Here we are told, that “ the difference between *Rinf.* and *Sforz.* is explained by Mr. Shield (Introduction to Harmony) 1800, p. 88.” Now this work of Mr. Shield's is, we believe, scarce, and cannot be possessed by every one who will provide himself with Dr. Callcott's Grammar; and Mr. Shield's explanation consists only of the following sentence: “ *Rin. Rinf. Rinfor.* and *Rinforz^o*, are contractions for *Rinforzando*, which is the general director to strengthen the tones of a passage; but *Sforzato* is the term when only one note is to be played louder than the rest.”

The defects of this kind may be remedied in the next edition, without any apparent increase in the size of the volume. The work will not preclude the expediency of consulting larger treatises, especially for the purpose of elucidation; but it possesses great merit and utility as a methodical and compendious view of the science. Dr. Callcott's promised Musical Dictionary, we have no doubt, will be a welcome present to the profession and to the public.

Art. XV. *Dictionnaire Universel des Synonymes de la Langue Française.*
Recueilles par M. de Levizac, 12mo. pp. 450. Price 6s. Phillips,
Dulau, &c. 1807.

THIS volume is a compilation, extracted from the French Academy's Dictionary of 1802, of the illustrations which Girard, the Encyclopedists, Beauzée, and Roubard, had successively contributed, of terms that are nearly synonymous, and too commonly applied as if they were identical. Nothing can be a greater assistance to precision in the use of any language, than a well-executed performance of this kind; and such was the estimation in which Girard's work was held by Voltaire (whose judgement, in this case, hardly admits of appeal) that he predicted it would subsist as long as the language, and would tend to ensure the subsistence of the language itself.

The shades of signification by which corresponding terms are distinguished, are marked with perspicuity and elegance in most of the articles, to the whole of which the names of the respective authors are very properly affixed. If the palm of labour cannot be assigned to Mr. Levizac, to that of judgement, both in the design and execution of this work, he is indisputably intitled. The French Student and Speaker are indebted to him for a very useful performance; and we have only to regret the want of proper materials for a similar compilation of English words. Our language equally needs it, having, like the French, been formed of several tongues, originally distinct, and consequently abounding with terms that are nearly, if not absolutely synonymous. The terseness and perspicuity for which the best French writers are remarkable, may be ascribed to the care with which their language has been illustrated; and our own inferiority in these respects, can probably never be diminished by other means.

As our English readers may have occasion to distinguish between the terms *volume* and *tome*, we translate a brief article on the subject.

‘A Volume may comprise several Tomes; and a Tome may form several Volumes; but the Volumes are separated by the book-binder, and the Tomes are distinguished by the arrangement of the work. We must not always judge of an author's knowledge by the size of a *Volume*. Many works that consist of several *Tomes* would be more valuable if they were reduced to a single one.... GIRARD.’

ART. XVI. *The Domestic Guide, in Cases of Insanity*; pointing out the Causes, Means of preventing, and proper treatment of that Disorder. Recommended to private Families and the Clergy. 12mo. pp. 116. Price 2s. Button.

THE author of this familiar treatise, though apparently not a regular member of the faculty, has furnished a collec-

tion of important facts and principles, which appear to be derived from an extensive acquaintance with medical works on the subject, and considerable private practice. He intimates, that a wish to avoid family disputes induces him to publish it anonymously : neither this circumstance however, nor the inaccuracies of his language, which he modestly acknowledges, ought to prejudice the sale of his publication. His observations are arranged under six divisions, the *nature*, *causes*, and *symptoms* of insanity ; the *management*, *food*, and *medical treatment* advisable. They commonly bear the marks of good sense, and are expressed intelligibly. But in this distressing malady, we think almost every consideration renders it desirable to place the patient under professional care, in a situation devoted to the purpose. The author agrees implicitly with this opinion ; and only intends to provide necessary information, for cases where such advantages are unattainable ; or where there is room for domestic assiduity, under proper instruction, to prevent the access of the disorder, or complete the recovery of the convalescent.

The author's testimony on the following subject may be added to a multitude of others, in opposition to the disgraceful aspersions of profligate and sceptical railers, against the wisdom that is from above, and the peace which passes all understanding.

'How often has the preacher of Christianity been stigmatized as the cause of insanity, in some dark minded hearer ? when at the same time, out of one hundred people, all living in the same neighbourhood, possessing nearly the same means of information, all reading the same religious books, and receiving the same religious instruction, from the same preacher ; ninety and nine have felt the cheering influences of religion. Surely, if the cause had been in the preacher, or in religious instruction, the bad effects would have been more general : but the poor creature had a pre-disposition to insanity, and religion happened to be the thing by which it was first discovered to the world.' p. 15.

We believe the author has reason for his evident propensity to refer insanity more commonly to physical than to moral causes.

The following paragraph is a summary of the book ;

'I will now recapitulate the whole of the treatment I have recommended : (*viz.*) In management, to observe a firm and humane treatment ; to allow of no disputing, or irritating language, and never to use coercion but when absolutely necessary ; to observe the first advances to convalescence, and apply proper mental remedies, so soon as the case will admit of their being useful ; to give light and healthy food, in small quantities ; to allow nothing strong to drink, unless justified by debility. In medicine, to avoid all kinds of narcotics, and at the beginning all tonics and stimulants ; to use purges without intermission, to use the warm bath, and pediluvia ; to use frequent friction to the legs, feet, back, and other parts

of the body; to hold the head over the steam of warm water; to use solvent, and antispasmodic embrocations to the head; to encourage perspiration, and the secretion of urine; to allow the patient to sleep undisturbed; to use vomits with caution, and the cold bath only as a sudden shock; and to take care that the patient is not exposed to the cold: above all things, to have great patience and perseverance.' pp. 77, 78.

The appendix contains a number of pertinent and useful notes, and some judicious observations on the means of prevention.

Art. XVII. *Essays to do Good*: addressed to all Christians, whether in Public or Private Capacities. By the late Cotton Mather, D.D. F.R.S. A New Edition, Improved, by George Burder. 12mo. pp. 172. Price 2s. 6d. Williams, 1807.

IF the value of a book be estimated by its utility, this little treatise may brave a comparison with many massy folios. In giving it our cordial and unqualified recommendation, we trust that we are animated by some measure of the sacred spirit which it breathes, and concerned to promote the glorious purposes to which it is devoted. This spirit may be intitled, Christian Philanthropy, and these purposes, Universal Happiness. To all who believe that the gospel is true, that there is a hereafter, that man has any claim on their sympathy, or God upon their gratitude and obedience, who truly estimate the importance of energetic activity in benevolent pursuits, and the felicity of successful exertion, this work can require no other introduction. We sincerely wish that all who peruse it, might follow the instructions which it contains, on the principles which it inculcates.

The work was first published by the author, anonymously, in the year 1710, under the title of *Bonifacius*, with a long abstract, as the manner was, on the title page. This alteration, and most of the others, we fully approve. A brief memoir of Dr. Mather is introduced in the preface, where the editor happily remarks,

'Such a life, and such a death, will afford to the serious reader, a powerful recommendation of the following pages. The proposals for doing good, which they present, are not the idle speculations of an ingenious theorist, but the faithful transcript of a holy life.' p. x.

We cannot but think the following extract of a letter from Dr. Franklin to Dr. Mather, the author's son, Nov. 10, 1779, a strong testimony to the value of the work.

'Permit me to mention one little instance, which, though it relates to myself, will not be quite uninteresting to you. When I was a boy, I met with a book, entitled '*Essays to do Good*,' which I think was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a view of

thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."—Dr. Franklin's Works, vol. iii. page 478.* p. xi.

In a few sentences (p. 4.) the author's fundamental tenet, and his benevolent enthusiasm, are forcibly displayed.

' It was a passage in the speech of an envoy from his Britannic majesty to the duke of Brandenburg, some years ago. "A capacity to do good, not only gives a title to it, but also makes the doing of it a duty." Ink were too vile a liquor to write that passage. Letters of gold were too mean to be the preservers of it. Paper of Amyanthus* would not be precious and perennous enough to perpetuate it.'

His preface contains some just and spirited remarks on the discouragements, the misconstruction, the ingratitude, and the derision, that a conscientiously beneficent man must expect.

In commencing his work, the author evinces an anxious desire to prevent or correct the mistakes, into which many of his readers will be liable to fall.

' An unrenowned sinner! alas, he never performed one good work in all his life! In all his *life*, did I say! I recall that word. He is "dead while he liveth"—he is "dead in sin;" he has not yet begun to "live unto God;" and as he is himself dead, so are all his works—they are "dead works." p. 22.

' The pardon of our barrenness of good works being obtained, we shall be rescued from condemnation to perpetual barrenness: the dreadful sentence "Let no fruit grow on thee for ever," will thus be prevented. A true, evangelical procedure to do good, must have this Repentance laid in the foundation of it. We do not "handle the matter wisely" if a foundation be not laid thus low, and in the deepest self-abasement.' p. 23.

He then carefully precludes the doctrine of *merit*, and ingeniously establishes the necessary connection between a justifying faith, and evidential good works, or, to use his own phrase, reconciles Paul and James.

Afterwards he exhorts the man who would do good, to "begin at home," to devise "what good may be done in the correction of what is yet amiss, in *his own heart and life*." It is one of the striking excellences of this performance, that it enters largely and familiarly into detail; in this department, therefore, as in every other, we find a number of very plain and important hints, on this first of all duties.

* 'Amyanthus or Asbestos, a sort of native fossil stone, which may be split into threads, and made into cloth or paper. It is not injured by the fire. Pliny says he has seen napkins made of it thrown into the fire after a feast, and by that means better scoured than if they had been washed in water. See *Encyclop. Brit.*'

The *relations* of life are then considered; and first, the *conjugal*. Under the *parental*, a series of *resolutions* dictated by a rational, fervent piety, and the result of solid good sense and experience, is inserted for the guidance of every devout parent. We fear, that very few of our readers have a right to peruse these resolutions, without a glow of self-reproach. It would be endless to copy the excellent observations of this book; we insert the following, because the experience of every day convinces us, that it cannot be repeated too frequently.

'Nor shall my chastisements ever be dispensed in passion and fury; but I will first shew them the command of God, by transgressing which, they have displeased me. The slavish boisterous manner of education too commonly used, I consider as no small article in the wrath and curse of God upon a miserable world.'

Passing on with due attention to the duties of *masters, children, and servants*, the author considers the means of benefiting a *neighbourhood*. He then gives a number of important instructions for *ministers, schoolmasters, churches, magistrates* of all ranks, *physicians, the rich, and officers* of every denomination, ecclesiastical, civil, military, forensic, &c. &c. He finishes his range of admonition with many exhortations and directions for establishing benevolent societies of various kinds; and concludes the work with adverting to several topics of precaution, advice, and encouragement.

It is delightful to sympathize with the rapturous exultation which this noble-minded man would experience, if he could now be landed on the shores of Britain, and behold the numerous philanthropic institutions, which he has himself recommended and anticipated, and which actually abound among us; but our pleasure is checked by the recollection, how much less good is done than might be done, how many do little, how many do nothing, how many are stimulated by unworthy principles, and how many rely on their achievements with arrogant and fatal security!

In sketching the plan of this valuable treatise, we have regretted the total absence of all the usual analytical helps; there is no table of contents, no index, no title to the sections, or to the pages. We hope this hint will not be overlooked, when the book is reprinted. Translations of the numerous classical scraps and proverbs are properly subjoined at the foot of the pages, and, though not always strictly correct, are free from material error.

Art. XVIII. *The Importance of Domestic Discipline; and, Youth Admonished of the Evils of Bad Company.* Two Sermons preached at Newport, Isle of Wight, Dec. 28, 1806, and Jan. 4, 1807. By D. Tyerman. pp. 76. Price 1s. 6d. or 1s. each. Baynes, &c. 1807.

IT would not be easy to select two subjects of greater importance than these, for the consideration of the aged, and the young, at the close and the commencement of a year:—not merely because they lie at the very fountain of human life, and the current of existence is most commonly determined in its course for ever, by their operation, but because the whole world disowns and neglects their influence. It is with grief, and astonishment, that we behold the prevailing listlessness even of the religious world, in concerns of the highest moment to their dearest connections. Mr. Tyerman, therefore, deserves our thanks for his endeavours to awaken the indolent and careless parent from his fatal supineness, and to warn the impetuous youth against the seductions of a depraved heart, and a licentious world. The manner, also, in which he has executed the task, claims our esteem and congratulation; our cordial recommendation of his sermons to the serious attention of the public, is, we hope, the least recompense he will obtain, though it is the greatest we can bestow. The consciousness of performing an important duty on just principles, is a satisfaction, of which, we are confident, not even disappointment could deprive him; but, on the contrary, his services will doubtless be honourably received, and we earnestly hope that they will be extensively useful.

Mr. T.'s text is an appropriate and solemn one: 1 Sam. iii. 11—14. On the history of Eli, to which it refers, he establishes a series of just and important propositions,—that pious parents are sometimes afflicted with the worst of children—that the wickedness of children may often be traced to the neglect and indulgence of (pious) parents—that it is of the utmost importance to rising families, that those at the head of them be at once truly pious, and attentive to constant discipline—that parents have an authority in their families, which they are to exert, to restrain their children from sin—that the heads of families are in a certain sense, and to a certain extent, responsible for the crimes of their children—that the sins of families meet with deserved punishment at length, though God bear long with them. These well connected truths are explained and proved in a sound, forcible, argumentative, and scriptural manner; indeed the apt allusion, the cautious distinction, and the convincing truth, which rank this sermon among the most useful of its contemporaries, would indicate that it is the production of nature, rather than a juvenile mind. One short extract will shew our meaning.

‘ But for what specific purposes is parental power and authority to be exerted? Not to take away the lives of children. Not to deprive them of their limbs. Not to restrain the operations of conscience. No: but to keep them from sin. Eli had a power; but his sons made themselves vile, and he restrained them not. Joshua had a power in his family, and exerted it with propriety: “As for me, and my house, we will serve the Lord.” Take Abraham for an example also. “I know him,” said God, “that he will command his children, and his household after him, and they shall keep the way of the Lord.”

That the preacher’s second proposition, as he explains it, is fully consistent with the fact of human depravity, appears to us unquestionable; and the source of the mischief we conceive to be, very frequently, the abuse of another fundamental truth—the necessity of divine influence. With this doctrine, however, the sacred scriptures enforce the duty and utility of employing means; *what God hath joined, let no man put asunder*. But we must refer the reader to Mr. Tyerman.

The second sermon is derived from the well known apophthegm, 1 Cor. xv. 33. Mr. T. considers what may be called good manners, as that which will endure the test of public opinion, and the scrutiny of the Omniscient Judge; he then largely illustrates the truth affirmed, and cautions the young against the delusions which they are apt to indulge, respecting this practical maxim. Every young man, especially, should read this sermon. We are sorry that we can only insert one of the cautions, as a specimen of the style, which, though not immaculate, is manly, and perspicuous.

‘ You hope that the evils arising from bad company are not so dreadful as we would have you to believe.—Be not deceived; it will certainly tend to the corruption of your manners. And is it not truly awful to have your manners corrupted? In this is comprehended a loss of all good principles, a relinquishment of all religious profession, and a dereliction of all genuine morality. But without principle, religion, and morality—*what* are ye? but monsters in human shape; a mass of misery. Without these, *where* are ye? in the depths of disgrace; under the curse of a just God; on the brink of perdition; almost within the reach of the worm which dieth not, and the fire that is never quenched. Without these, *how* are ye? brands prepared for the everlasting burnings; as wretched as ye can be out of hell; without God, and without hope in the world! Yet do ye say there is no danger? In evil society ye are taught, that your precious souls are of little moment; that sin is a trifling thing; that religion is a most frightful object; that the word of God is a mere imposition; that Jesus Christ, the only Saviour, is unworthy your love or esteem; that God either is not, or if he exist, that he is altogether such an one as yourself; that heaven is a fiction; that hell is a dream; that with time all you are shall expire; and that eternity, and a day of judgment are only found in the creeds and imaginations of idiots and fanatics? yet do ye say there is no danger? when your bodies, your souls, your happiness, your reputation are all at stake? “Be not deceived; God is not mocked; whatsoever a man soweth, that

shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting."

We are sorry to learn from Mr. T. that the increasing corruption of manners in the island where he resides, rendered the earnestness of his exhortations particularly applicable.

Art. XIX. *Real Religion, the sure Foundation of Personal Dignity and National Glory.* A Sermon Preached at Broad Street Chapel, Lynn, Feb. 25, 1807; being the Day appointed for a General Fast. By Isaac Allen. pp. 21. Price 1s. Baynes. 1807.

MR. Allen's short, but serious, sermon is founded on Prov. xiv. 34. *Righteousness exalreth a nation: but sin is a reproach to any people.* He explains the manner in which sin degrades, and in which religion dignifies, and the means by which one may be escaped and the other possessed.—Instead of entering into a larger abstract of his discourse, we select a paragraph from it.

'The true dignity of an individual and a nation is effected by the doctrines of christianity. The preaching of the gospel in its pure and unadulterated form, has been productive of the most salutary change in the manners and habits of mankind; by it, those who were once the most ignorant of God and divine things, have been made wise unto salvation. The most hardened have been brought to feel compunction of spirit; the most obstinate and incorrigible, have been reclaimed to a sense of duty; the most ferocious and turbulent have, by its meliorating influences, been rendered mild and gentle as the dove; the most wretched and miserable have been blest with angelic happiness. Thus the word of God has been like a hammer, breaking the rock in pieces; like a refreshing stream, making glad the city of God.'

Art. XX. *The Affairs of Asia considered in their effects on the Liberties of Britain,* in a series of Letters addressed to the Marquis Wellesley, late Governor-general of India; Including a Correspondence with the Government of Bengal, under that Nobleman, and a narrative of transactions involving the annihilation of the personal freedom of the subject, and the extinction of the liberty of the press in India: with the Marquis's Edict for the regulation of the Press. By Charles Maclean, M. D. 8vo. pp. 172. Price 5s. Quick. 1806.

DR. Maclean wishes us to believe that the riches acquired by the Company's servants in India, may be and are employed in corrupting the administration of our affairs, and in subverting our liberties. He complains that the Governor-general (Marquis Wellesley) exerted his power in sending him to England, as a punishment for commenting in a public newspaper on the misconduct of a magistrate in the interior of the country. He also furnishes the regulations which he says the Marquis issued for the regulation of the press; these appear to be chiefly, that no newspaper should be published till it should have been previously inspected by the Secretary to the Government or his deputy—and that the secretary should

prevent the publication of any remarks on the *funds, credit, army, navy, officers, and foreign relations* of the company, *all private scandal*, and all extracts from European papers, tending to *affect the influence and credit* of the British power with the native states—all this to be observed on pain of transportation to England. How far these restraints on the press were justified by the state of India, is one of the many questions relative to the noble Marquis's administration, which the public has a right to ask, and is not very likely to have answered. According to Dr. M.'s statement, he has reason to complain of Lord Wellesley; but his attachment to political liberty, the freedom of the press, and the natural rights of the subject, abstractly seems, even on his own testimony, to have formed his character for the climate of Britain rather than of Bengal. It is not fair to judge the conduct of an Oriental Viceroy, by the principles of Blackstone's Commentaries.

Art. XXI. *The Child's Monitor*; or Parental Instruction; in five Parts. Containing a great variety of Progressive Lessons, adapted to the comprehension of children; and calculated to instruct them in reading, in the use of stops, in spelling, and in dividing words into proper syllables; &c. &c. &c. By John Hornsey, (Scarborough) Author of a short Grammar of the English Language, and an Introduction to Arithmetic. 8vo. pp. 240. Price 3s. 6d. bound. Longman and Co. 1807.

Art. XXII. *The Book of Monosyllables*; or an Introduction to the Child's Monitor; adapted to the capacities of Young Children; in two Parts, calculated to instruct them by familiar gradations in the first principles of education and morality. By John Hornsey. 12mo. pp. 134. Price 1s. 6d. Longman and Co.

BOTH the design and the execution of these elementary works, are intitled to our commendation. The subjects selected for the improvement of the young pupils in reading, are adapted at the same time to instruct them in the principles of grammar, natural history, morals, &c; the care which has been taken invariably to suit the inexperience and feeble intellect of children, both in respect of subjects, and division of syllables, is such as might be expected from a person who has honourably employed thirty years of his life in the important duties of tuition. The author takes frequent occasion to recommend gentleness, diligence, and docility, and also to instil just notions of religious truth.

Art. XXIII. *A New, Clear, and Concise Vindication of the Holy Scriptures*; in an Affectionate Address to the Deists; adapted likewise to the Use of Practical Unbelievers, Doubtful and Uninformed Christians, and all Others, Concerned in the Glorious, Common, Fundamental Cause of Divine Revelation. By George Nicholson. 8vo. pp. 79. Price 1s. Rivingtons, 1806.

THE author of this serious and well meant pamphlet, we apprehend, has mistaken the nature of his own powers, and misapplied them. With us, a writer's worthiness of intention is a plea which, we hope, will always preserve any weakness in his execution from ungenerous severity of reproof; but this certainly is not the prevailing disposition of the persons whom Mr. Nicholson addresses. It is not for us to decide that there are

no persons, to whom such a vindication may appear *satisfactory*; but we frankly own that its merits do not, in our esteem, intitle it to general recommendation.

The appendix contains many useful and patriotic admonitions against the indulgence of a discontented, cavilling, and ill-affected spirit. With a few alterations, this would deserve a separate publication, and might, in some instances, be extensively beneficial.

Art. XXIV. *Poems, &c.* by William Lane. 8vo. pp. 114. Price 3s. Matthews. 1806.

MANY a conqueror has been unable to write, or even to read, his own dispatches. Many a mechanic and merchant has risen to opulence and civic honours, with little help from education. Self-taught mathematicians and astronomers are not uncommon. The fane of the muses, alone, seems to be inscribed with a prohibition to the access of unlettered genius. A Burns, and a Bloomfield, indeed, like the knights errant of ancient days, have broken the spell, and atchieved apparent impossibilities. Hundreds of adventurers had failed in the attempt before them; and hundreds probably will fail, before a similar experiment is again crowned with success. The unlettered bard, a part of whose performances claim our present attention, assumes the posture of supplication, not of defiance. His pretensions are humble, but they are not contemptible. Poverty has taught him to bend, and piety has rendered him contented.

In the important respects of religious principle and moral sentiment, these poems, and several preceding performances by the same author, are preferable to many that are adorned with elegance and learning. His narratives of Ruth and David are sequels of pieces that appeared in a similar pamphlet printed in 1798. We have seen, also, two prior publications from his hand. All of them are harmless, and most are of a profitable tendency. We have been assured that his conduct is consistent with his profession; and that he, and his family, have suffered severely, not from idleness or extravagance, but from disease and misfortune. To all, therefore, who are, both in the critical and the practical sense of the term, *charitably* disposed, we confidently recommend the poor bard and his modest muse.

Art. XXV. *Wine and Milk for thirsting Souls.* Three Sermons, by the Rev. Henry Bruiningk. Translated from the German. 12mo. pp. 46. Price 1s. Hatchard. 1807.

WE are informed by the translator of these sermons, that they were preached at a village in Silesia, by the regular minister of the place, from which he was then about to remove to another station. It is well known to be unusual in any country but our own, for Ministers to read sermons to their congregations; and it appears, that Mr. B. was not accustomed even to written composition. One of his congregation, who was strongly attached to his ministry, took down the last three discourses which he preached to them, as they were delivered. "They are now (says the Translator) given to the English public, not as specimens of good composition, but as containing the most essential truths of the Gospel, delivered in an artless manner, and with such energy as plainly proves that the preacher was *interested*, both in the message he delivered, and in its eventual success with his hearers."

To this character, the discourses perfectly agree. Each of them is founded on a portion of the Gospels, appointed by the Lutheran church to be read on the day in which the sermon was preached: yet it is not an exposition of the whole passage, but of the leading fact contained in it, as it refers to the salvation of sinners. This is treated in a spiritual, fervent, and familiar manner; well adapted to reach the understanding, to engage the attention, and to draw forth the affections, of the plainest hearer. We doubt not, that serious Christians in our country, will derive pleasure and benefit from these effusions of a pious and zealous mind; notwithstanding the different modes which characterize the German and English pulpits. This distinction, indeed, may justly recommend the work to persons, who wish, by viewing Christianity in the different garbs which it assumes in various countries, to form an enlarged and just idea of its nature.

The language is more correct and easy than in most translations from the German; and, having seen the original sermons, we can bear testimony to the accuracy of the interpretation.

Art. XXVI. *A Descriptive Tour to the Lakes of Cumberland and Westmorland, in the Autumn of 1804.* pp. 186. Price 4s. Ostell, 1806.

OUR anonymous author, very prudently as he might think it, published this tour in a Magazine, in order to feel the pulse of the public. Finding it beat tolerably high with temporary satisfaction, he thought the emotion was that of expectation, and resolved to enable his work to obtain more extended circulation, by printing it in a separate form, than it could meet with between the covers of a Magazine.

We wish he may not smart for his presumption. He is not deficient in mind, and some of his descriptions are well written; but we believe it is often more profitable to send a gratuitous article to a periodical work, than to publish it separately.

We were sorry the author could not express his surprize at a circle of fifty stones, near Penrith, without quoting a scrap of profaneness, and that he has no clearer notions of the nature of moral evil, than to represent drunken revelry among the Blawick miners, as

A spot of azure in a cloudy sky.

Art. XXVII. *The Belgian Traveller: or a Tour through Holland, France, and Switzerland, during the Years 1804, and 1805; in a Series of Letters from a Nobleman, to a Minister of State.* Edited by the Author of the Revolutionary Plutarch. 4 vols. 12mo. pp. 1100. Price 16s. Egerton, 1806.

THOSE who have read the Revolutionary Plutarch with avidity and credulity, may read these very amusing volumes with similar feelings. Persons, especially, who wish to believe all the mischief they can of the present state of France, should read them through; they are quite as true, as modern novels; and considerably more interesting. They profess to describe the enormous oppressions of a military despotism, and we are well assured that some of the affecting tales are unvarnished facts. But that more than one tenth is true, that any such nobleman ever travelled, and wrote, and conversed with Talleyrand, &c. &c. credit *Judeus Apella*.

SWEDISH LITERATURE.

Art. XXVIII. *Svenska Läfvarnas Färghistoria*; or, *The Uses of the Lichens in Dyeing, and other Economical Purposes*. By J. P. Westring, M.D. Physician to the King of Sweden. No. I. pp. 48, No. II. pp. 32. Price 5s. each. Boosey. 1806.

THE nature and utility of this publication intitle it to attention in every country, where lichens can be produced or procured, and dyeing is an object of importance. It commenced late in the year 1805, and will be completed in twenty-four numbers, including seventy-two lichens (the most valuable of two hundred and twenty, on which, during fifteen years, the author has been making experiments); plates, neatly coloured, are introduced to represent the several lichens, and to display a specimen of the different dyes which they yield under different processes. These processes are very clearly drawn up, in a manner adapted for the weakest capacity; and the different economical uses are specified so distinctly, as to excite attention from persons who have hitherto been wholly ignorant of their properties.

It might be expected that the country of Linnæus should continue to possess men of talents in Natural History; and his disciples, of late, seem to have formed a phalanx to defend its title to this distinction. Works of the greatest merit, in every branch of the science, have, within a short space of time, been laid before the public, by such men as Swartz, Tammberg, Quenzel, Palmstruch, Sparreman, Acharius, and others. The Lichens, however, had no distinct history that described all their properties; when Mr. Westring undertook the task. In performing it, he connects and completes his numerous essays on the subject, which have repeatedly been inserted in the transactions of the Academy of Sciences at Stockholm.*

This study has certainly been too much neglected in our own country, notwithstanding the respectable labours of Lord Dundonald and others, in discovering and describing the properties of various mosses. We are of opinion therefore, that a translation of the present work would give this pursuit a rank, in the estimation of English botanists and general readers, which hitherto it has never obtained. Independently of other advantages, it provides in the dyeing only, three new sources of industry. 1st. To the poor the gathering and preparing it promises a comfortable livelihood†; 2dly, the dyeing itself, will be more frequent and give employment to more hands, as according to the author's method it is not difficult, and is always serviceable; 3dly, to the ladies it may afford an amusing and innocent occupation, and those who have nothing better to do may be kept out of mischief: for the process will answer as well on a small scale as a large one, and thus in a pint bottle they may dye silks, ribbons, &c. of almost every colour with the greatest ease and expedition.

It has often been remarked, and many of our readers will object, that

* See the transactions for 1791—1795, &c. *Rev.*

† Many families in Leith already subsist by the latter branch of the employment. *Rev.*

the colours produced from lichens are never *genuine*, and will not *stand*; but the author has proved, by various experiments, that this assertion is unfounded. He remarks further, what may appear somewhat curious, that these colours are almost the only vegetable colours, that will adhere to white marble. They penetrate deep into it, he says, and may be used in painting upon it, in any hue that fancy may dictate. Might not experiments be made on glass and corals also?

Beside the uses of the Lichens in dyeing (and the consumption of the *Lichen Tartareus* in England is already very considerable) they are found of great service in many other respects. To some of these purposes, likewise, we already apply them. Thus we have mosses of our own, which will produce a kind of gum, resembling the *gummi Senegal* so valuable in the cotton manufacture. The *Lichen Islandicus*, as well as the Snow-moss (*Lichen nivalis*), and the Rein-deer-moss (*L. Rangiferinus*), is acknowledged to be salutary in consumptive, and pulmonary disorders. The Hair-moss (*L. Hirtus*) boiled in a little water and milk is found serviceable in cases of jaundice. Many other remedies might be added from this useful class of plants.* Mr. *Olassen* in his *Travels in Iceland* informs us, that the people of that country fatten old and lean oxen with the *L. Islandicus*, and that they prepare the *L. L. Rangiferinus*, *Nivalis*, *Velleus*, and *Proboscideus* into as many palatable dishes. The *L. Velleus* is thought, also, an agreeable aliment, in Canada.

The continuation of this work, will in all probability afford much additional information. If a translation is undertaken, and it is found expedient to copy the plates, very great care will be absolutely essential in correctness of delineation, and especially in a true representation of the colours to be produced.

The 1st. Number of this work contains the *Flock-laf*,† (*Pulveraria chlorina*) which by the various preparations here minutely prescribed, affords 14 beautiful colours on silk, wool, cotton, or linen; the *Färglaf*, *L. Saxatilis*) from which 12 colours may be produced; and the *Mjölklaf* (*L. Lacteus*) yielding also 12 colours.

The 2nd Number contains the *Westrings-laf*,‡ (*Isidium Westringii*) with 12; the *Ljus-laf*, (*L. Candelaris*) with 8; and the *Blas-laf*, (*L. Ventosus*) with 12 different colours. The spermatic organs (*organa carpo-morpha*) of each Lichen have been minutely examined by the learned

* See the works of *Hoffman*, *Amorcux*, and *Willemet*, as also the transactions of the Academy of Sciences at *Lyon*. 1786, 7.

† *Laf* is derived from the Anglosaxon word *Hlave*, a rounded flat protuberance, which answers to the Greek *λακων*, from which the Latin Lichen is adopted, signifying a ringworm, or a rounded flat protuberance, which is the natural growth of the Lichens. *Tournefort* supposes, that the name *Lichen* was derived from their property of curing ringworms, which *Galen* taught in his days.

‡ So called by Professor *Acharius* in his *description of new and little known Swedish Lichens*, in honour of the Author of the present work, who first discovered that this Lichen produced a valuable genuine dye. See the transactions of the Academy of Sciences at Stockholm for 1794. p. 181. *Rev.*

Professor ACHARDUS; of these an exact engraving is added, on a separate plate in the first number; but in the 2nd and following numbers, they are inserted on the same plate with the Lichens and the coloured specimens.

We have at present seen only the first two numbers; but we expect the continuation daily.

As our limits do not permit us, in the present instance, at least, to allot more space to this performance, we shall close our notice with a few remarks by the author. After having adverted to the great abundance of useful Lichens in Sweden, he observes,

"Many of these are *substantial* or *effective dyeing materials*, which, simply in water, impart their colours both to wool and silk; within one or two hours, beautiful and even precious colours may be fixed on the cloth. Others again are *preparable materials*, which require a previous process, for which the easiest method is always given. With the addition of different chemical salts, colours of the finest gloss may be procured, of which the greatest part become *genuine*. On silk they often obtain a firmness and lustre not inferior to the Chinese. Lastly, they may be used as *compounded colours*, when other materials are employed, either foreign, which thus become more durable, and may be used sparingly, or *domestic*, as Barks, and Lichens of other kinds. Both the precious Cochineal and the Indigo, which cost us (in Sweden) yearly several tons of gold may, by the addition of proper lichens, be rendered in a great proportion unnecessary." *Pref.* p. vii.

"The gathering of the Lichens is best made after rain; with an iron scraper fitted for the purpose, they are easily loosened from rocks and stones; they ought to be well cleaned from pine leaves, &c. washed of all sand and earth in cold water, afterwards dried in the shade with moderate heat, and then pounded or ground to powder. Within four or at most six years they have grown up again on the same place. The *bradef*, (L. *Tartareus*) is however one of those, which grow more slowly.

"It were well if they could be sown or planted, which probably might be done."

The author proposes in another place to grind them and sow them on the first snow.

"They seem to come nearest to the Zoophyte species, and have, as it were, a polypus nature, not unlike the little animal *vorticella rotatoria*, which, when dry, resembles sand, but revives again when sprinkled with water. Here we find that a piece of their leaves, which has stuck to any substance, grows up by itself to a full size. Some have thought that they vegetate only in winter, and indeed it seems as if their life was inactive during the whole summer, however after a heavy rain or continuation of wet weather, we find them as brisk as in the cold season." p. viii.

But we must now refer our readers to the work itself; if any of them have the leisure and the inclination to study the Swedish language,* we can promise them that it is not difficult of acquisition nor barren of utility.

* See Ecl. Rev. Vol. I. p. 542.

ART. XXIX. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

Proposals have been circulated for printing by subscription, in octavo, price 10s. 6d. a volume of sermons, by the Rev. H. B. Wilson, M. A. Curate and Lecturer of St. Michael's Bassishaw, Lecturer of the united Parishes of St. Antholin and St. John Baptist, and one of the masters of Merchant Taylor's School, London.

It is proposed to publish by subscription Ten Sermons, as preached in Oxendon and Woburn Chapels, by the Rev. William Cockburn, A. M. Christian Advocate in the University of Cambridge, price to subscribers 7s. 6d. to be paid on delivery of the work.

Mr. J. Campbell, the author of "Worlds Displayed," and several other works, will publish in a short time, the Voyages and Travels of a Bible.

It is designed to publish a third volume of sermons, by the late Mr. A. Swanston, preacher of the gospel in the Communion of the Secession Church.

Proposals have been circulated for publishing by subscription, in one volume, neatly printed in twelves, price to subscribers, 3s. An Essay on the Importance of Evangelical Seminaries among Dissenters, as preparatory to the Work of the Ministry. By Ingram Cobbin.

Mr. T. D. W. Dearn, Architect to His Royal Highness the Duke of Clarence, will publish Sketches in Architecture, consisting of original designs for cottages and rural dwellings, suitable to persons of moderate fortune, and for convenient retirement, with plans and appropriate scenery to each; also some general observations. Elegantly engraved on 20 plates, large quarto, price 11. 7s. in boards.

Speedily will be published by W. F. Pocock, Architect, elegantly engraved on 33 plates, royal quarto, price 11. 11s. 6d. in boards, Sketches for Rustic Cottages, Rural Dwellings, and Villas, composed in the ancient English, the Grecian, and Roman Styles, with plans and descriptions; to which are prefixed, some practical observations on character, scenery, and situation, proper for such buildings, particularly as appropriate to castles, abbeys, old English houses, &c. with practical remarks

on the execution of buildings in general, and the most general causes of the dry rot.

An Historical Essay on the Life of the Great Condé, written by His Serene Highness the Prince of Condé, his descendant in the fourth degree, now in England, translated from the original manuscript, found at Chantilly, and published at Paris, is now in the press, and will be shortly published in one volume octavo.

Mr. Barrow, author of Travels in China, will publish, in a few weeks, his expected account of the public life, and a selection from the unpublished writings, of the Earl of Macartney, in two quarto volumes.

With this month commences a new monthly periodical work, to be entitled, the Inspector, price 6d. per number, by Simon Peep, Esq.

Also, another new work, entitled, The Compiler, or Literary Banquet.

Nicholas Carlisle, Esq. Secretary of the Society of Antiquaries, has just sent to the press a work of great and general utility, to be entitled a Topographical Dictionary of England. It is to contain an accurate delineation of each county, as subdivided into hundreds, lathes, wapentakes, &c. an account of the population of each parish and township, as estimated in the returns made by order of the government in 1801; and a statement of the parochial assessments according to the returns made to parliament in 1803. An account will likewise be given of ecclesiastical benefices, stating who the patrons of them are, and the value at which they are set down in the King's books; to this part will be added an account, curious as it is desirable, of the tutelary saint of each church. Besides these topics, it will include a vast variety of other particulars relative to the situation of post towns, markets, fairs, corporations, free schools, and religious houses, members of parliament, assizes, petty sessions, &c. &c. The whole of the materials, which have been collected with great labour and pains from the most authentic sources, will for the convenience and facility of consultation, be arranged in alphabetical order.

Proposals have been issued for publish-

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ing by subscription, a history of the County of Cardigan, by Samuel Rush Meyrick, A. B. of Queen's College, Oxford, which will be illustrated with 18 plates, from drawings made on the spot by the author, and engraved by the most celebrated artists in this country. The work will make one large volume in quarto.

In the course of the ensuing month will be published, in 3 vols. 12mo. Letters from England, by Don Manuel Alvarez Espriella, translated from the Spanish.

Proposals have been issued for publishing by subscription, in quarto, a set of views, illustrative of Mr. Walter Scott's *Lay of the Last Minstrel*. The work will consist of twelve views on the rivers Borthwick, Ettrick, Yarrow, Teviot, and Tweed. To be engraved by James Heath, R. A. from drawings taken on the spot, by J. C. Schetky, of Oxford, with anecdotes and descriptions by Mr. Scott; to be accompanied with historical vignettes.

Mr. Byerley's translation of the celebrated Machiavel's great work, *The Prince*, is now in the press. Mr. B. has added notes to his translation, in which he attempts to prove that Bonaparte has invariably adopted the maxims of that great statesman in all his conquests, and that we have only to consult them to discover a clue to his past and future conduct. It will be printed in an elegant octavo volume, and enriched with a fine head of Machiavel.

A work of considerable importance, and aiming at nothing less than a total change in the study and practice of Eloquence, is now preparing for the press. It traces the revolutions of oratory, and the causes of its progress or decline in different countries, with a view of making the collected evidence of past times the test of the proposed plan of academical improvement. The theory is illustrated by a great variety of the most admired specimens of popular, parliamentary, and judicial eloquence. It is to be intitled *The British Cicero*.

Mr. Pinkerton has undertaken to edit a work of considerable magnitude, nearly connected with the subject of his late publication—*A General Collection of Voyages and Travels*, forming a complete history of the origin and progress of discovery by sea and land from the earliest ages to the present time.

The new edition of Pope's works, by the Rev. W. Lisle Bowles, will be published in a few weeks. This edition is not only enlarged by a series of notes and illustrations by the editor and other learned friends, but by a volume of letters between Pope and his correspondents, never before

published, and which have been supplied from the library of a noble Marquis. There are also a considerable number of portraits, not hitherto engraved, of Pope's illustrious friends, which will form a valuable addition to the English Series. The whole is comprised in ten volumes octavo, with an additional volume in quarto, and another in octavo, to suit Ruffhead's and Warton's editions.

A new edition of Robert Ferguson's *Poems*, handsomely printed, 8vo. with a true account of his life and writings, will shortly appear.

The first number of the *Transactions of the Entomological Society of London*, will appear early in the present month.

Proposals have been circulated for publishing by subscription, a *Portrait of William Wilberforce, Esq. M. P.* dedicated by permission to the Rev. the Dean of Carlisle, D. D. the picture selected for the engraving is from the crayon of the late John Russell, Esq. R. A. in possession of the Rev. the Dean of Carlisle: it is said to be a strong characteristic likeness. Mr. Heath has undertaken to engrave it in his first style of elegance. Price to subscribers one guinea: to nonsubscribers the price will be considerably raised. The precise order of subscription will be rigidly attended to in the delivery of the prints. A list of subscribers will accompany each impression.

GERMANY.

M. J. T. Zauner has published a *History of the Archducal House of Lorraine*, intended to form an Introduction of the History of the Electoral House of Salzbourg. (*Historische Uebersicht des Lothringisch Oesterreichischen Erzhauses*, 8vo. Salzbourg. Zanrieth, 20k.)

At Schneberg is published, *Accounts of the Principal Authors of the fifteenth and sixteenth Centuries*, with Extracts from their Works, and Details of the more Remarkable Events of their Lives. (*Darstellung der vorzüglichsten Gelehrten*, 8vo. 9 gr.)

At Goerliz, M. F. Otto has published a *Biographical Dictionary of Authors and Artists who have lived in Upper Lusatia from the fifteenth Century to the present Date*, including Authors now living. (*Lexicon der seit dem Funfzehnten Jahrhundert verstorbenen*, 4 vols. 8vo. 8 rxd.)

M. A. Fikenscher has published at Erlang, a Work intitled, *Literary Bayreuth*, containing, Biographical and Literary Notices of all the Authors born in the Principality of that Name, alphabetically arranged. (*Gelehrtes Fürstenthum Bayreuth*, 12 vols. 8vo.)

At Jena, M. F. Jacobs has published the third Number of his *Elementary Principles of the Greek Language*. (*Elementarbuch der griechischen Sprache*.)

M. F. Hezel has published at Dorpat, an *Introduction to General Grammar*, particularly applied to the German Language. (*Einführung in die Allgemeine Sprachlehre*, 8vo. pp. 120. 8 gr.)

SWEDEN.

Books published this Year.

Economical Annals, published monthly, by the Academy of Sciences in Stockholm. Public as well as private economical regu-

lations and discoveries, are the subject of this work, the 1st number of which contains among other articles, some recent discoveries concerning potatoes; the manner of bleaching linen in Holland, &c.

The History of the Jews, by Josephus, translated and continued to the present time, by Halberg.

The Mosaic Law, by S. D. Michaelis, abridged by A. Hedrin, B. D. with a Preface, by G. Wykman, D. D. Professor of Theology at the University of Upsal.

The History of England, 3d vol. to the year 1760, abridged from several Authors, by Joh. af Bjerkén.

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

Transactions of the Horticultural Society of London, vol. 1. part 1. 7s. 6d.

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